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*All things that are read in holy Scriptures we must heare with great attention, to our instruction and salua-
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T H E P R E F A C E T O T H E R E A D E R T R E A T I N G O F T H E S E T H R E E P O I N T S : O F T H E translation of Holy Scriptures into the vulgar ton- gues, and namely into English; of the causes why this New Testament is translated according to the ancient vulgar Latin text; and of the manner of transla- ting the same.



TH E holy Bible long since translated by vs into English; and the old Testament lying by vs for lack of good meanes to publish the whole in such sort as a work of so great charge and importance requireth; we haue yet through God's goodnes at length fully finished for thee (most Christian Reader) al the **NEW TESTAMENT**; which is the principal, most profitable, & comfortable peece of holy Writ: and, as wel for al other institution of life and doctrine, as specially for deciding the doubts of these daies, more proper and pregnant then the other part not yet printed.

Which translation we doe not for al that publish, vpon erroneous opinion 1. of necessity, that the holy Scriptures should alwayes be in our mother tongue, or 2. that they ought, or were ordained by God, to be read indifferently of al, or 3. could be easily vnderstood of euery one that readeth or heareth them in a knowen language; or 4. that they were not often, through man's malice or infirmitie, pernicious and much hurtful to many; 5. or that we generally and absolutely deemed it more conuenient in it-self, & more agreeable to God's word and honour, or edification, of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe we translate this sacred Booke; but vpon special consideration of the present time, state, and condition of our countrie, vnto which diuers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisit, not perchance wholly tolerable.

Translation of the Scriptures into the vulgar tongues, not absolutely necessarie or profitable, but according to the time.

1. In this matter, to marke only the wisdom & moderation of holy Church and the The Churches Governours therof on the one side, and the indiscrete zeale of the popular, and their wisdom and factious leaders, on the other, is a high point of prudence. These later, partly of sim- moderation plicitie, partly of curiositie, and specially of pride & disobedience, haue made claime in concerning this case for the common people, with plausible pretences many, but good reasons none vulgar transla-

THE PREFACE.

at al. The other, * to whom Christ hath giuen charge of our soules; the dispensing of God's mysteries and treasures (among which, holy Scripture is no small store) and the feeding his familie in season with food fit for euery sort, haue neither of old nor of late, euer wholly condemned al vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commanded, or authentically euer recommended any such interpretation to be indifferently vsed of al men.

The Scriptures in the vulgar languages of diuers Natiōs.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no lesse. The Slaunions affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather too much by his owne wordes in his epistle to Sophronius, but the place indeed proueth it not. Vulpilas surely gaue the Scriptures to the Goths in their owne tōgue, & that before he was an Arrian. It is almost three hundred yeares, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the decciued peoples hands, the false heretical translations of a Sect called *Waldenses*. In our owne countrie, notwithstanding the Latin tongue was euer (to vse Venerable Bede's wordes) common to al the Prouinces of the same for meditation or studie of Scriptures, & no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that Wicleffe & his followers raised in our Church, as appeareth, as wel by the testimonie of Malmesburie recording that V. Bede translated diuers partes into the vulgar tongue of his time, & by some peeces yet remaining; as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford: where strait prouision was made, that no heretical version set forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approued & allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other afterward being approued by the lawfull Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily read of the vulgar, but vsed only, or specially, of some deuout religious & contemplatiue persons, in reuerence, secrecie, and silence, for their spiritual comfort.

Ancient Catholike translations of the Bible into the Italian, Fréché, & English tongue.

An anciēt prouincial constitution in England concerning English translations.

See Lincol. li. 5. in de Magis. 15.

The like Catholike and vulgar translations in many countries, since Luther's time.

Now since Luther's reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry Sects, and for the better preservation or reclaime of many good soules endangered thereby, haue published the Bible in the seuerall languages of almost al the principal Prouinces of the Latin Church; no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being more soueraigne against the same (if it be vsed in order, discretio, & humilitie) then the true, faithful, and sincere interpretation opposed thereto.

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

2. Which causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely & without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitte that which must needs doe hurt to the unworthy, nor absolutely condemneth that which may doe much good to the wortheie. Wherevpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently read of al men, nor of any other then such as haue expresse licence therunto of their lawfull Ordinaries, with good testimonie from their Curates or Confessours, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely obserued, as in other times and places, where there

Ms. 24. 45.
1. Cor. 4. 1.

Eib.
Sanct. lib. 4.
Hier. ep. 4. 33.

Bib.
Sanct. lib. 4.
li. 1. h. 1. b.
Angl. c. 1.
Li. 1. c. 47.

Ind. lib. prohib. regul. 4.

TO THE READER.

there is more due respect of the Churches authoritie, rule, and discipline: yet we trust al wise and godly persons wil vse the matter in the meane while, with such moderation, meeknes, and subiection of hart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, reason, and religion doe require.

Wherin, though for due preseruacion of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proud, curious, and contentious wittes, the Gouernours of the Church guided by God's Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exact order both for the Readers and Translatours in these later Ages, then of old: yet we must not imagin that in the primitive Church, either euery one that vnderstood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and toss the Scriptures: or that our Forefathers suffered euery Schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of euery husband-man, artificer, prentice, boies, girles, mistresse, maid, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for ale-benches, for boats and barges, and for euery prophane person and companie: No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the hands of euery man, as now there is.

They were then in Libraries, Monasteries, Colledges, Churches; in Bishops, Priests, and some deuout pristipal Lay-mens houses and hands: who vsed them with feare and reuerence, and specially such parts as pertained to good life and manners, not meddling, but in pulpit and schooles (and that moderately too) with the hard and high mysteries and places of greater difficultie. The poore plough-man, could then in labouring the ground, sing the Hymnes and psalmes either in knowen or vnknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hierom in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search al the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they noted specially the places that did breed the hatred of sinne, feare of God's iudgement, delight in spiritual cogitations: they referred themselves in al hard places, to the iudgement of the Ancient Fathers and their Maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantasie, in deep questions of diuinitie. Then the Virgins did meditate vpon the places and examples of chastitie, modestie and demurenesse; the married, on coniugal-faith and continencie; the parents, how to bring vp their children in faith and feare of God; the Prince, how to rule; the subiect, how to obey; the Priest, how to teach; the people, how to learne.

3. Then the scholer taught not his Maister, the sheep controuled not the Pastour, the yong student set not the Doctour to schoole, nor reprobued their Fathers of error and ignorance. Or if any were in those better daies (as in al times of heresie such must needs be) that had itching eares, tikling tongues and wittes, curious and contentious disputers, heauers, and talkers rather then doers of God's word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable Readers of the holy Scriptures. Saint Hierom in his Epistle to Paulinus, after declaration that no handicraft is so base, nor liberal science so easy, that can be had without a Maister (which S. Augustin also affirmeth, *De uilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, Only (saith he) the art of Scripture is that which euery man challengeth: this she chasting old wife, this she dosing old man, this the bragging Sophister, this on euery hand, men presume to teach before they learne it. Again, Some with poise of lofty words denise of scripture matters among women: oather some (fy vpon it) learne of women, what to teach men, and lest that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderstand neuer a whit themselves; to say nothing of such as be of my facultie: who stepping from secular learning

The holy Scriptures neuer read of al persons indifferently, at their pleasure.

Where and in whose hands the Scriptures were in the primitive Church. How the laytie of those daies did read the: with what humilitie and religion, and infor nation of life and manners.

The Fathers sharply reprehend as an abuse, that al indifferently should read, expound, & talke of the Scriptures.

Hier. ep.
103 c. 6.

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learning to holy Scriptures, & able to tickle the eares of the multitude with a smooth tale, thinke al they speake, to be the Law of God. This he wrote then, when this maladic of arrogancie and presumption in diuine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzen made an oration of the moderation that was to be vsed in these matters: where he saith, that some in his time thought themselves to haue al the wisdom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there diuinely discourseth of the orders and differences of degrees: how in Christes mystical body, some are ordeined to learne, some to teach: al are not Apostles, al Doctours, al Interpreters, al of tongues and knowledge, nor al learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine but Moyse, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be dispensed, not according to euery one's greedines of appetit, or wilfulnes, but as is most meet for each one's necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in God's mysteries, so for the common people it is oftentimes profitable to saluation, not to be curious, nor to follow their Pastours in sinceritie and simplicitie: whereof excellently saith S. Augustin, *Fidei simplicitate & sinceritate lactari, nutritur in Christo; & cum parui sumus, maiorum cibos non appetamus*, that is, *Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are little ones, let vs not come to the meates of the elder sorts.* Who* in another place testifieth, that the word of God can not be preached nor certaine mysteries vttered to al men alike, but are to be deliuered according to the capacitie of the hearers, as he proueth both * by S. Paules example, who gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our Lord's also, who spake to some plainely, & to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.

How much more may we gather, that al things that be written, are not for the capacitie and diet of euery of the simple Readers, but that very many mysteries of holy Writ, be very farre aboue their reach, & may and ought to be (by as great reason) deliuered them in measure and meane most meet for them? Which indeed can hardly be done,

when the whole book of the Bible lieth before euery man in his mother tongue, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrewes of old had: who (as S. Hierom also witnesseth) tooke order among themselves that none should read the *Cantica Canticorum* nor certaine other peeces of hardest Scriptures, til they were thirtie yeares of age.

And truely there is no cause why men should be more loth to be ordered and moderated in this point by God's Church and their Pastours, then they are in the vse of holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receiue them, and not be our owne caruers: so hath he giuen * vs Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the Preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy Booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis*, the booke of Priests, at whose hands and disposition we must take and vse it. *Li. 2. ad Grat.*

4. The wise wil not here regard what some wilful people doe mutter, that the Scriptures are made for al men, and that it is of enuie that the Priests doe keep the holy Booke from them. Which suggestion commeth of the same serpent* that seduced our first parents, who perswaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like vnto the Higheft. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth *falsè neminis scientiam*, knowledge falsely so called: and not to embarre them from the true knowledge of Christ. She would haue al wise, but *vsque ad sobrietatem*, vnto sobrietie, as the Apostle speaketh: she knoweth the Scriptures be ordeined for euery state, as meates, elements, fire, water, candle, kniues, sword, and the like; which are as needful (most of them) for children as old folkes, for the simple as the wise: but yet would

The Scriptures must be deliuered in measure & discretion, according to each man's need and capacite.

The Iewes law for not reading certain booke of holy Scripture vntil a time.

The popular obiections of withholding the Scriptures from the people, answered.

Why the Church permiteth not euery one at their pleasure

In orat. de moderatio. in disputa. seruanda.

De agone Christi.

De bono perseuer.

1 Cor. 3. 10. 16.

In orat. de moderatio. in disputa.

serua. in fine.

Hiero in proem.

in Exec. Eph. 4.

Ro. 10.

17.

Li. 2.

Gen. 3.

1. Tim.

6. 20.

Ro. 12. 3.

would marre al, if they were at the guiding of other then wise men, or were in the hands of euery one, for whose preseruation they be profitable. She forbiddeth not the reading of them in any language, enuieeth no man's commoditie; but giueth order how to doe it

to read the Scripture.

Mat. 7. to edification, and not destruction: how to doe it without casting *the holy to dogs, or pearles* so swine: (See S. Chrysoft. *ho. 24. in Math* declaring these hogs & dogs to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby doe both hurt themselves & others:) how to doe it agreeably to the soueraigne sinceritie, inuicible, and depth of Mysterie contained in the same. She would haue the presumptuous Heretike, notwithstanding he alleage them neuer so fast, flying as it were through the whole Bible, and coting the Psalmes, Prophets, Ghospels, Epistles, neuer so readily for his purpose, as

The holy Scriptures to carnal men & Heretikes, are as pearles to swine.

Li de Vincentius Lirinensis faith such mens fashion is: yet she would according to Tertullian's **pr. scrip.** rule, haue such mere vsurpers quite discharged of al occupying and possesion of the **tionibus.** holy Testament, which is her old and only right and inheritance, and belongeth not to **Orig. in** Heretikes at al, whom Origen calleth *Scripturarum fures, theeues of the Scriptures*. She would **2. ad Ro.** haue the vnworthy repelled, the curious repressed, the simple measured, the learned humbled, and al sorts so to vse them or abstaine from them, as is most conuenient for euery ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures * except Christ open their sense, & make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it to the Pastour of euery prouince and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted.

Lue. 24. 5. Wherin, the varietie of circumstances causeth them to deale diuersly: as we see by **In visa** S. Chrystostom's people of Constantinople, who were so delicate, dul, worldly, and so **Asha-** much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazian- **nasij.** zen witnesseth) that the Scriptures & al holy lections of diuine things were lothsome *** Ho. 2.** vnto them: whereby their holy Bishop was forced * in many of his sermons to crie out **in Mat.** against their extreme negligence and contempt of God's word, declaring, that not only **de ho. 3.** Eremites and Religious (as they alleaged for their excuse) but secular men of al sorts **de Laza.** might read the Scriptures, and often haue more need thereof in respect of themselves, **de ho. 3.** then the other that liue in more puritie and contemplation; further insinuating, that **in 2. ad** though diuers things be high and hard therein, yet many godly histories, liues, examples, **Thess.** & precepts of life and doctrine be plaine; and finally, that when the Gentils were so **de alibi** cunning and diligent to impugne their faith, it were not good for Christians to be too **sapi.** simple or negligent in the defense thereof: as (in truth) it is more requisite for a Catho- like man in these daies when our Aduersaries be industrious to empeach our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

S. Chrystostom's exhortations to the reading of holy Scriptures; & when the people is so to be exhorted.

To this sense said S. Chrystostom diuers things, not as a Teacher in schoole, making exact and general rules to be obserued in al places & times, but as a pulpit man, agreeably to that audience and his peoples default: nor making it therefore (as some peruersly gather of his words) a thing absolutely needful for euery poore artificer to read or studie Scriptures, nor any whit fauouring the presumptuous, curious, and contentious iangling and searching of God's secrets, reprobued by the foresaid Fathers, much lesse approving the excessiue pride and madnes of these daies, when euery man and woman is become not only a Reader, but a Teacher, controulour, & iudge of Doctours, Church, Scriptures and al: such as either contemne or easily passe ouer al the moral parts, good examples, and precepts of life (by which as wel the simple as learned might be much edified) and only in a manner, occupie themselves in dogmatical, mystical, high, and hidden secrets of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of the Iewes, vocation of the Gentils, and other incomprehensible mysteries, *Langwishing about questions* of only faith, sidge, new phraes and figures, *euery learning*, but *neuer* **2. Tim.** *comming to knowledge*, reading and tosing in pride of wit, conceit of their owne cunning, and vpon presumption of I can not tel what spirit, such bookes specially and Epistles, as S. Peter foretold that the vnlearned and instable would deprauie to their owne damnation.

S. Chrystostom maketh nothing for the popular and licentious reading of Scriptures vsed amog the Protestants now ad daies.

Euery simple artificer amog them readeth much more the deepest & hardest questions of holy Scripture, then the moral parts.

Ap. 1. They delight in none more then in the Epistle to the Romans, the *Cantica Canticorum*. **Act. 8.** the Apocalypse, which haue in them as many mysteries as words. They find no difficultie in the sacred Booke * clasped with seuen scales. They aske for no Expolitour * with the

They presuppose no difficulties, which

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al the learned Fathers felt to be in the Scriptures.

holy Eunuch. They feele no such depth of God's science in the scriptures, as S. Augustine did when he cried out: *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas!* horror est intendere in eam, horror honoris, & tremor amoris; that is, O wonderful profundities of thy wordes; wonderful profoundnes, my God, wonderful profoundnes! it maketh a man quike so looke on it: so quake for reverence, and to tremble for the love thereof. They regard not that which the same Doctour affirmeth, that the depth and profunditie of wisdom, not only in the words of holy Scripture, but also in the matter & sense, is so wonderful, that, liue a man neuer so long, be he of neuer so high a witte, neuer so studious, neuer so seruent to attaine the knowledge therof, yet when he endeth, he shal confesse he doth but begin. They feele not with S. Hierom, that the text hath a hard shel to be broken before we come to the kernel. They wil not stay themselues in only reading the sacred Scriptures thirteen yeares together, with S. Basil & S. Gregorie Nazianzene, before they expound them, nor take the care [as they did] neuer otherwise to interpret them, then by the vniforme consent of their Forefathers and tradition Apostolike.

If our new Ministers had had this cogitation and care that these and al other wise men haue, and ener had, our countrie had neuer fallen to this miserable state in religion, and that vnder pretence, colour, and countenance of God's word: neither should vertue and good life haue been so pittifully corrupted in time of such reading, toiling, tumbling and translating the Booke of our life and saluation: wherof the more pretious the right and reuerent vse is, the more pernicious is the abuse and prophanation of the same: which euery man of experience by these few yeares prooffe, and by comparing the former daies and manners to these of ours, may easily trie.

Manners & life nothing amended, but much worse, since this licentious tossing of holy Scriptures.

Looke whether your men be more vertuous, your women more chaste, your children more obedient, your seruants more trustie, your maids more modest, your freinds more faithfull, your laytie more iust in dealing, your Clergie more deuout in praying: whether there be more religion, feare of God, faith and conscience in al states now, then of old, when there was not so much reading, chatting, and iangling of God's word, but much more sincere dealing, doing, and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, yong fooles their old and wise fathers, the scholers their Maisters, the sheep their Pastour, and the People the Priest. Looke whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and leudnes: their delicate rimes, tunes, and translations much encreasing the same.

Scriptures as profanely cited as heathen Poëtes.

Scriptures erroneously expounded according to euery wicked man's priuat fanfic.

This fal of good life & prophaning the diuine mysteries, euery body seeeth: but the great corruption & decay of faith hereby, none see but wise men, who only know, that, were the Scriptures neuer so truely translated, yet Heretikes and il men that follow their owne spirit and know nothing but their priuate fantasie, and not the sense of the holy Church and Doctours, must needs abuse them to their damnation: and that the curious, simple, and *sensual men which haue no tast of the things that be of the Spirit of God, may of infinit places take occasion of pernicious errors. For though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as we may now speake) the Calvinian interpretation hath errors, lib. 2. ad Gratianum ca. 1. and Tertullian saith: *The sense adulterated is as perilous as the style corrupted.* De Praescrip. S. Hilarie also speaketh thus: *Hereticus rixetur about the understanding, not about the writing. The fault is in the sense, not in the word.* lib. 2. de Trinit. in principio And S. Augustine saith, that many hold the Scriptures as they doe the Sacraments, *ad speciem, & non ad salutem, to the outward shew, and not to saluation.* de Baptis. cont. Donat. li. 3. ca. 19. Finally al Sect-maisters and rauening wolues, yea * the Diuels themselues pretend Scriptures, alleage Scriptures, and wholly shroud theselues in Scriptures, as in the wool & fleec of the simple sheep. Whereby the vulgar, in these daies of general disputes, can not but be in extreme danger of error, though their books were truely translated, & were truely in theselues God's owne word indeed.

Al Heretikes pretend Scriptures.

The Scriptures haue been falsely and heretically translated into the vulgar tongues, and sundrie other

But the case now is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in aeternis, walking in decessfulness*, haue so abused the people, and many other in the world, not vnwise, that by their false translations they haue instead of God's Law and Testament, and for Christes written wil and word, given them their owne wicked writing and phantasies, most shamefully in al their versions, Latin, English, and other tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and al other guileful meanes: specially where it scructh

Confess. lib. 11. cap. 14. See ep. 3. Aug. Hiero. 13. c. 4. Ruff. Eccl. hist. li. 2. c. 9.

1. Cor. 1.

Mat. 4.

2. Cor. 4.

Beza-an-
not. inc.
1. Luc.
1. v. 78.
* See the
enth-ar-
stie of
their
Creed
in meter.

Prof. in
N. Test.
Gal.
1567.

Iofias
Simlerus
in vita
Bulling.
2. Cor.
3. 17.

serueth for the aduantage of their priuate opiniōs. For which, they are bold also partly to disauthorize quite, partly to make doubtful, diuers whole books allowed for Canonical Scripture by the vniuersal Church of God this thousand yeares and vpwārd: to alter al the authentical and Ecclesiastical words vsed sithence our Christianitie, into new prophane nouelties of speeches agreeable to their doctrine: to change the titles of workes, to put out the names of the Authours, * to charge the very Euangelist with following vntrue translation, to adde whole sentences proper to their Sect, into their psalmes in meter, * euen into the very Creed in rime. Al which the poore deceiued people say and sing as though they were God's owne word, being indeed through such sacrilegious treacherie, made the Diuels word.

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things vsed by the Apostles and al antiquitie, in Greeke, Latin, and al other languages of Christian Nations, into new names, some times falsely, and alwaies ridiculously and for ostentation taken of the Hebrewes: to frame and fine the phrases of holy Scriptures after the forme of prophane Writers, sticking not, for the same to supply, adde, alter, or diminish as freely as if they translated Liuius, Virgil, or Terence. Hauiing no religious respect to keep either the maiestie or sincere simplicitie of that venerable stile of Christes spirit, as S. Augustin speaketh, which kind the holy Ghost did choose of infinit wisdom to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious manner of writing that sundrie of these new translatours doe vse: of which sort Caluin himselfe and his pue-fellowes so much complaine, that they professe, 'Satan to haue gained more by these new interpreters their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Castalion, adiuring al their churches and scholers to beware of his translation, as one that hath made a very sport and mockery of God's holy word. So they charge him: themselves (and the Zuinglians of Zurick, whose translations Luther therefore abhorred) or handling the matter with no more fidelitie, grauitie, or sinceritie, then the other: but rather with much more falsification, or (to vse the Apostles wordes) *cauponacion and adulteration* of God's word, then they. Besides many wicked glosses, prayers, confessions of faith, containing both blasphemous errors * and plaine contradictions to themselves and among themselves al priuiledged and authorized to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleued as articles of faith & wholly consonant to God's word.

¶ We therefore hauing compassion to see our beloued Countriemen, with extreame danger of their soules, to vse only such prophane translations, and erroneous mens mere phantasies, for the pure and blessed word of truth; much also moued therunto by the desires of many deuout persons; haue set forth, for you (benigne Readers) the new Testament to begin withal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay away at least such their impure versios as hitherto you haue been forced to occupie. How wel we haue done it, we must not be iudges, but referre al to God's Church and our Superiours in the same. To them we submit our selues, & this, & al other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, we haue any where mistaken the sense of the holy Ghost. Further promising, that if hereafter we espie any of our owne errors, or if any other, either freind of good will, or aduersarie for desire of reprehension, shal open vnto vs the same; we wil not (as Protestants doe) for defense of our estimation, or of pride and contention, by wrangling words wilfully persist in them, but be most glad to heare of them, & in the next editio or otherwise to correct them: for it is truth that we seeke for, and God's honour: which being had either by good intention, or by occasion, al is wel. This we professe only, that we haue done our endeaour with praier, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a worke: that we haue done it with al faith, diligence, and sinceritie: that we haue vsed no partialitie for the disaduantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neer as is possible, to our text to the very words and phrases which by long vse are made venerable, though to some prophane or delicate eares they

saies sacrile-
giously abused,
and so giuen
to the people
to read,
Al this their
dealing is no-
ted (as occasiō
serueth) in the
Annotations
vpon this Te-
stament: and
more at large
in the DISCO-
VERIE of he-
retical transla-
tions wherof
we haue added
a table in this
edition.
Caluin cōplai-
neth of the new
delicate trans-
latours, namely
Castaliō: him-
self and Beza
being as bad
or worse.

* See the 4. ar-
ticle of their
Creed in me-
ter, where they
professe that
Christ descen-
ded to deliuer
the Fathers, &
afterward in
their confessiō
of their faith,
they deny *Lim-
bus Patrum*.
a The purpose
& commoditie
of setting forth
this Catholike
edition.

The religious care & sinceritie obserued in this translation, they may seeme more hard or barbarous, * as the whole style of Scripture doth lightly See S. care & sinceritie obserued in this translation, to such at the beginning: acknowledging with S. Hierom, that in other writings it is August. enough to giue in translation, sence for sence, but that in Scriptures, lest we misse the li. 1. con- sence, we must keep the very words. *Ad Pammach. epistola. 10. 1. ca. 2. in princip.* We must, fes. c. 5. saith S. Augustin, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things contained vnder the words. *De ciuitate lib. 10. cap. 18.*

The ancient Fathers kept religiously the very barbarismes of the vulgar Latin text, Wherof our holy Forefathers and ancient Doctours had such a religious care, that they would not change the very barbarismes or incongruities of speech which by long vse had preuailed in the old readings or recitings of scriptures. as, *Neque nubent; neque nubentur*, in Tertullian. li. 4. in Marcion. in S. Hilarie in c. 21. Mat. and in al the Fathers. *Qui me confusus fuerit, confundar & ego eum*, in S. Cyprian ep. 63. nu. 7. *Talis enim nobis decebat sacerdos* (which was an elder translation then the vulgar Latin that now is) in S. Ambrose c. 3. *de fuga seculi.* and S. Hierom himself, who otherwise corrected the Latin translation that was vsed before his time, yet keepeth religiously [as himself professeth *Prefat. in 4. Euang. ad Damasum*) these and the like speeches, *Nonne vo: magis pluris estis illis?* and, *filii hominis non venit ministrari, sed ministrare*; and, *Neque nubent, neque nubentur*: in his commentaries vpon these places: and, *Non capit Prophetam pereire extra Hierusalem*, in his commentaries in c. 2. *Ioel. sub finem.* And S. Augustin, who is most religious in al these phrases, counteth it a special pride and infirmity in those that haue a litle learning in tongues, and none in things, that they easily take offense of the simple speeches or solecismes in the scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the same holy Father li. 3. *de doct. Christi. c. 3.* and *tract. 2. in Euang. Ioan.* But of the manner of our translation more anon.

Of the ANNOTATIONS, Now, though the text thus truly translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture wherof they haue made so great vantes, maketh nothing for their new opinions, but wholly for the Catholike Churches beleefe and doctrine, in al the points of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition whom we see giuen ouer into a reprobate sence, to whom the Gospell, which in it-self is the odour of life to saluation, is made the odour of death to damnation, ouer whose eyes for sinne and disobedience God suffereth a veile or couer to lie, whiles they read the new Testament, euen as the Apostle saith the Iewes haue til this day, in reading of the old, that as the one sort can not find Christ in the Scriptures, read they neuer so much, so the other can not find the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustin to be most true: If the prejudice of any erroneous perswasion preoccupate the mind, whatsoever the Scripture hath to the contrarie, men take it for a figurative speech: for these causes, and somewhat to help the faithful Reader in the difficulties of diuers places, we haue also set forth reasonable large ANNOTATIONS, thereby to shew the studious Reader in most places pertaining to the conrouersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils: which meanes whosoever trusteth not, for the sence of holy Scriptures, but had rather follow his priuate iudgement or the arrogant spirit of these Sectaries, he shal worthily through his owne wilfulness be deceived: beseeching al men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

Heresies make Catholikes more diligent to search and find the senses of holy Scripture for refelling of the same. Which if he doe, we doubt not but he shal to his great contentment, find the holy Scriptures most cleerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to God's words, or at least not contained in the same, and finally he shal proue this saying of S. Augustin to be most true: *Multi sensus &c. Man. senses of holy Scriptures lie hidden, & are known to some few of greater understanding: neither are they at any time ascribed more commodiously and acceptably then at such times, when the care to answer heretikes doth force men therunto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishness, are stirred up to diligent hearing, that the Aduersaries may be refelled.*

folded. Again, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: how many, of his Manhood, against Manichæus: how many, of the Trinitie, against Sabellius: how many, of the unitie in Trinitie, against the Arrians, Eunomians, Macedonians, how many, of the Catholike Church dispersed throughout the whole world, and of mixture of good and bad in the same vntill the end of the world, against the Donatistes and Luciferians and other of the like error: how many against al other heretikes, which it were too long to relearse? Of which senses and expositions of holy Scripture the approued Authors and auouchers, should otherwise either not be knowne at al, or not so wel knowne, as the contradictions of proud heretikes haue made them.

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giueth vs this goodly rule to be followed in al, as he exemplifieth in one. Then doe we hold (saith he) the verity of the Scriptures, when we doe that which now hath signed good to the vniuersal Church, which the authoritie of the Scriptures themselves doth commend: so that, for asmuch as the holy Scripture can not deceiue, who soeuer is afraid to be deceiued with the obscuritie of questions, let him therein aske counsel of the same CHURCH, which the holy Scripture most certainly and euidently sheweth and pointeth vnto. Aug. li. i. cont. Crescon, c. 13.

Many causes why this new Testament is translated according to the ancient vulgar Latin text.

Now to giue thee also intelligence in particular, most gentle Reader, of such things as it behoueth thee specially to know concerning our Translation: We translate the old vulgar Latin text, not the common Greek text, for these causes.

1. It is so ancient, that it was vsed in the Church of God about 1300. yeares agoe, as appeareth by the Fathers of those times.

It is most ancient. Corrected by S. Hierom.

2. It is that (by the common receiued opinion and by al probabilitie) which S. Hierom afterward corrected according to the Greek, by the appointment of Damasus then Pope, as he maketh mention in his Preface before the foure Euangelists, vnto the said Damasus: and in *Catalogo in fine*, and *ep. 102.*

Ep. 10.

3. Consequently it is the same which S. Augustin so commendeth and alloweth in an Epistle to S. Hierom.

Commended by S. Augustin. Vsed and expounded by the Fathers. Only authentical, by the holy Council of Trent.

4. It is that, which for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleaged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

Suff. 4.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this 'only' of al other Latin translations, to be authentical, and so only to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

6. It is the grauest, sincerest, of greatest maiestie, least partialitie, as being without al respect of controuersies and contentions, specially these of our time, as appeareth by those places which Erasmus and others at this day translate much more to the aduantage of the Catholike cause.

Most graue, least partial.

7. It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretikes therefore reprehend it of rudenes. And that it followeth the Greek farre more exactly then the Protestants translations, beside infinit other places, we appeale to these. Tit. 3. 14. *Current bonis operibus præfesse, ποιοῦσθαι.* Engl. bib. 1577, *to mainteine good workes*, and Heb. 10. 20. *Præparauit nobis inuitantis, ἐπεκαταργεν.* English Bib. *be prepared.* So in these words, *Iustifications, Translations, Idols, &c.* In al which they come not neer the Greek, but auoid it of purpose.

Precise in following the Greek.

8. The Adnerfaries themselves, namely Beza, preferre it before al the rest. In *præfat.* no. *Tes. an. 1556.* And againe he saith, that the old Interpreter translated very religiously Beza himself. Annot. in 1. Luc. v. 1.

Preferred by Beza himself.

9. In the rest, there is such diuersitie and dissension, and no end of reprehending one another, and translating euery man according to his fantasie, that

Al the rest disliked of the

Sectaries themselves, each reprehending another, the world should stand any long time, we must receive againe (which he thought absurd) the Decrees of Councils, for preserving the vnitie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place above mentioned) noteth the itching ambition of his fellow-translatours, that had much rather disagree and dissent from the best, then seeme themselves to haue said or written nothing. And Beza's translation itself, being so esteemed in our countrie, that the Geneva * English Testaments be translated according to the same, yet sometime goeth so wide from the Greek & from the meaning in the holy Ghost, that themselves which protest to translate it, dare not follow it. For example, *Luc. 3. 36.* They haue put these words *The sonne of Cainan*, which he wittingly and wilfully left out: and *Act. 1. 14.* they say, *With the women*, agreeably to the vulgar Latin: where he saith, *Cum uxoribus*, with their wives.

It is truer then the vulgar Greek text itself, 10. It is not only better then al other Latin translations, but then the Greek text itself in those places where they disagree.

The prooffe hereof is euident, because most of the ancient Heretikes were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complaine. Tertullian noteth the Greek text which is at this day (1. Cor. 15. 47.) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar Latin, *Secundus homo de calo celestis*, *The second man from heauen heauenly*. So read other * ancient Fathers, and Erasmus thinketh it must needs be so, and Caluin himself followeth it *Instit. li. 2. c. 13. parag. 2.* Againe S. Hierom noteth that the Greek text (1. Cor. 7. 33.) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum uxore est, sollicitus est que sunt mundi, quomodo placeat uxori, & diuisus est*, *He that is with a wife, is careful of worldly things, how he may please his wife, and is diuided or distracted*. The Ecclesiastical historie called the Tripartite, noteth the Greek text that now is (1. Io. 4. 3.) to be an old corruption of the ancient Greek copies, by the Nestorian Heretikes, and the true reading to be as in our vulgar Latin, *Omnis spiritus qui dissoluit* *Iesum, ex Deo non est*, *Every spirit that dissolueth Iesus, is not of God*: & Beza confesseth that Socrates in his Ecclesiastical Historie readeth so in the Greek, *πᾶν πνεῦμα ὁ λύει τὸν Ἰησοῦν χριστὸν &c.*

The Caluinists themselves often forsake the Greek as corrupt, and translate according to the ancient vulgar latin text. But the prooffe is more pregnant out of the Aduersaries themselves. They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholers the English translatours of the Bible, in these places. Hebr. chap. 9. vers. 1. saying, *The first couenant*, for that which is in the Greek, *The first tabernacle* Where they put, *couenam*, not as of the text, but in another letter, as to be vnderstood, according to the vulgar Latin, which most sincerely leaueth it out altogether, saying: *Habuit quidem & prius iustificationes &c.* The former also indeed had iustifications &c. Againe Ro. 11. vers. 21. they translate not according to the Greek text, *Temporis seruientes*, *Seruing the time*, which Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruientes*, *Seruing our Lord*. Againe, *Apoc. 11. vers. 2.* they translate not the Greek text, *Atrium quod intra templum est*, *the court which is within the temple*, but cleane contrarie, according to the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris Templum*, *the court which is without the Temple*. Only in this last place, one English Bible of the yeare 1562. followeth the error of the Greek. Againe, 2 Tim. 2. vers. 14. they adde, *but*, more then is in the Greek, to make the sense more commodious and easie, according as it is in the vulgar Latin. Againe 1a. 5. 12. they leaue the Greek, and follow the vulgar Latin saying, *Lest you fall into condemnation*. I doubt not (saith Beza) but this is the true and ncere reading, and I suspect the corruption in the Greek came thus &c. It were infinite to set downe all such places, where the Aduersaries (specially Beza) follow the old vulgar Latin & the Greek copie agreeable therunto, condemning the Greek text that now is, of corruption.

Superfluities in the Greek which Erasmus collecteth trifling and rash additions, Againe, Erasmus the best translatour of al the later, by Beza's iudgemēt, saith that the Greek sometime hath superfluities corruptly added to the text of holy Scripture, as *Mat. 5.* to the end of the *Pater noster*, these words, *Because shine is the Kingdom, the power and the glorie, for euer more*. Which he calleth, *nugas*, trifles rashly added to our Lord's prayer, & reprehendeth Valla for blaming the old vulgar Latin because it hath it not. Likewise Ro. 11. 6. these words in the Greek, and not in the vulgar Latin: *Plus if uerbores*, *it is not now grace: other wise the worke is no more a worke*: and *Mar. 10. 29.* these words, *or wife*, and such like. Yea the Greek text in these superfluities condemneth it-self, and iustificeth the vul-

c. 11. de
Can. scr.
authori-
sae.
The new
Te. prin-
the yeare
1580. in
the title.
Li. 5. cōs.
Marcio.
Ambr.
Hierom.
Li. 1. cōs.
Iou. c. 7.
Li. 12. cō.
4.
Li. 7. cō.
32.

διαδικη
σκηνη.

καιρος
κυριω.

εις υπερ
κριστι.

See No.
7. cō. gr.
Eo. Ste-
phan. in
folio, &
gar. Cn. p. m.

gar Latin exceedingly; as being marked throughout in a number of places, that such & such words or sentences are superfluous. In al which places our vulgar Latin hath no such thing, but is agreable to the Greek which remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus¹. and *Marc* 6. 11. these words, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgements, then for this citie;* and *Mat.* 29. 22. these words, *And be baptized with the Baptisme that I am baptized with;* Which is also superfluously repeated againe vers 23. and such like places exceeding many: which being noted superfluous in the Greek, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greek.

Beza
pref. N.
Testam.
1556.
See him
also An-
notat. in
11. Act.
v. 20.

Wherupon we conclude of these prem^{ises}, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may notwithstanding be not only as good, but also better. And this the Aduersarie himself, their greatest and latest translatour of the Greek, doth auouch against Erasmus in behalfe of the best Greek the old vulgar Latin translation, in these notorious words: *How unworthily and without cause* (saith he) *doth Erasmus blame the old Interpreter as dissimulating from the Greek? He dissented, because* (saith he) *from those Greek copies which he had gotten: but we haue found, not in one place, that the same interpretation which he blameth, is grounded vpon the authoritie of other Greek copies, & those most ancient.* Yea in some number of places we haue obserued, that the reading of the Latin text of the old Interpreter, though it agree not sometime with our Greek copies, yet it is much more conuenient, for that it seemeth he followed some better and truer copie. Thus farre Beza. In which words he unwittingly, but most truly, iustifieth and defendeth the old vulgar Translation against himself and al other cauillers, that accuse the same, because it is not alwaies agreable to the Greek text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. Augustin speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, wherunto the latin translations that faile in any place, must needs yeald.

2. *de doct. Christ. c. 15.* When the Fathers say, that the Latin text must yeald to the Greek and be corrected by it, they meane the true & vncorrupted Greeke text. The vulgar latin translation, is many waies iustified by most ancient Greek copies, & the Fathers.

And if it were not too long to exemplifie and proue this, which would require a treatise by it-self, we could shew by many & most cleere examples throughout the new Testament, these sundriemeanes of iustifying the old translation.

First, if it agree with the Greek text (as commonly it doth, & in the greatest places concerning the controuersies of our time, it doth most certainly) so farre the Aduersaries haue not to complaine: vnles they wil complaine of the Greek also, as they doe *1. a. 4. v. 2.* and *1. Pet. 3. v. 21.* where the vulgar Latin followeth exactly the Greek text, saying, *Occiditis;* and, *Quid vos similis formæ;* &c. But Beza in both places correcteth the Greek text also as false.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copie set in the margent, wherof see examples in the foresaid Greek Testaments of Robert Steuens and Crispin throughout: namely *2. Pet. 1. 10. Satagite ut per bona opera certam vestram vocati nem faciatis dixit tōn αγαθών έργων;* & *Marc. 8. v. 7. Et ipsos benedixit, ευλογησας αυτους.*

3. If these marginal Greek copies be thought lesse authentical then the Greek text, the Aduersaries theselues tel vs the cōtrarie, who in their translations often follow the marginal copies, and forsake the Greek text: as in the examples aboue mentioned *Rom. 11. Apoc. 11. 1. Tim. 2. Iac. 5. &c.* it is euident.

4. If al Erasmus Greek copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most ancient (as he saith) & better. And if al Beza's copies faile in this point and wil not help vs, Gagneie the French Kings Preacher, and he that might command in al the Kings Libraries, he found Greke copies that haue iust according to the vulgar Latin: & that in such place as would seeme otherwis. lesse probable as

God
roner.
in Acton
πύρ πύρ-
@, οτι
ισ. υς.
εαυτους

Iac. 1. v. 5, "ecce quantus ignis quam magnā si nā incendit; Behold how much fire what a great wood is kindled: But an approued ancient Greek copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneie's copies also faile sometime, there Beza and Crispin supply Greek copies fully agreable to the vulgar Latin, as *ep. Iude vers 5. Sciens semel omnia, quoniam Iesus &c.* and *vers. 19. Segregant semetipsos;* likewise *2. Ephes. 2.*

Quod

THE PREFACE

Quod elegerit vobis primitias; ἀπαρχὴς in some Greek copies, Gagn. & 2. Cor. 9. *Vestra dmn-*
latio; ὁ ὑμῶν ἔλεος so hath one Greek copie. Beza.

The Greek Fa-
thers,

5. If al their copies be not sufficient, the ancient Greek Fathers had copies and expound-
ed them agreeable to our vulgar Latin, as 1. Tim. 6. 20. *Prophanas vocum novitates*. So *Χαρο-*
readeth S. Chrysostom and expoundeth it against Heretical and erroneous novelties. Yet *φωτίαις*
now we know no Greek copie that readeth so. Likewise Io. 10. 29. *Pater meus quod mihi de-*
dit minus omnis est. So readeth S. Cyril and expoundeth it li. 7. in Io. c. 10. likewise. i.
Io. 4. 3. *Omnis Spiritus qui soluit Iesum, ex Deo non est*. So readeth S. Irenæus li. 3. c. 18.
S. Augustin tract. 6. in Io. S. Leo epist. 10. c. 5. beside Socrates in his Ecclesiastical histo-
rie li. 7. c. 22. and the Tripartite li. 12. c. 4. who say plainly, that this was the old and
the true reading of this place in the Greek. And in what Greek copie extant at this day
is there this text Io. 5. 2. *Est autem Hierosolymis probatica piscina?* and yet S. Chrysostom, S. ἐπὶ πρῶ-
Cyril, and Theophylacte read so in the Greek, and Beza saith it is the better reading. *ἐπὶ πρῶ-
ἐπὶ πρῶ-
ἐπὶ πρῶ-*
And so his the Latin text of the Romane Masse-book iustified, and seight other Latin
copies, that read so. For our vulgar Latin here, is according to the Greek text, *Super*
probatica. and Ro. 5. v. 17. *Donationis & Iusticie*. So readeth Theodoret in Greek. & Lu.
2. v. 14. Origen and S. Chrysostom read, *Hominibus bone voluntatis*, and Beza liketh it
better then the Greek text that now is.

6. Where there is no such signe or token of any ancient Greek copie in the Fathers, yet
these later interpreters tel vs, that the old Interpreter did follow some other Greek copie.
As Marc 7. 3. *Nisi crebro lauerint*. Erasmus thinketh that he did read in the Greek
πικρὴν ὀσφιν: and Beza and others commend his coniecture, yea and the English Bibles
are so translated. Whereas now it is *πυγμὴ* which signifieth the length of the arme vp
to the elbow. And who would thinke that the Euangelist should say; The Pharisees
wash often, because otherwise they eate not, rather then thus, *Unless they wash up to the elbow,*
they eate not?

The Latin Fa-
thers,

7. If al such coniectures, and al the Greek Fathers help vs not, yet the Latin Fathers *See An-*
with great consent wil easily iustifie the old vulgar translation, which for the most part *nos. Lo-*
they follow and expound. As Io. 7. 39. *Nondum erat spiritus datus*. So readeth S. Augu-
stin Li. 4. de Trinit. c. 10. and li. 83. *Quest. 9. 62. and tract. 52. in Ioan. Leo ser. 2. de Penite-*
coste. Whose authoritie were sufficient, but indeed Didymus also a Greek Doctour rea-
deth so li. 2. de *Sp. sancto*, translated by S. Hierom, and a Greek copie in the Vaticane, and
the Syriaque new Testament. Likewise Io. 21. 22. *Sic eum volo manere*. So read S. Ambrose, *Brugen.*
in Psal. 45. & Psal. 118. *offonario Resp.* S. Augustin and Vene. Bede vpon S. Iohns Gospell, *in biblia,*

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here
or in other places, not al agreeing with the text of our vulgar Latin, the cause is, the great
diuersitie and multitude, that was then of Latin copies, (whereof S. Hierom complaineth)
til this one vulgar Latin grew only into vse. Neither doth their diuers reading make
more for the Greek, then for the vulgar Latin, differing oftentimes from both. As
when S. Hierom in this last place readeth, *Si sic eum volo manere*, li. 1. adu. Iovin. It is accord-
ing to no Greek copie now extant. And if yet there be some doubt, that the readings of
some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemna-
tion to the same: let Beza: that is, let the Aduersarie himself, tel vs his opinion in this case *Prefas.*
also. Whosoever, saith he, *shall take vpon him to correct these things* (speaking of the vulgar *in 4. Eu.*
Latin translation) *cut of the ancient Fathers writings, either Greek or Latin, vnles he doe it very ad Da-*
circumspectly & aduisedly, he shall surely corrupt al rather then amend it, because it is not to be masum,
though, that as often as they cited any place, they did alwaies looke into the book, or number euery word. *Prefas.*
As if he should say: We may not by and by thinke that the vulgar Latin is faultie and to
be corrected, when we read otherwise in the Fathers either Greek or Latin, because
they did not alwaies exactly cite the words, but followed some commodious and godly
sense thereof.

The few and
small faults ne-
gligently crept
into the vulgar
Latin transla-
tion,

Thus then we see that by al meanes the old vulgar Latin translation is approued good,
and better then the Greek text it-self, and that there is no cause why it should giue place
to any other text, copies, or readings. Marie if there be any faults evidently crept in by
those that heretofore, wrote for copied out the Scriptures (as there be some) them we
grant no lesse, then we would grant faults now adaies committed by the Printer,
and they are exactly noted of Catholike Writers, namely in al Plantins Bi-
bles

Seff. 4. Bibles set forth by the Diuines of Louan: and the holy Council of Trent willeth that the vulgar Latin text be in such points thoroughly mended, and so to be most authentical. Such faults are these *In fine*, for, *in fine*: *Præsentiam*, for, *presentiam*: *Suscipiens*, for, *Suspiciens*: and such like very rare. Which are euident corruptions made by the copistes, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we haue proued, incorrupt. The Aduersaries contrarie, translate that text which themselues confesse hoth by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so clead otherwise for the Greek text, as though there were no other truth of the new Testament but that: or how they translate only that (to deface, as they thinke, the old vulgar Latin) which themselues so shamfully disgrace, more then the vulgar Latin, inuventing corruptions where none are, nor can be, in such vniuersal consent of al both Greek and Latin copies. For example, Mat. 10. *The first Symon, who is called Peter.* I thinke (saith Beza) this word *πῆτρος*, *first*, hath beē added to the text of some that would establish that these words being sometime but a marginal note, came by corruptiō out of the margēt into the text. Againe *Act. 7.* Figures which they made, *to adore them.* It may be suspect (saith he) that these words, as many other, haue crept by corruption into the text out of the margēt. And 1. Cor. 15. He thinketh the Apostle said not *νικος*, *victorie*, as it is in al Greek copies, but *νίκος*, *consension*. And *Act. 13.* he calleth it a manifest error, that in the Greek it is, 400 *years*, for, 300. And *Act. 7. v. 16.* he rekneith vp a whole catalogue of corruptions: namely *Marc 1. v. 42.* *ὁ ἐπὶ τοῦ σταβίου*, which is a *farthing*: and *ἀπὸν ἐστὶν ἐξ ἐμοῦ* *Act. 8. vers. 26.* *This is desert.* And *Act. 7. v. 16.* the name of Abraham, and such like. Al which he thinketh to haue been added or altered into the Greek text by corruption.

But among other places, he labourerh exceedingly to proue a great corruption *Act. 7 v. 14.* where it is said (according to the *Septuaginta*, that is, the Greek text of the old Testament) that Iacob went downe into Aegypt with 75. soules. And *Luc. 3. v. 36.* he thinkeith these words *τοῦ καὶνὰν*, which was of *Cainan*, to be so false, that he leaueth them cleane out in * both his editions of the new Testament: saying, that he is bold so to doe, by the authoritie of Moyses. Whereby he wil signifie, that it is not in the Hebrew text of Moyses or of the old Testament, and therefore it is false in the Greek of the new Testament. Which consequence of theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greek text of the new Testament, cited out of the old according to the *Septuaginta*, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselves only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new: or if they wil mainteine the Greek of the new, they must forsake sometime the Hebrew in the old. But this argument shal be forced against them elswhere.

By this litle, the Reader may see what gay patrones they are of the Greek text, and how litle cause they haue in their owne iudgements to translate it, or want of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word why we translate not the Greek: forsooth because it is so infinitely corrupted. But the truth is, we doe by no meanes grant it so corrupted as they say, though in comparison wil grant the we know it lesse sincere and incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons afore said; that we preferre the vulgar Latin before the Greek text, because the Greek maketh more against vs: we protest that as for other causes we preferre Latin text, as the Latin, so in this respect of making for vs or against vs, we allow the Greek as much making more as the Latin, yea in sundrie places more then the Latin, being assured that they haue for vs, not one, and that we haue many aduantages in the Greek more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greek, because it is for vs and against them. As more then the when they translate, *δικαιοσύνη*, *ordinance*, and not *iustifications*, and that of pure vulgar Latin.

The Caluineists confessing the Greek to be most corrupt yet translate that only, and hold that only for authentical Scripture.

They standing precisely vpon the Hebrew of the old, and the Greek text of the new Testament, must force denie the one of them

They say the Greek is more corrupt the we

We preferre not the vulgar

The Greek

as Beza confesseth *Luc. 1. 6.* παραδοξας, ordinances or instructions, and not traditions, in the better part. 2 *Theff. 2. 15.* πρεσβυτερους Elders, and not Priests: ειδωλα, images rather than idols. And especially when S. Luke in the Greek so maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza saith it is a corruption crept out of the margin into the text. What need these absurd diuises and false dealings with the Greek text, if it made for them more then for vs, eya if it made not for vs against them? But that the Greek maketh more for vs, see 1. Cor. 7. In the Latin, *Defraud not one another, but for a time, that you give your selues to prayer:* in the Greek, *to fasting and prayer.* *Act. 10. 30.* in the Latin, Cornelius saith, *From the fourth day past until this houre I was praying in my house, and behold a man &c.* in the Greek, *I was fasting, and praying.* 1. Io. 5. 18. in the Latin: *We know that every one which is borne of God sinneth not: But the generation of God preserveth him &c.* In the Greek, *But he that is borne of God preserveth himself.* *Apoc. 22. 14* in the Latin, *Blessed are they that wash their garments in the blood of the Lamb &c.* in the Greek, *Blessed are they that doe his commandements.* *Rom. 8. 38.* *Certus sum &c.* *I am sure that neither death nor life, nor other creature is able to separate us from the charitie of God;* as though he were assured or we might and should assure our-selves: of our predestination: in the Greek, *πεπεισμαι, I am probably persuaded that neither death nor life, &c.* In the Euangelists about the Sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shal be shed for you:* and in S. Paul, *This is my body which shal be betraied or deliuered for you:* both being referred to the time to come & to the Sacrifice on the Crosse: in the Greek, *This is my blood which is shed for you,* and, *my body which is broken for you:* both being referred to that present time when Christ gaue his body and blood at his supper, then sheading the one and breaking the other, that is sacrificing it Sacramentally and mystically. Loec these & the like our aduantages in the Greek more then in the Latin.

For the real presence.

For fasting.

For free-wil.

Against only faith.

Against special assurance of saluation.

For the Sacrifice of Christ's body & blood.

The Protestants condemning the old vulgar translation as making for vs, condemn the-selves.

It is void of all partialitie.

The Papistrie therof (as they terme it) is in the very sentences of the Holy Ghost, more then in the translation.

But is the vulgar translation, for al this Papistical, and therefore doe we follow it for so some of them cal it, and say it is * the worst of al other. If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scriptures of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very ancient, and the Church of God for so many hundred yeares wherein it hath vsed and allowed this translation, hath been Papistical. But wherein is it Papistical? forsooth in these phrases and speeches, *Poenitentiam agite a, Sacramentum hoc magnum est b, A v GRATIA PLENA c, Talibus hostijs promeretur Deus d;* and such like. First, doth not the Greek say the same? See the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically so long before they were in controuersie? Thirdly, doth he not say for, *poenitentiam agite*, in another place, *poenitemini e:* and doth he not translate other mysteries by the word *Sacramentum*, as *Apoc. 17. Sacramentum mulieris* and as he translateth one word, *Gratia plena*, so doth he not translate the very like word, *plenus ulceribus f,* which themselves doe follow also? Is this also Papistrie? When he said, *Hebr. 10. 29. Quantum deteriora merebitur supplicia &c.* & they like it wel enough, might he not haue said according to the same Greek words, *Vigilate vt mereamini fugere ista omnia & stare ante filium hominis.* *Luc 21. 36.* and, *Qui merebuntur seculum illud & resurrectionem ex mortuis &c.* *Luc 20. 35.* and *Tribulationes quas sustinent, vt mereamini regnum Dei, pro quo & patimini.* 2. *Theff. 1. 5.* Might he not (we say) if he had partially effectuated the word merits, haue vsed it is al these places, according to his and * your owne translation of the same Greek word *Heb. 10. 29?* Which he doth not, but in al these places saith simply *Vt digni habeamini*, and, *Qui digni habebuntur.* And how can it be iudged Papistical or partial, when he saith, *Talibus hostijs promeretur Deus, Heb. 13? Was Primasius also, S. Augustines scholer, a Papist, for vsing this text, and al the rest that haue done the like? Was S. Cyprian a Papist, for vsing so often this speech, promereri Dominum in istis operibus, poenitentia &c?* or is there any difference, but that S. Cyprian vseth it as a deponent more latinly the other as a passive lesse finely? Was he Papistrie, to say, *Senior for Presbiter, Ministrantibus for sacrificantibus or liturgiam celebrantibus, simulachris for idolis, fides tuare saluum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Calvinist for translating thus, as they thinke he was a Papist, when any word foundeth for vs?

Againe, was he a Papist in these kind of words only, and was he not in whole sentences? as, *Tibi dabo lauros, &c. Quicquid solueris in terra, erit solutum & in caelis:* and, *Quantum* *Io. 10. miseris* *Mat. 16.*

Against
D Sand.
Rocke
pag. 147
Se. Kem.
in exam.
Concil.
Trident.
Sess. 4.
a. 11. 3.
& 11.
b Eph. 5.
c Luc. 1.
d Heb. 13
e Mr. 1.
f κεχαρα-
τωμεν
h λικωμε-
vos. Luc.
16. v 20
No. Te.
1580.
nep ad
Heb.
Ep. 14.
& 18.

TO THE READER.

Mat. 2. *remiseritis peccata, remittuntur eis;* and, *Tunc reddes unicuique secundum opera sua;* and, *Nunquid*
1. Tim. 5 *poteris fides saluare eum? ex operibus iustificatur homo & non ex fide tantum;* and, *Nubere volumus,*
1. Io. 5. *damnationem habentes, quia primam fidem irritam fecerunt;* and, *Mandata eius gratia non sunt;*
Heb. 11. and, *Aspexit in remunerationem.* Are al these and such, Papistical translations, because they are most plaine for the Catholike faith which they cal Papistrie? Are they nor word for word as in the Greek, and the very words of the holy Ghost? And if in these there be no accusation of Papistical partiality, why in the other? Lastly, are the Ancient Fathers, General Councils, the Churches of al the west part, that vse al these speeches and phrases now so many hundred yeares, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we belecue as they beleueed. And thus farre for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the manner of translating the same.

I N T H I S our translation, because we wish it to be most sincere, as becommeth a Catholike translation, & haue endeauoured so to make it: we are very precise & religious in following our copie, the old vulgar approued Latin; not only in sense, which we hope we alwaies doe, but sometime in the very words also and phrases: which may seeme to the vulgar Reader & to common English eares not yet acquainted therewith, rudenesse or ignorance: but to the discret Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easly the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seem reasonable and necessarie: yea and that al sorts of Catholike Readers wil in short time thinke that familiar, which at the first may seem strange, & wil esteem it more, when they shal otherwise be taught to vnderstand it, then if it were the common known English.

For example, we translate often thus, *Amen, amen, I say vnto you;* which as yet seemeth strange. But after a while it wil be as familiar, as *Amen* in the end of al praiers and Psalmes. And euen as when we end with, *Amen*, it foundeth farre better then, *So be it:* so in the beginning, *Amen, Amen*, must needs by vse and custom found farre better, then, *Verily verily.* Which indeed doth not expresse the asseueration and assurance signified in this Hebrew word. Besides that it is the solempne and vsual word of our Sauour* to expresse a vehement asseueration, and therefore is not changed, neither in the Syriake, nor Greek, nor vulgar Latin Testament, but is preserued and vsed of the Euangelists and Apostles themselves, euen as Christ spake it *propter sanctiorem auctoritatem* as S. Augustin saith of this and of *Alleluia*, for the more holy and sacred authoritie thereof. li. 2. Doct. Christi. c. 11. And therefore doe we keep the word *Alleluia*, Apoc. 19. as it is both in Greek and Latin, yea and in al the English translations, though in their books of common praier they translate it, *Praise ye the Lord.* Again if *Hosanna, Raca, Belial*, and such like be yet vntranslated in the English Bibles, why may not we say, *Corbana*, and *Parasene*: specially when they Englishing this later thus, *the preparation of the Sabbath*, put three words more into the text, then the Greek word doth signifie. Mat. 27, 62. And others saying thus: After the day of preparing, make a cold translation and short of the sense: as if they should translate, *Sabbath, the rising:* For, * *Parasene* is as solempne a word for the Sabbath eue, as *Sabbath* is for the Iewes seauenth day, and now among Christians much more solempner, taken for Good-friday only. These words then we thought farre better to keep in the text, & to tel their signification in the margent or in a table for that purpose, then to disgrace both the text and them with translating them. Such are also these words, *The Pasch*, *The feast of Azymes*, *The bread of Prop sition*. Which they translate: *The Passe-ouer*, *The feast of sweet bread*, *The shew bread*. But if *Pentecost* Act. 2. be yet vntranslated in their Bibles, and Tables, an explication of such words as are not familiar to the vulgar Reader, seemeth not strange; why should not *Pasch* and *Azymes* so remaine also, being solempne feasts, as *Pentecost* was? or why should they english one rather then the other? specially when they translating it into English, doe falsely expresse the signification of

See Annotations
 Io. c. 8.

2. 34. &
 Apoc. c.

19. 7. 4.

No. Test
 an 1580
 Bibl. an.

1577.

Mar. 14
 v. 42.

Bibl.
 1577.
 Mat. 26
 17.

Certaine words
 des not English
 nor as yet familiar
 in the English tongue.

See in the end
 of this Book
 after al the
 Tables, an
 explication of
 such words as
 are not familiar
 to the
 vulgar Reader.

THE PREFACE

the word thus, *a yong scholar*. Whereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a yong scholar rather then the other, and many that haue been old scholars, may be *Neophyts* by differring Baptisme. And if *Phylacteries* be allowed for English *Mat. 23*. we hope that *Didrachmes* also, *Prepuce*, *Parac et*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conueniently be translated. As when S. Paul saith, *concisio, non circumcisio*; how can we but follow his wery words and allusion? And *Phi. 3.*

Why we say,
our Lord, not,
the Lord (but in
certaine cases)
see the Annot.
1. Tim. 6. pag.
585.

how is it possible to expresse *Euangelizo*, but as we doe, *Euangelize*? for *Euangelium* being the Ghospel, what is, *Euangelizo* or to *Euangelize*, but to shew the glad tydings of the Ghospel, of the time of grace, of al Christ's benefits? Al which signification is lost, by translating as the English Bibles doe, *I bring you good tydings*. *Luc. 2. 10*. Therefore we say *Depossum*, 1. Tim. 6. and, *He exaninised himself*, Philip. 2. and, *You haue restorished*, Philip. 4. and, *to exhaust*. Hebr. 9, 28 because we can not possibly attaine to expresse these words fully in English: and we thinke much better, that the Reader staying at the difficultie of them, should take an occasion to looke in their table, or otherwise to aske the ful meaning of them, then by putting some vsual English words that expresse them not, so to deceiue the Reader. Sometime also we doe it for another cause. As when we say, *The aduent of our Lord*, and, *Imposing of hands*, because one is a solemne time, the other a solemne action in the Catholike Church: to signifie to the people, that these & such like names come out of the very Latin text of the Scripture. So did *Penance*, doing *penance*, *Chalice*, *Priest*, *Deacon*, *Traditions*, *Altar*, *Hof*, and the like (which we exactly keep as Catholike termes) proceed euen from the very words of Scripture.

Catholike ter-
mes procee-
ding from the
very text of
Scripture.

Certaine hard
speeches and
Phrases.

Moreouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keep them word for word, and point for point, for feare of miling, or restraining the sense of the holy Ghost to our phantasie. As Eph. 6. *Against the spirituals of wickednes in the celestialis*; and, *What to me and thee woman?* wherof see the Annotation vpon this place: *10. 2.* and 1. Pet. 2. *As infants euen now borne, reasonable, milke without guile desire ye*. We doe so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text; or to milke that followeth after, as in other Latin copies and in the Greek. *10. 3.* we translate, *The spirit breatheth where he wil*, &c. leauing it indifferent to signifie eicher the holy Ghost, or wind: which the Protestants translating, *wind*, take away the other sense more common and vsual in the Ancient Fathers. We translate *Luc. 8. 23. They were filled*, not adding of our owne, *wish water*, to mollifie the sentence, as the Protestants doe: and c. 22. *This is the chalice, the New Testament*, &c. and not, *This chalice is the New Testament*: &c. likewise, *Mar. 13. Those daies shall be such tribulation*, not as the Aduersaries, *in those daies*, both our text and theirs being otherwise: likewise *Iac. 4. 6. And giueth greater grace*, leauing it indifferent to the Scripture, or to the holy Ghost, both going before. Whereas the Aduersaries too boldly & presumptuously adde, saying: *The Scripture giueth*, taking away the other sense, which is farre more probable. Likewise *Hebr. 12. 21.* we translate, *So terrible war it which was seen*, *Moyfes said*, &c. neither doth Greek or Latin permit vs to adde, *that Moyfes said*, as the Protestants presume to doe. So we say *Men Brethren*, *A widow woman*, *A woman a sister*, *James of Alphaeus*, and the like. Sometime also we follow of purpose the Scriptures phrase: as, *The hel of fire*, according to Greek and Latin; which we might say perhaps, *the fry hel*, by the Hebrew phrase in such speeches, but not, *hel fry*, as commonly it is translated. Likewise *Luc. 4. 36. Gehenna* *ignis*. What word is this, that in power and authoritie he commandeth the vncleane spirits? as also, *Luc. 2. 1.* Let vs passe ouer, and see the word that is done. Where we might say, *thing*, by the Hebrew phrase; but there is a certaine maiestie and more signification in the speeches, and therefore both Greek & Latin keep them, although it is no more the Greek & Latin phrase, then it is the English. And why should we be squamish at new words or phrases in the Scripture, which are necessarie: when we doe easily admit and follow new words coyned in court and in courtly or other secular writings?

The Greek
added often in
the margent
for many cau-
ses.

We adde the Greek in the margent for diuers causes. Sometime when the sense is hard, that the learned Reader may consider of it and see if he can help himself better then by our translation. As *Luc. 11. Nolite extolli in uerbo*, &c. and againe. *Quod superbi- date cleuositynam*, &c. Sometime to take away the ambiguity of the Latin or English;

TO THE READER.

as *Luc. ii. Et domus supra domum cader.* Which we must needs english, *and house vpon house shal fall.* By the Greek, the sense is not, one house shal vpon another; but, if one house rise vpon it-self, that is, against it-self, it shal perish. According as he speaketh of a Kingdom decider against it-self, in the words before. And *Aët. 12. Sacerdos Iouis qui erat,* in the Greek, *qui,* is referred to Iupiter. Sometime to satisfie the Reader, that might otherwise conceiue the translation to be false. As *Philip. 4. v. 6. But in euery thing by prayer,* &c. *ἐν παντί προσευχῇ,* not *in al prayer,* as in the Latin it may seem. Sometime when the Latin neither doth, nor can reach to the signification of the Greek word, we adde the

Mat. 4. Greek also as more significant, *Illi soli seruiet, him only shalt thou serue*, λατρεύσας, And **Act. 6.** Nicolas a *stranger of Antioch*, νεοήλυτος. & **Ro. 9** the *service* ἡ λατρεία. & **Eph. 10.** to *perfit*, *inslaure omnia in Christo*, ἐν αὐτῷ Χριστῷ κατασάβει. And, *Wherin he hath graunted vs*, ἐχαρίτωσεν. Et **Eph. 6.** *Put on the armour*, πᾶσι καπλάν: and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we add the Greek. **2. Cor. 1.** By the *exhortation* wherewith we also are exhorted: the Greek signifieth also *consolation*, &c. And **2. Cor. 10.** *But* having hope of your faith increasing, to be, &c. where the Greek may also signify, as or when your faith increaseth. Sometime for aduantage of the Catholike cause, when the Greek maketh for vs more then the Latin: as Seniores, πρεσβύτερος, *Ps digni habeamini*, ἵνα ἀξιώσῃτε.

2. *Theſ.* *Qui effundetur*, τὸ ἐκχυρόμενον, *Præcepta*, παραδόσεις. And *Io.* 21. *ποιμαίνε*, *Pasce* & *rege*.
 2. And Sometime to shew the false translation of the Hēretike. As when Beza saith, *He*
 1. *Cer.* *pusculum in meo sanguine qui*, τὸ ποτίζον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυρόμενον. *Luc.* 22. &. *Quem*
 11. *oportet celo contineri*, ὃν δεῖ οὐρανὸν δεῖσθαι, *Act.* 3 Thus we see the Greek diuers waies, &
 esteem of it as it is worthe, and take al commodities therof for the better understanding
 of the Latin, which being a translation, can not alwaies attaine to the full sense of the
 principal tongue, as we see in al translations.

Item we adde the Latin word sometime in the margent, when either we can not fully expresse it, (as *Act* 8. They tooke order for Stevens funeral, *Curauerunt Stephanum*, and, Al take not this word, *Non omnes capiunt*.) or when the Reader might thinke, it can not be as we translate; as, *Luc* 8. A storme of wind descended into the lake, and *they were filled*, & *complebantur*: and *Ioh* 1. when Iesus knew that he had now a long time, *quia iam multum tempus haberes*; meaning, in his infirmitie.

This precise following of our Latin text, in neither adding nor diminishing, is the In the begin-
cause why we say not in the title of the Ghospels in the first page, S, Matthew, S, Mar. ning of Ghos-
S. Iohn: because it is so neither in Greek nor Latin: though in the tops of the leaues fol- pels Matthew,
lowing, where we may be bolder, we adde, S, Matthew, &c. to satisfie the Reader: Much Mark, &c. not
unlike to the Protestants our Aduersaries, which make no scruple to leaue out the name S, Matthew,
of Paul in the title of the Epistle to the Hebrewes, though it be in euery Greek book S, Mark, &c.

Bib. an. 1579. **an** 1580. **an** Church by the name of *Catholicæ Epistolæ*. Euseb. hist. Eccl. li. 3. c. 22.

1577. Item we give the Reader in places of some importance, another reading in the mar- Another rea-
1561. gent, specially when the Greek is agreeable to the same, as Iohn. 4. *transiit de morte ad* ding in the
viam, Other Latin copies haue, *transiit*, and so it is in the Greek, margin.

We bind not our-selves to the points of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but follow the pointing most agreeable to the Greek and to the Fathers commentaries. As Col. 1. 10. *Ambulantes digne Deo, per omnia placentes. Walking worthy of God, in all things pleasing.* ἀγῖος τοῦ κυρίου, εἰς πάντα ἀρέσκειας. Eph. 1. 17. We point thus, *Deus Domini nostri Iesu Christi, pater gloriæ*: as in the Greek, and S. Chrysostom, & S. Hierom both in text and commentaries. Which the Catholike Reader specially must marke, lest he find fault, when he seeth our translation disagree in such places from the pointing of Latin Testament.

We translate sometime the word that is in the Latin margin, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, *In fine*, not, *in file*, 1. Pet. 3, v. 8. *presentiam*, not, *prescientiam*, 1. Pet. 1, v. 16 Heb. 11. *lauerunt*, not, *plauerunt*.

Thus we have endeavoured by all means to satisfie the indifferent Reader, & to help his understanding every way, both in the text, and by Annotations: and withal to deale most sincerely before God and man, in translating & expounding the most sacred

THE PREFACE TO THE READER.

text of the holy Testament. Fare wel good Reader, and if we profit thee any whit by our poore paines, let vs for God's sake be partakers of thy deuout prayers, & together with humble and contrit hart cal vpon our Sauour Christ to cease these troubles and stormes of his dearest Spouse: in the meane time comforting ourselues with this saying of S. Augustin: *That Heretikes, when they receiue power corporally to assiet the Church, doe exercise her patience: but when they oppugne her only by their euil doctrine or opinions, then they exercise her wisdom.* De ciuit. Dei li. 18. ca. 51.





*The Books of the New Testament, according to the count
of the Catholike Church.*

4. GHOSTELS.

The Ghospel of S. Matthew.

The Ghospel of S. Marke.

The Ghospel of S. Luke.

The Ghospel of S. Iohn.

The ACTS of the Apostles.

S. PAVLES EPIST. 14.

The Epistle to the Romanes.

The 1. Epistle to the Corinthians.

The 2. Epistle to the Corinthians.

The Epistle to the Galatians.

The Epistle to the Ephesians.

The Epistle to the Philippians.

The Epistle to the Colossians.

The 1. Epistle to the Thessalonians.

The 2. Epistle to the Thessalonians.

The 1. Epistle to Timothee.

The 2. Epistle to Timothee.

The Epistle to Titus.

The Epistle to Philemon.

The Epistle to the Hebrewes.

THE 7. CATHOL. EPISTLES.

The Epistle of S. Iames.

The 1. Epistle of S. Peter.

The 2. Epistle of S. Peter.

The 1. Epistle of S. Iohn.

The 2. Epistle of S. Iohn.

The 3. Epistle of S. Iohn.

The Epistle of S. Iude.

The APOCALYPSE of S. Iohn
the Apostle.

1. *The infallible authoritie and excellencie of them aboue al other writings.*

HE excellencie of the Canonical authoritie of the old and New Testament, is distincted from the books of later Writers: which being confirmed in the Apostles times, by the succession of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto euery faithful and godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say: The Authour of this book held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are contained in infinit books, but are in no case equal to that most sacred authoritie of Canonical Scriptures; in which focuer of them is found euen the same truth, yet the authoritie is farre vnequal.

S. Aug. li. ii.
cont. Faust. c. 5.

2. *The discerning of Canonical from not Canonical, and of their infallible truth, & sense, commeth vnto vs, only by the credit we giue vnto the Catholike Church through whose commendation we beleue both the Ghospel & Christ himself. Wheras the Sectaries measure the matter by their fantasies and opinions.*

I for my part, would not beleue the Ghospel, vnles the authoritie of the Catholike Church moued me. They therefore whom I obeiect saying, Beleue the Ghospel; why should I not beleue them saying, Beleue not * Manichæus? Choose whether thou wilt. If thou wilt say, Beleue the Catholikes: loe they warne me that I giue no credit

S. Aug. cont.
Epist. fundam.
menti cap. 5.

vnto

vnto you: and therefore beleeuing them, I must needs not beleue thee. If thou say; Beleue not the Catholikes: it is not the right way, by the Ghospel to driue me to the faith of Manichæus, because I beleued the Ghospel it-self by the preaching of Catholikes.

Againe li. de
vilitate credend.
c. 14.

I see that concerning Christ himself, I haue beleued none, but the confirmed and assured opinion of Peoples and Nations: and that these Peoples haue on euery side possessed the Mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authoritie I was moued to beleue, that Christ did command some profitable thing? Wilt thou (o Heretike) tel me better what he said, whom I would not thinke to haue been at all, or to be, if I must beleue, because thou saiest it? What grosse madnes is this, to say, Beleue the Catholikes that Christ is to be beleued: and learne of vs, what he said.

Againe cont.
Faustum l. II.
cap. 2.

Thou seest then in this matter what force the authoritie of the Catholike Church hath, which euen from the most grounded and founded Seats of the Apostles, is established vntil this day, by the line of Bishops succeeding one another, and by the consent of so many peoples. Whereas thou saiest, This is Scripture, or, this is such an Apostle, that is not; because this foundeth for me, and the other against me. Thou then art the rule of truth. Whatsoener is against thee, is not true.

3. *No Heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true owner and faithful keeper of them, Heretikes abuse them, corrupt them, and vntoely seeke to abolish them, though they pretend the contrarie.*

Tertullian li.
De prescriptioni-
bus, bringeth
in the Catho-
like Church
speaking thus
to all Heretikes.

Who are you, when, and from whence came you? what doe you in my possession, that are none of mine? By what right (Marcion) dost thou cut downe my wood? Who gaue thee licence (o Valentine) to turne the course of my fountaines? By what authoritie (Apelles) dost thou remoue my bounds? And *you the rest, why doe you sow and seed for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origines therof, euen from those Authours whose the thing was. I am the heire of the Apostles. As they provided by their Testament, as they committed it to my credit, as they adiuured me, so doe I hold it. You surely they disherited alwaies and haue cast you off as forainers, as enemies.

Againe in the
same book.

Encountering with such by Scriptures, auaieth nothing, but to ouerturne a man's stomake or his braine. This heresie receiue not certaine Scriptures: and if it doe receiue some, yet by adding and taking away, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them wholly: and if after a sort it receiue them wholly, neuertheles by diuising diuers expositions, it turneth them cleane another way, &c.

4. *Yet doe they vaunt themselves of Scriptures exceedingly, but they are neuer the more to be trusted for that.*

S. Hierom ad-
uersus Lucife-
rianos in fine.

Let them not flatter themselves, if they seem in their owne conceit to affirme that which they say, out of the chapters of Scripture; whereas the Diuel also spake some things out of the Scriptures: and the Scriptures consist not in the reading, but in the vnderstanding.

Vincentius Li-
rinensis l. cont.
prophanas hæ-
resum Noua-
tiones.

Here perhaps some man may aske, whether Heretikes also vse not the testimonies of diuine Scripture. Yes indeed doe they, and that vehemently. For thou shalt see them flie through euery one of the Sacred books of the Law, through Moyses, the books of the Kings, the Psalmes, the Apostles, the Ghospels, the Prophets. For whether among their owne fellowes, or strangers; whether priuatly, or publickly; whether in talke, or in their books; whether in bankers, or in the streets: they (I say) allcage nothing of their owne, which they endeavour not to shadow with the words of Scripture also. Read the workes of Paulus Samosatrenus, of Priscillian, of Eunomian, of Iouinian, * of the other plagues and pestilences: thou shalt find an infinit heap of examples, no page in a manner omitted or void

* Of Calvin, of
Iuel, of the rest.

dr'void, which is not painted and coloured with the sentences of the new or old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurke vnder the shadowes of God's diuine Law. For they know their stinkes would not easily please any man almost, if they were breathed out nakedly & simply themselues alone, & therefore they sprinkle them as it were with certaine pretious spices of the heauenly word: to the end that he which would easily despise the error of man, may not easily contemne the Oracles of God. So that they doe like vnto them, which when they wil prepare certaine bitter potions for children, doe first anoint the brimmes of the cup with honic, that the vnwarie age, when it shal first feel the sweetnes, may not feare the bitternes.

5. *The cause why, the Scriptures being perfit, yet we vse other Ecclesiastical writings and traditions.*

Here some man perhaps may aske, for as much as the Canon of the Scriptures is perfect, and in al points very sufficient in itself, what need is there, to ioyne therunto the authoritie of the *a* Ecclesiastical vnderstanding? For this cause surely, for that al take not the holy Scripture in one and the same sence, because of the deepnes therof: But the speeches therof, some interpret one way, and some another way; so that there may almost as many senses be picked out of it, as there be men. For Nouatian doth expound it one way, & Sabellius another way, otherwise Donatus, otherwise Arius, Eunomius, Macedonius, otherwise Photinus, Appollinaris, Priscillianus, otherwise Iouinian; Pelagius, Celestius, lastly otherwise Nestorius. *b* And therefore very necessarie it is because of so great windings and turnings of diuers errors, that the line of Prophetical & Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sence or vnderstanding.

c Of such articles of religion as are kept & preached in the Church, some were taught by the written word, other some we haue receiued by the tradition of the Apostles, deliuered vnto vs as it were from hand to hand in myserie secretly: both which be of one force to Christian religion: and this no man wil deny that hath any litle skil of the Ecclesiastical rites or customes. For if we goe about to reiect the customes not contained in Scripture, as being of final force, we shal vnwittingly & vnawares mangle the Ghospel it-self in the principal parts therof, yea rather, we shal abridge the very preaching of the Ghospel, and bring it to a bare name.

Vincentius Lirinensis in his golden booke before cited, *aduersus prophetas haeresum Negationes.* *a* So he calleth the Churches sence, & the Fathers interpretation of Scriptures. *b* Otherwise Wicleffe, Luter, Caluin, Puritanes. *c* S. Basil li. de Spiritu Sancto. cap. 27.





*The signification or meaning of the numbers and markes
used in this New Testament.*

THE numbers in the text, shew the numbers of verses in euery chapter.

The numbers in the Arguments before euery chapter, point to the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations signifie that the the Annotation is vpon such a verse of the text.

The numbers ioyned to the citations of Scripture, if they be written thus, Gen. 4. 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4. 16. 17. 18. the first is the chapter, al the rest, the verses. If thus, Gen. 4. 16. 5. 7. it signifieth, cap. 4. vers. 16. and chap. 5. vers. 7.

" This marke in the text signifieth, that there is an Annotation vpon that word or words which follow the said mark.

* This starre in the text, or in the Annotations, signifieth the allegations cited ouer-against the same in the margent, or some other thing answering therunto.

' This mark sheweth another reading in the margent. And if there be nothing in the margent, it signifieth that those words are not in some copies.

a b c. These notes in the text, referre vs to the same notes in the margēt.

✠ This marke signifieth the ending of Ghospels and Epistles: Wherof there is, a table at the end of this booke. Their beginning is knowen by the margent, where directly at the beginning of them, is set, *The Ghospel*, or, *The Epistle vpon such a day*. And if it could not be so set directly (because of other marginal notes) then some letter is the marke of their beginning.

S. August. li. 1. c. 3. de ferm. Do. in monte.

We come to the vnderstanding of Scriptures through pouertie of spirit: where a man must shew himself meeke-minded, lest by stubborne contentions, he become incapable and vnapt to be taught.



THE SUMME OF THE NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit, Christ and his Church, as S. Augustin saith, catechizing the *Aug. de cat. rud. cap 3 4.* ignorant: the very same is the summe of the New Testament also. For (as the same S. Augustin saith againe) In the Old Testament there is the occultation of the New: and in the *Super Exod. q. 73.* New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon our Saviour said: I am not come to breake *Mat. 5.* the Law or the Prophets, but to fulfil them. For assuredly I say vnto you, til Heauen and earth passe, one iot or one title shal not passe of the Law, til al be fulfilled. in which words he sheweth plainly, that the New Testament is nothing els but the fulfilling of the Old.

Therefore to come to the parts; The Ghospels doe tel of Christ him selfe (of whom the Old Testament did foretel) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tel of his Church beginning at Hierusalem the head-citie of the Iewes, and of the propagation thereof to the Gentils and their head-citie Rome. And the Apocalypse doth prophesie of it, euen to the consummation thereof, which shal be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moued, partly of good life and good order.

The Summe of the foure Ghospels.

THE Ghospels doe tel historically the life of our Lord Iesus, shewing plainly, *Io. 10. 32.* that he is Christ or the King of the Iewes, whom vntil then, al the time of the Old Testament, they had expected: and withal, that they of their owne merie malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but euer sought his death: which for the Redemption of the world, he at length permitted them to compass, they deseruing thereby most iustly to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to be Gentils. For the gathering of which Church after him, he chooseth Twelue, and appointed one of them to be the cheefe of al, with instructions both to them, and him accordingly.

The storie hereof is written by foure: who in Ezechiel and in the Apocalypse are *Eze. 1. Apoc. 4.* likened to foure liuing creatures, euery one according as his booke beginneth. S.

Matthew to a Man, because he beginneth with the pedigree of Christ as he is man. S. Marke to a Lion, because he beginneth with the preaching of S. Iohn Baptist, as it were the roaring of a Lion in the wilderness. S. Luke to a Calf, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptist) which Priesthood was to sacrifice Calves to God. S. Iohn to an Eagle, because he beginneth with the Divinitie of Christ, flying so high as more is not possible.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Evangelist writing after them al, doth omit his doings in Galilee (save only one, which they had not written of al, the wonderful bread which he told the Capharnaïtes he could and would give, Io. 6.) and reporteth first, what he did while Iohn Baptist as yet was preaching and baptizing: then after Iohns imprisoning, what he did in Iurie every yeare about Easter. But of his Passion al foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfthday, what time he was beginning to be about 30 yeare old, Luke 3.) unto his Passion are numbred three monethes and three yeares, in which there were also 4 Easters.



The Argument of S. Matthewes Ghospel.

Matthewes Ghospel may be wel divided into five partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1. and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. unto the 19.

The fourth, of his comming into Iurie, toward of his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21. unto the end of the booke.

IF S. Matthew we haue Mat. 9. Mar. 2. Luc. 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10. How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Evangelistes. Among which foure also, he was the first that wrote, about 8. or 10. yeares after Christes Ascension.



T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O S. M A T T H E W.

C H A P. I.

THE FIRST
part of this
Ghospel, of
the Infancie of
our Sauuour
Christ.

Gen. 12.
22.
2 Reg 7
Tfz 131
Lec. 3.
31.

The pedegree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 18. That he was conceived and borne of a Virgin, as Esay prophected of him.

Gen 21.
25. 29.
38

1 Par.
2. 5.

Ruth. 4.
18.



HE booke of the * generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

2. * Abraham begat Isaac, And Isaac, begat Iacob. And Iacob begat Iudas and his brethren: 3 And Iudas begat Phares and Zaram of Thamar. * And Phares begat Efron. And Efron begat Aram. 4. And Aram begat Aminadab. And Aminadab begat Naasson.

And Naasson begat Salmon. 5. And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. 6. And Iesse begat Dauid the King.

2 Re. 12.
14.
1. Par.
3. 10.

And * Dauid the King begat Salomon of her that was the wife of Vrias. 7. And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. 8. And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. 9. And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. 10. And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. 11. And Iosias begat Iechonias and his brethren * in the Transmigration of Babylon.

4 Reg.
24.
2. Par.
36.
1. Par 3
1. Esa 3.

12. And after the Transmigration of Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabel. 13. And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. 14. And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15. And Eliud begat Eleazar. And Eleazar begat Mathan. And

This Ghospel is most solemnly sung in some Churches after Masses, vpon Christmas day. As also it is the Ghospel of the Conceptione, and Pre-nuziation of our B Laie: becaule here is declared the pedegree of her also.

Marthan begat Jacob. 16. and Jacob begat " Ioseph the husband of MARIE: " of whom was borne IESVS, who is called CHRIST. ¶

De qua

17. Therefore al the Generations from Abraham vnto Dauid, fourteen Generations. And from Dauid to the Transmigration of Babylon, fourteen Generations. And from the Transmigration of Babylon vnto CHRIST, fourteen Generations.

The Ghospel
vpō Christmas
ene & vpon S.
Ioseph day the
19. of March,
This word
Iust, founding
that a man is
iust in deede,
& not only so
imputed, Pro
testants tran
state, Righteous
in this and di
uers other pla
ces.
IESVS an
Hebrew word,
in English SA
VIOMR,

18. And the Generation of CHRIST was in this wise. When his Mother MARIE was spoused to Ioseph, before they came together, she was found to be with child, by the Holy Ghost. 19. Whereupon Ioseph her husband for that he was " a iust man, & would not * put her to open shame: was minded secretly to dimiss her. 20. But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy wife, for that which is " borne in her, is of the Holy Ghost. 21. And she shal bring forth a Sonne: and thou shalt cal his name " IESVS. For he shal saue his people from their sinnes. ¶ 22. And al this was done that it might be fulfilled which our Lord spake by the Prophet saying. 23. Behold " a Virgin shal be with childe, & " bring forth a sonne, and they shal cal his name Emmanuel, which being interpreted is, God with vs. 24. And Ioseph rising vp from sleepe, did as the Angel of our Lord commaunded him, & tooke his wife. And he knew her not " til she brought forth her " first borne Sonne: & called his name IESVS.

Deu. 14,
1.Esa 7,
14.

A N N O T A T I O N S.

C H A P. I.

3. *Thamar.*) Christ abhorred not to take flesh of some that were il, as he chose Tudas among his Apostles: Let not vs disdain to receaue our spiritual birth and sustentance of such as be not alwayes good.

16. *Ioseph.*) Ioseph marying our Lady as neere of kinne [for so was the * law] by his pedigree sheweth hers, and consequently Christs pedigree from Dauid. Nu. 36.

16. *Husband*) True and perfect mariage, and continuall living in the same, without carnal copulation. Aug. ib. 2. *Consen. Euang. c. 1.*

20. *Borne in her.*) The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Iustie, Fidelitie, Sacrament. Aug. de nup. & conc. li. 1. c. 11.

23. *A virgin.*) Our Sauour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs against Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. See S. Hieron. adu. Iouin. & S. Greg. Nazianz. Ser. 20 de studio in pauperes, in initio.

23. *A virgin.*) As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de virg. ca. 2.

23. *And bring forth.*) The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ Aug. har. 28. li. 1. con. Iulian c. 2.

25. *Til first borne.*) Heluidius of old abused these wordes, til, and first borne, against the perpetual virginity of our B. Ladie. Hiero. cons. Helu. which truth though not expressed in Scripture, yet our Aduersaries also do graunt, & Heluidius for denial thereof was condemned for an heretike by tradition only. Aug. har. 84.

CHAP.

Virginitie
preferred,

Our B. Ladies
perpetual vir
ginity,

Tradition.

C H A P. I I.

The Gentils come vnto Christ with their offerings; and that so openly that the Iewes can not pretend ignorance. 3. The Iewes with Herode conspire against him. 13. He thereupon flyeth from them into Aegypt. 16. They afterward, seeing their subtelitie preuailed not, imagined to oppresse him by open persecution. 19. But they at length dyed and he returneth to the land of Israel: al according to the Scriptures.

Luc. 1.

7.



WHEN IESVS therefore was * borne in Bethlehem of Iuda in the dayes of Herod the King, " behold, there came Sages from the East to Hierusalem, 2. saying, where is he that is borne King of the Iewes? or we haue seene his " starre in the East, and " are come to adore him. 3. And Herod the King hea-

The holy feast of the Epiphanie, caled Twelfish-day the 6. of Ianuarie vpon which day this is the Ghospel.

Mich. 5,

3.

ring this, was troubled, & al Hierusalem with him. 4. And assembling together al the high Priestes and the Scribes of the people, he enquired of them where Christ should be borne. 5. But they sayd to him: In Bethlehem of Iuda. For so it is written by the Prophet: 6. And thou Bethlehem the land of Iuda art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel. 7. Then Herod secretly caling the Sages, learned diligently of them the time of the starre which appeared to them; 8. and sending them into Bethlehem, said: Goe, & inquire diligently of the childe; and when you shal finde him, make reporte to me, that I also may come and adore him.

Psal. 71,

10.

9. Who hauing heard the king, went their way; and behold the starre which they had seen in the East, went before them, vntil it came and stood ouer, where the childe was. 10. And seeing the starre they reioyced with exceeding great ioy. 11. And entring into the house, they found the childe with M A R I E his mother, & faling downe " adored him; and opening their " treasures, they offered to him * " guiftes; gold, frankincense, and myrrhe. 12. And hauing receiued an answer in sleepe that they should not retorne to Herod, they went backe an other way into their contrey. †

13. And after they were departed, Behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe and his mother, and fly into Aegypt; and be there vntil I shal tel thee. For it wil come to passe that Herod wil seeke the childe to destroy him. 14. Who arose, & tooke the childe and his mother by night, and retired into Aegypt: and he was there vntil the death of Herod: 15. that it might be fulfilled which was spoken of our Lord by the Prophet, saying: " Out of Aegypt haue I called my Sonne.

The Ghospel of Childermas day.

The Martyrdom
of the holy In-
nocents whose
holy-day, is
kept the 28 of
December.

The Ghospel
on Twelfth-
Eue.

16. Then Herod perceauing that he was deluded by the Sages, was exceeding angrie; and sending " murdered al the men children that were in Bethlehem, & in al the borders therof, from two yaere old and vnder, according to the time which he had diligently sought out of the Sages. 17. Then was fulfilled that which was spoken by Ieremie the Prophet saying: 18. *A voice in Rama was heard, crying out & much wayling: Rachel bewailing her children, & would not be comforted, because they are not.* ^{Iere. 31. 6.} **†**

19. But when Herod was dead, behold an Angel of our Lord appeared in sleep to Ioseph in Ægypt, 20. saying: Arise, and take the child & his mother, and goe into the land of Israel. For they are dead that sought the life of the child. 21. Who arose, & took the child and his mother, and came into the land of Israel. 22. But hearing that Archelaus raigned in Iewrie for Herod his father, he feared to goethither: and being warned in sleep retyred into the quarters of Galilee. 23. And coming he dwelt in a citie called Nazareth: that it might be fulfilled which was sayd by the Prophetes: That he shal be called a Nazarite.

ANNOTATIONS.

CHAP. II.

1. *Behold.*) Our Lords apparition or Epiphanie to these Sages, being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the twelfth day after his Natiuitie, and therefore is *Twelfth-day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. *Starre.*) Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely furnished; but the starre vpon his natiuitie, for the seruice whereof it was created. *Grego. Ho. 10.*

Pilgrimage.

2. *Come to adore.*) This coming so farre of deuotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his Person; & warranteth the Faithful in the like kind of external worship done to holy Persons, places, and things.

4. *Inquired of them.*) The high Priests were rightly consulted in question of their law and religion; and be they neuer so ill, are often forced to say the truth by priuilege of their vnction; as here, and after, they did concerning the true Messias.

Adoration of
the B. Sacra-
ment.

11. *Adored him*) This body (*sayth S. Chrysostom.*) the Sages adored in the crib. Let vs at the least imitate them; thou seest him not now in the crib, but on the Altar; not a woman holding him, but the Priest present, and the Holy-Ghost poured out abundantly vpon the Sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mr. Ho. de sancto Philogonio.*

The three
kings.

11. *Treasures.*) These treasures are as it were the first fruits of those riches, and gifts, which (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church, and now haue offered, specially from the time of Chryf. Constantine the Great. As also these three Sages, being principal men of their Countrey, represent the whole state of Princes, Kings, and Emperours, that were [according to the said Prophecies] to belecue in Christ, to humble themselves to his crosse, to foster, enrich, adorne and defend his Church. Whereupon it is also a very conuenient and agreeable tradition of antiquitie, and a received opinion among the Faithful, * not lacking testimonies of ancient writers, and much for the honour of our Sauour, that these three also were kings; to wit, either according to the state of

Esph. 1. of those Countries, * where the Princes were *Magi*; and *Magi* the greatest about
13, 14. the Prince; or as we read in the Scriptures, of Melchisedech King of Salem, & many
Tob. 2. other Kings that dwell within a smal compasse: or as * Iobes three friends are called
Amb. 1. Kings. These are commonly called the three kings of Colen, because their bodies
Off. c. are there, translated thither from the East Countrie; their names are said to haue
32. been Gaspar, Melchior, Baltasar.

11. Guis. 1. The Sages were three, and their gifts three, and each one offered euerie
of the three, to expresse our Faith of the Trinitie. The Gold, to signifie that he was a
King, the frankincense, that he was God, the myrrh, that he was to be buried as
man. *Aug. ser. 1. de Epiph.*

15. Out of Aegypt. I his place of the Prophet (and the like in the new Testament)
here applied to Christ, whereas in the letter it might seeme otherwise; teacheth vs
how to interpret the old Testament, and that the principal sence is of Christ, and his
Church.

16. Murdered. By this example we learne how great credit we owe to the Church Canonizing of
in Canonizing Saints, and celebrating their holy-daies: by whose only warrant, Saints.
without any word of Scripture, these holy Inuocents haue been honoured for Mar-
tyrs, and their holy-day kept euer since the Apostles time, although they died not
voluntarily, nor al perhays circuncised, and some the children of Pagans. *Aug. ep.*
28. Orig. ho. 3. in diuersos.

CHAP. III.

Iohn Baptist by his Eremites life, by his preaching and Baptisme, calleth al vnto pen-
nance, to prepare them to Christ. .o. He preacheth to the Pharisees and Saducees,
threatning to them (vnto they truly doe penance) reprobation here, and dam-
nation hereafter; and for saluation sendeth them to Christ and his Baptisme.
Which being far more excellent then Iohns, yet Christ himself among those pe-
nitents vouchsafeth to come vnto Iohns Baptisme. Where he hath testimonie
from Heauen also.



AND in those dayes * cometh Iohn the Baptist prea-
ching in the " desert of Iewrie, 2. & saying: " Doe
pennance: for the Kingdom of Heauen is at hand. 3.
For this is he that was spoken of by Esay the Pro-
phet, saying: A voyce of one crying in the desert, prepare ye
the way of our Lord, make straight his pathes. 4. And the

THE SECOND
part of this
Ghospel, Of
the Prepara-
tion that was
made to the
manifestation
of Christ.

said Iohn had his garment of Camels heare, and a girdle of a skinne
about his loynes: and his meate was locustes & wilde honie.

5. Then went forth to him Hierusalem and al Iewrie, and al the
countrey about Iordan: 6. & were baptized of him in Iordan, " con-
fessing their sinnes. 7. And seeing many of the Pharisees and Saddu-
cees coming to his Baptisme, he said to them.

Ye vipers brood, who hath shewed you to flee from the wrath to
come? 8. Yeald therefore " fruit worthie of penance. 9. And delight
not to say within your selues, we haue Abraham to our father. For I
tel you that God is able of these stones to raise vp children to Abra-
ham. 10. For now the " axe is put to the roote of the trees. Euerie tree
therefore that doth " not yeald good fruit, shal be cut downe, & cast
into the fire. 11. * I indeed baptize you " in water vnto penance,
but he that shal come after me, is stronger then I, whose shoes I
am not worthy to beare, he shal baptize you in the Holy Ghost,

" It is not only
damnable, to
doe il, but also,
not to do good
*Aug. Ser. 6. de
temp.*

A iiii & fire.

Mr. 1. 4.
Luc. 3,
Es. 40. 3

" Mr. 13
8.
Luc 3,
16,
Io. 1, 26
A. 7. 11.
16, 19, 4

& fire. 12. Whose fanne is in his hand, and he shal cleane purge his" floore: and he wil gather his wheate into the barne, but the chaffe he wil burne with vnquenched fire.

13. Then cometh IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him. 14. But Iohn stayed him, saying: I ought to be baptized of thee, and comest thou to me? 15. And IESVS answering, sayd to him: Suffer me for this time. For so it becommeth vs to fulfill iustice. Then he suffered him. 16. And IESVS being baptized, forthwith came out of the water: and loe the Heauens were" opened to him: & he saw the Spirit of God descending as a doue, & coming vpon him. 17. And behold a voice from Heauen saying: This is my beloued Sonne, in whom I am wel pleased.

ANNOTATIONS.

CHAP. III.

Eremites.

1. *Desert.*) Of this word *desert* (in Greeke *eremus*) commeth the name *Eremitages* & *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist; whom the holy Doctours therefore cal the Prince and as it were the authour of such profession. *S. Chrys. ho. 1. in Marcum, & ho. de Io. Baptista. Hiero. ad Eustoch. de custod. virg. Ijd. li. 2. c. 15. de dini. off. Bernardus de excel. Io. Baptiste.* Wherewith the Protestants are so offended that they say, S. Chrysostom spake rashly, and vntruely. And no maruel, for whereas the Euangelist himself in this place maketh him a perfect paterne of pittance, and Eremiticall life, for desert or wilderness, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauours testimonie also of him Mt. 11, 8. Luc. 7. 33) they are not ashamed to peruert al with this strange commentarie, that it was a desert * full of townes and villages, his garment was * chamlet, his meate * such as the countrey gaue, and the people there vsed: to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, Fathers, & reason.

2. *Doce pittance*) So is the Latin, word for word, so readeth al antiquitie, namely S. Cyprian ep. 52. often, and S. Augustin li. 13. Confes. c. 12. and it is a very vsual speech in the New Testament, specially in the preaching of S. Iohn Baptist, * Christ himself, and * the Apostles; to signifie perfect repentance, which hath not only confession and amendment, but contrition, or sorrow for the offence, and painefull satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the" Greeke word, we send them to these places Mat. 11, 21. Luc. 10, 11. 2. Cor. 7, 9. Where it must needs signifie, sorrowful, paynfull, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctour calleth the Ninivites repentance with fasting, and hairecloth, and ashes, by the same Greeke word *μετάνοια*. And more we wil tel them in other places.

6. *Confessing their sinnes*) Iohn did prepare the way to Christ and his Sacraments, not only by his Baptisme, but by inducing the people to Cōfession of their sinnes. Which is not to acknowledge themselves in general to be sinners, but also to vtter euery man his sinnes.

8. *Fruit worchie*] He preacheth Satisfaction by doing worthy fruits or workes of penance, which are (as S. Hierom. saith in 1. Ioel) fasting, praying, almes, and the like,

Magdeb.
Cent. 5,
c. 6. pag.
711.
Cent. 1. li.
1. c. 10.
Cyrillus
in 3. c.
Mat.
Bucerus
ibid.

Mat. 4.
17.
Lu. 13.
3. 5.
Lu. 24.
47.
Act. 2,
38. 26,
20.
Annos.
in hunc
locum.
Serm. in
fam. &
fictis.

Μετάνοια.
Μετάνοια.

10. *The axe.*) Here Preachers are taught to dehort from doing euil for feare of Hel, and to exhort to do good in hope of Heauen; which kind of preaching our Aduer. do condemne.

11. *In water.*) Iohns Baptisme did not remit finnes, nor was comparable to Christs Baptisme, as here it is playne, & in manie other places. *Hiero. adu. Lucifer. Aug. de Bap. cont. Donat. li. 5. c. 9. 10. 11.* Yet it is an article of our Adu. that th'one is no better then the other which they say not to extol Iohns, but to derogate from Christs baptisme, so farre, that they make it of no more valure or efficacie for remission of finnes, & grace and iustification, then was Iohns: thereby to maintaine their manifold heresies, that Baptisme taketh not away finnes; that a mā is no clearer nor iuster by the Sacramēt of Baptisme then before; that it is not necessarie for children vnto saluation, but it is enough to be borne of Christian parents; & such like erroneous positions wel known among the Calvinists.

12. *Floore.*) This floore is his Church militant here in earth, wherein are both good and bad (here signified by corne and chaffe) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist only of the good.

16. *Opened.*) To signifie that Heauen was shut in the old Law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it; contrarie to the doctrine of the Heretikes. *Sec. Hebr. 9, 8. and 11, 40.*

Iohns baptisme
and Christs.

CHAP. IIII.

Christ going into the desert, to prepare himself before his Manifestation, ouercometh the Diuels tentations. 12. Beginning in Galilee, as the Prophet said he should; 18. he calleth foure Disciples; and with his preaching and miracles draweth vnto him innumerable folowers.



THEN * IESVS was led of the Spirit into the " desert, to be tempted of the Diuel. 2. And when he had * fasted fourtie daies and fourtie nights, afterward he was hungrie. 3. And the tempter approched and said to him: If thou be Sonne of God, commaund that these stones be made bread. 4. Who answered and said: It is written, *Not in bread alone doth man liue, but in every word that proceedeth*

from the mouth of God.

5. Then the Diuel tooke him vp into the holy citie, and set him vpon the pinnacle of the Temple, 6. and said to him: If thou be the Sonne of God, cast thy self downe, for it is written: *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, leaſt perhaps thou knock thy foote against a ſtone.* 7. IESVS ſayd to him againe: It is written, *Thou ſhalt not tempt the Lord thy God.*

8. Againe the Diuel tooke him vp into a very high mountaine: and he ſhewed him the Kingdoms of the world, and the glorie of them, 9. and ſayd to him: Al theſe wil I giue thee, if ſaling downe thou wilt adore me. 10. Then IESVS ſaith to him: Auant Satan; for it is written, *The Lord thy God ſha't thou adore, and " him onely ſhalt thou ſerue.* 11. Then the Diuel left him; and behold Angels came, and miniſtred to him. ¶

The Ghospel
vpon the fiſt
Sunday in Lent.

Mr. 1,
12.
Lw. 4, 1.

Deu. 8,
3.

Tf. 50,
12.
Deu. 6,
16.

Deu. 6,
13.

THE THIRD
part of the
Ghospeł, of
Christs mani-
festing him self
by preaching,
& that in Ga-
lilee.

The Ghospeł
vpon S. An-
drewes day.

to him. ✠

12. And * when IESVS had heard that Iohn was deliuered vp, he *Mr. 1.*
retired into Galilee: 13. and leauing the citie Nazareth, came and *14.*
dwelt in Capharnaum a sea towne, in the borders of Zabulon of *Luc. 4.*
Nephthali; 14. that it might be fulfilled which was said by Esay the *14.*
Prophet. 15. *Land of Zabulon & land of Nephthali, the way of the sea beyond* *Esa. 9.*
Jordan of Galilee, of the Gentils: 16. *the people that sate in darknesse, hath seen*
great light: & to them that sate in a countrie of the shadow of death, light is risen
to them. 17. From that time IESVS began to preach, and to say: " * Doe *Mr. 1.*
penance, for the Kingdom of Heauen is at hand. *15.*

18. And IESVS * walking by the sea of Galilee, saw two brethren, *Lu. 5, 1.*
Simon who is called Peter, and Andrew his brother, casting a net
into the sea (for they were fishers) 19. and he sayth to them: Come
ye after me, and I wil make you to be fishers of men. 20. But they in-
continent leauing the nets, folowed him. 21. And going forward *Mar. 1.*
from thence, he saw * other two brethren, Iames of Zebedee, and *19.*
Iohn his brother, in a ship with Zebedee their father, repairing *Luc. 5.*
their nets: and he called them. 22. And they forthwith left their *10.*
nets and father and folowed him. ✠

23. And IESVS went round about al Galilee, teaching in their Sy-
nagogues, & preaching the Ghospeł of the Kingdom: and " healing
euery maladie, and euery infirmitie, in the people. 24. And the bruit
of him went into al Syria, and they presented to him al that were il
at ease, diuersly taken with diseases and torments, and such as were
possest, and Lunatikes, and sick of the palsey, and he cured them:
25. And much people folowed him from Galilee, and Decapolis, and
Hierusalem, and from Iurie and from beyond Iordan.

ANNOTATIONS.

CHAP. IV.

Eremites.

The Lent-
fast.

1. *Desert.*] As Iohn the Baptist, so our Sauour by going into the desert, and
there liuing in contemplation euen among brute beasts, and subiect to the assaults of
the Diuel for our sinnes, giueth a warrant and example to such holy men as haue li-
ued in wildernesse for penance and contemplation, called Eremites.

2. *Fasted fourtie daies.*] Elias and Moyfes [saith S. Hierom] by the fast of 40. daies,
were filled with the familiaritie of God, and our Lord himself in the wildernesse fa-
sted as many to leaue vnto vs the solemne daies of fast [that is, Lent] *Hierom. in c. 58.*
Esa. S. Augustine also hath the very like words ep. 119. And generally al the ancient
Fathers that by occasion, or of purpose speake of the Lent-fast, make it not only an *Ignac. e.*
imitation of our Saviours fast, but also an Apostolical tradition, and of necessitie to *5.*
be kept. Contēne not Lent. (saith S. Ignatius) *for it containeth the imitation of our Lords conuer-* *Ambro.*
sation. And S. Ambrose saith plainly, that it was not ordained by men but consecrated by *de. Qua-*
God: ner inuented by any earibly cogitation but commaunded by the heauenly Maiesie. And *drag.*
againē, that it is sinne not to fast al the Lent. S. Hieroms words also be most plaine: *ser. 36.*
we (saith he) fast fourtie daies, or, make one Lent in a yeare, according to the tradition of the A- *34. Hier.*
postles, in time conuenient. This time most conuenient is (as S. Augustine saith ep. 119.) *ep. 54.*
immediatly before Easter, thereby to communicate with our Sauours Passion: and *ad Mar-*
[as other writers do adde) thereby to come the better prepared and more worthily, *cel. adu.*
to the great solemnitie of Christs Resurrection: beside many other goodly reasons in *Misan.*
the

Aug. Ser. 69. de temp. the ancient Fathers which for breuitie we omit. See (good Christian Reader] 12. notable Sermons of S. Leo the Great *de Quadragesima*, of Lent : namely Ser. 6. and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy-Ghost, See S. Ambrose from the 23. Sermon forward; in S. Bernard 7. Sermons, and in many other Fathers the like. Last of al, note wel the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, Infidels from Christians, Heretikes from faithful Catholics.

6. *It is written.*) Heretikes all age scriptures, as here the Deuil doth in the false sense; the Church vseth them, as Christ doth in the true sense, and to confute their falsitie. *Aug. cont. lit. Petil. lib. 1. c. 31. to 5.*

11. *Him only serue.*) It was not sayd, saith S. Augustine: The Lord thy God only shalt thou adore, as it was said: Him only shalt thou serue; in Greeke, *αγαπᾷς* *Aug. sup. Gen. 9. 16.* Whervpon the Catholike Church hath alwayes vsed this most true & necessarie distinction, that there is an honour dew to God only, which to giue vnto any creature, were idolatrie; and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14. S. Hierom. cont. Pigi. ep. 53. Aug. lib. 10. Cinit. c. 2. Li. 1. Trin. c. 6. Cond. Nic. 2. Damasc. li. 1. de Imag. led. in 4. Luc.*

17. *Doe penance.*) That penance is necessarie also before Baptisme, for such as be of age; as Iohns, fo our Sauours preaching declareth, both beginning with penance.

23. *Healing euery maladic*) Christ [saith S. Augustine] by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Heretikes vsing deceitful wiles, but neither the drowie old errors of the very Heathen with violence setting against it, might in anie part shake and cast downe. *Aug. de uil. cred. c. 14.*

C H A P. V.

First, 3. he promisseth rewardes, 13. and he layeth before the Apostles their offices.

17. Secondly, he protesteth vnto vs that we must keep the commandements, and that more exactly then the Scribes & Pharisees, whose iustice was counted most persit; but yet that it was vnsufficient, he sheweth in the precepts of 21. Murder, 27. Aduourtrie, 31. Diuorce. 33. Swearing, 18. Reuenge, 42. Vsurie, 43. Enemies.

THE Sermon of Christ vpon the Mount; containing the paterne of a Christian life, in these three chapters folowing wherof S. Augustine hath two goodly bookes to. 4.



AND seeing the multitudes, he* went vp into a mountaine, and when he was set, his Disciples came vnto him 2. and opening his mouth he taught them, saying.

3. Blessed are the poore in Spirit: for theirs is the Kingdom of Heauen. 4. Blessed are the meek: for they shal possesse the land. 5. Blessed are they that mourne: for they shal be comforted. 6. Blessed are they that hunger and thirst after iustice: for they shal haue their fil. 7. Blessed are the merciful: for they shal ob-
tayne mercie. 8. Blessed are the cleane of hart: for they shal see God. 9. Blessed are the peace-makers: for they shal be called the children of

THE EIGHT Beatitudes; which are a part of the Catechisme. The Gospell vpon Alhollowes day, and vpon the Feasts of many Mart.

God

God. 10. Blessed are they that suffer persecution " for iustice: for theirs is the kingdom of Heauen. 11. Blessed are ye when they shal reuile you, and persecute you, & speake al that naught is against you, vntruly, for my sake: 12. be glad & reioyce, for your " reward is very great in Heauen. ¶ For so they persecuted the Prophets, that were before you.

The Ghospel
on the feast of
Doctours.

13. You are the * salt of the earth. 14. But if the salt leese his vertue, wherewith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. 15. You are the " light of the world. A citie cannot be hid, situated on a mountaine. 16. Neither do men light a * candel and put it vnder a bushel, but vpon a candlestike, that it may shine to al that are in the house. 17. So let " your light shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.

Mr. 9,
50.
Luc. 14,
34.

Mr. 4,
21.
Lu. 8,
16, 11.
33.

18. Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. 19. For assuredly I say vnto you, * til Heauen and earth passe, one iot, or one tittle shal not passe of the Law, til al be fulfilled. 20. He therfore that shal * breake " one of these least commandements, and shal so teach men, shal be caled the least in the Kingdom of Heauen. But he that shal doe and teach, he shal be called great in Kingdom of heauen. ¶ 21. For I tel you, that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of Heauen.

Luc. 16,
17.
14, 2, 10.

The Ghospel
vpon the fifth
Sunday after
Pentecost.

22. You haue heard that it was said to them of old: * Thou shalt not kil. And whoso killeth, shal be in danger of iudgement. 23. But I say to you, that whosoever is angrie with his brother, shal be in danger of iudgment. And whosoever shal say to his brother, Raca, shal be in danger of a council. And whosoever shal say, Thou foole, shal be guilty of the " Hel of fire. 24. If therfore thou offer thy " guift at the Altar, and there thou remember that thy brother hath ought against thee; 25. leaue there thy offering before the Altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy guift. ¶ 26 * Be at agreement with thy aduersarie betimes, whiles thou art in the way with him; lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into " prison. 27. Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing.

Exo. 20,
13.
Dent. 5,
17.

Luc. 12,
58.

¶ This Prison
is take of very
ancie: Fathers,
for Purgato-
rie: namely S.
Cypr. ep. 11. ad
Anton. nu. 6.

28. You haue heard that it was said to them of old: * Thou shalt not commit aduoutrie. 29. But I say to you, that whosoever shal see a woman to lust after her, hath already committed aduoutrie with her in his hart. 30. And if thy right eye scandalize thee, pluck it out, & cast it from thee. For it is expedient for thee that one of thy limmes perish, rather then thy whole body be cast into Hel. 31. And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perish rather then that thy whole body goe into Hel.

Exo. 10,
14.

Dent. 14,
1.
Mat. 19,
6.

32. It was said also, * whosoever shal dismisse his wife, let him giue her

her a bil of diuorcemēt. 33. But I say to you, whoſoeuer ſhal diſiniſſe his wife, excepting the cauſe of fornication, maketh her to commit aduoutrie : And he that ſhal marie her that is diſmiſſed; " committeth aduoutrie.

Exo. 20,
7. 34. Againe you haue heard that it was ſayd to them of old, * Thou ſhalt not commit periurie : but thou ſhalt performe thy othes to our Lord. 35. But I ſay to you " not to ſweare at al: neither by heauen, becauſe it is the throne of God : neither by the earth, becauſe it is the foote-ſtole of his feete: neither by Hieruſalem, becauſe it is the citie of the great King. 36. Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one heare white or blacke. 37. Let your talke be, yea, yea : no, no: and that which is ouer & aboute theſe, is of euil.

Exo. 21,
24. 38. You haue heard that it was ſayd, * An eye for an eye, and a tooth for a tooth. 39. But I ſay to you " not to reſiſt euil : but if one ſtrike thee on thy right cheeke, turne to him alſo the other: 40. and to him that wil cōtend with thee in iudgement, and take away thy coate, let goe thy cloke alſo vnto him. 41. and whoſoeuer wil force thee one mile, goe with him other twayne. 42. He that asketh of thee, giue to him: and * to him that would borow of thee, turne not away.

Leu. 19,
18. 43. You haue heard that it was ſayd, * Thou ſhalt loue thy neighbour, & " hate thineemie. 44. But I ſay to you loue your enemies, doe good to thē that hate you : and pray for thē that perſecute and abuſe you: 45. that you may be the children of your father which is in heauen, who maketh his ſunne to riſe vpon good & bad, and rayneth vpon iuſt and " vniuſt. 46. For if you loue them that loue you, what reward ſhal you haue, do not alſo the Publicans this? 47. And if you ſalute your brethren only, what do you more, do not alſo the Heathen this? 48. Be you perfect therefore, as alſo your heavenly Father is perfect.

The Ghospel vpon the Friday after Aſhweſday. The Pharifees, not the Law. We ſee then that the tēporal proſperitie of perſons and countries is no ſigne of better men or truer religion.

A N N O T A T I O N S.

C H A P. V.

10. *For iuſtice*) Heretickes and other malefactours ſometime ſuffer willingly and ſtoutly: but they are not bleſſed, becauſe they ſuffer not for iuſtice. For ſayth S. Aug.) they cannot ſuffer for iuſtice, that haue deuided the Church, and, where ſound faith or charitie is not, there cannot be iuſtice. *Conſ. ep. Parm. li. i. c. 9. Ep. 50. Pſal 4. Conſ. 2.* And ſo by this ſcripture are excluded al falſe Martyrs, as S. Auguſtine often declareth, and S. Cypr. *de Vnit. Ecol. nu 8.*

11. *Reward*) In Latin and Greeke the word ſignifieth very wages, and hire, due for workes, and ſo preſuppoſeth a meritorious deede. *Mercēs.*

15. *The light*) This light of the world, and citie on a mountayne, and candle vpon a candleſticke, ſignifie the Clergie, and the whole Church, ſo built vpon Chriſt the mountayne, that it muſt needes be viſible, and cannot be hid nor

The Church viſible.

hid nor vnknown. *Aug. cont. Fulg. Dona. c. 18. Lib. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bushel, but shining to al in the house (that is) in the world, what shall I say more (sayth S. Augustine) then that they are blind which shut their eyes against the candle that is set on the candlesticke? *Tract. 1. in ep. 10. 17. Your light*) The good life of the Clergie edifieth much, and is Gods great honor: where as the contrarie dishonoureth him.

True inherent iustice. 20. *One of these.*) Behold how necessarie it is, not only to beleue, but to keep al the commaundements, euen the very least.

21. *Your iustice*) It is our iustice, when it is giuen vs of God. *Aug. in Ps. 30. Conc. l. De Sp. & lit. C. 9.* So that Christians are truly iust, & haue in themselves inherent iustice, by doing Gods commaundements, without which iustice of workes no man of age can be saued. *Aug. de fid. & oper. C. 16.* Whereby we see saluation, iustice, & iustification, not to come of only faith, or imputation of Christes iustice.

Venial finnes. 22. *Hel off're.*) Here is a playne difference of finnes, some mortal, that bring to Hel, some lesse, and lesse punished, called venial.

23. *Guist at the altar.*) Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men, *Heb. 13. 1.*

31. *Excepting the cause of fornication.*) This exception is only to shew, that for this one cause a man may put away his wife for euer; but not that he may marrie an other as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying:

Mariage a Sacrament and is not dissolued by diuorce.

* *Whosoever dismisseth his wife and marieth an other, committeth aduoutrie.* See the Annot. *Mr. 10. 11. Lu. 16. 18.* Luc. 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as deuorce or put away the other.

33. *Committeth aduoutrie.*) The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawful neither for the one part nor the other, to marie againe vpon deuorce. *Aug. de bo. Coniug. c. 7.*

35. *Not to sweare.*] The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no oath lawful, no not before a iudge, whereas Christ speaketh against rash and vsual swearing in common talke, when there is no cause.

39. *Not to Resist euil.*) Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which foloweth, patience only is signified, & a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule folow the letter, by turning the other cheek. *Jo. 18. Act. 23.*

CHAP. VI.

In this second chapter of his Sermon, he controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine gloire 19. Their end also was to be rich, but ours must not be so much as in necessities.



“ The first worke of iustice.

Take good heed that you doe not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

2. Therefore when thou doest an almes-deed, sound not a tromper before thee, as the Hypocrites do in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. 3. But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth: 4. that thy almes-deed may be in secret, and thy father which

which seeth in secret, wil^{ll} repay thee. **¶**

5. And when ye^{ll} pray, you shal not be as the^{ll} Hypocrites, that loue to stand and pray in the Synagogues & corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their reward. 6. But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, wil repay thee. 7. And when you are praying, speake not much, as the Heathen. For they thinke that in their^{ll} much-speaking they may be heard. 8. Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

∴ The second worke of iustice.

Luc. 11.
2.

Mr. 11.
25.

Luc 12.
33.

Luc. 11.
34.

Luc. 16.
13.

Luc 12.
22.

9. Thus therefore shal you pray. * OVR FATHER which art in heauen, The PATER NOSTER. 10 Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. 11. Giue vs to day our^{ll} supersubstantial bread. 12. And forgie vs our^{ll} debtes, as we also forgie our debtors, 13. And^{ll} leade vs not into tentatioⁿ. But deliuer vs from euil. Amen. 14. For^{ll} if you wil* forgie men their offences, your heauenly father wil forgie you also your offences. 15. But if you wil not forgie men, neither wil your father forgie you your offences.

∴ In S. Luke, the Latin is Panem quotidianum, dayly bread, the Greeke being indifferent to both. Τὸν ἐπιτίθειον.

16. And when you^{ll} fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reward.

∴ The third worke of iustice.

17. But thou when thou doest fast, anoynt thy head, and wash thy face: 18. that thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, wil repay thee.

The Ghospel vpon Ashwēday.

19. * Heape not vp to your selues treasures on the earth: where the rust & mothe do corrupt, & where theeues digge through and steale. 20. But heape vp to your selues treasures in heauē: where neither the rust nor mothe doth corrupt, and where theeues do not digge through nor steale. 21. For where thy treasure is, there is thy hart also. **¶** 22. * The candel of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome. 23. But if thine eye be naught: thy whole body shal be darke some. If then the light that is in thee, be darkenes: the darkenes it self how great shal it be?

24. No man can^{ll} serue^{ll} two masters. For either he wil hate the one, and loue the other: or he wil sustayne the one, and contemne the other. You cannot serue God and Mammon.

The Ghospel on the 14. Sunday after Pentecost.

25. Therefore I say to you, * be not^{ll} careful for your life, what you shal eate, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? 26. Behold the foules of the ayre, that they sow not, neither reape, nor gather into barnes: and your heauenly father feedeth the. Are not you much more of price then they? 27. And which of you by caring, can adde to his stature one cubite? 28. And for rayment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spinne. 29. But I say to you, that neither Salomon in al his glorie was arrayed as one of these. 30. And if the grassee of the field, which to day is, and to morow is cast into the ouen,

ouen, God doth so clothe: how much more you, O ye of very smal faith? 31. Be not careful therefore, saying, what shal we eate, or what shal we drinke, or wherewith shal we be couered? 32. for al these things the Heathen do seeke after. For your father knoweth that you neede al these things. 33. Seeke therefore first the Kingdom of God, and the iustice of him, and al these things shal be giuen you besides. 34. Be not careful therfore for the morow; for the morow day wil be careful for it self. Sufficient for the day is the euil thereof.

ANNOTATIONS.

CHAP. VI.

Good workes
iustifie;

1. *Iustice.*) Hereby it is plaine that good workes be iustice, and that man doing them doth iustice, and is thereby iust & iustified, & not by faith only. Al which iustice of a Christian man, our Sauour here compriseth in these three workes, in Almes, fasting, and prayers. *Aug. li. perf. in 7. c. 8.* So that to giue almes, is to do iustice, and the workes of mercie are iustice. *Aug. in Psal. 49. v. 5.*

Merites,

4. *Repay.*) This repaying and rewarding of good workes in heauen, often mentioned here by our Sauour, declareth that the sayd workes are meritorious, and that we may do them in respect of that reward.

Hypocrisie.

5. *Hypocrisies.*) Hypocrisie is forbidden in al these three workes of iustice, and not the doing of them openly to the glorie of God, and the profite of our neighbour, & our owne saluation: for Christ before (c. 5.) bidderh, saying: *Let your light so shine before men &c.* And in al such workes S. Gregories rule is to be followed. *The worke so to be in publicke, that the intention remayne in secret, Ho. 11. in Euang. c. 15.*

7. *Much speaking.*) Long prayer is not forbid, for Christ himself spent whole nights in prayer; and he sayth, * we must pray alwayes; and * the Apostle exhorteth to pray without intermission; and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the Heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to persuade God: whereas the Collects of the Church are most breefe & most effectual. See S. *Augustine ep. 121. c. 8. 9. 10.*

τὸν ἐπιτίμιον.

The B. Sacrament.

11. *Supersubstantial bread.*) By this bread so called here according to the Latin word, & the Grecke, we aske not only al necessarie sustenance for the bodie, but much more al spiritual food, namely the blessed Sacrament itself, which is Christ the true bread that came from Heauen, & the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 111. c. 11.* And therefore it is called here Supersubstantial, that is, the bread that palleth and excelleth al creatures. *Hiero in 2. Tim. In 6. Mar. Amb. li. 5. de Sac. c. 4. Aug. ser. 18. de Verb. Do. sec. Mat. S. Germanus in theoria.*

Venial finnes.

12. *Debris.*) These debts do signifie not only mortal finnes, but also venial, as S. Augustine often teacheth: and therefore enery man be he neuer so iust, yet because he can not liue without venial finnes, may very truly and ought to say this prayer.

God is not author of euil.

Aug. cont. duas ep. Pelag. li. 1. c. 14. li. 21. de Ciuit. c. 27.

13. *Leade vs not.*) S. Cypr. readeth, *Nepatiaris nos induci.* Suffer vs not to be led, as S. Augustine noteth *li. de Do. person. c. 6.* and so the holy Church vnderstandeth it, because God (as S. Iames sayth) tempteth no man: though for our finnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Beza's exposition vpon this place, who (according to the Calvinists opinion) saith, that God leadeeth them into tentation, into whom himself bringeth in Satan for to fill their hearts: so making God the authour of sinne.

14. *If you forgive.*) This poynt, of forgiuing our Brother, when we aske forgiuenes of God, our Sauour repeateth agayne, as a thing much to be considered: and therefore commended in the parable also of the seruant that would not forgiue his fellow seruant, *Mat. 18.*

*Luc. 6.
12. 18, 1.
21. 36.
1. Thes.
5. 17.
Cypr. de
orat. Do.
in fine.*

*In Ex-
pos. orat.
Do.
Iac. 1.*

Ind. 10. 16. *Faſt.*) He fordiddeh not open and publike faſts, which in the * Scriptures were Publike faſt;
26. commanded and proclaimed to the people of God; and the Niniuites by ſuch faſting
2. Eſd. 9. appeaſed Gods wrath: but to faſt for vaine glorie and praife of men, and to be deſirous
10th. 2, by the very face and look to be taken for a faſter, that is forbidden, & that is hypocriſie.
15. Ion. 10. *Treasures in Heauen.*) Treasures layd vp in Heauen, muſt needs ſignifie, not faith on-
3. ly, but plentiful almes, and deeds of mercie, and other good workes, which God keeping, Meritorious
 as in a booke, wil reward them accordingly: as of the contrarie the Apoſtle faith: He workes.
ſhaſ ſoweth ſparingly, ſhaſ reape ſparingly. 1. Cor. 9.

24. *Two Maſters.*) Two religions, God and Baal, Chriſt and Caluin, Maſſe and Com-
 munion, the Catholike Church and Heretical Conuenticles. Let them marke this leſ-
 ſon of our Sauour, that thinke they may ſerue al maſters, al times, al religions. Agay-
 ne, theſe two maſters do ſignifie, God and the world, the fleſh and the ſpirit, iuſtice
 and ſinne.

27. *Careful.*) Prudent prouiſion is not prohibited, but too much doubtfulnes and feare
 of Gods prouiſion for vs: to whom we ought with patience to commit the reſt, when we
 haue done ſufficiently for our part.

CHAP. VII.

In his third and laſt Chapter of his Sermon, becauſe we know not mens endes, he biddeth
 vs beware of iudging: 6. and neuer the leſſe to take open dogs and ſwine (ſo he cal-
 leth them) as they be. 7. If theſe workes of iuſtice ſeeme too hard, we muſt pray
 inſtantly to him that giueth them. 12. In the concluſion, he giueth one ſhort rule of
 al iuſtice. 13. and then he exhorteth with al vehemencie to the ſtraite way, both
 of the Catholike faith, 21. and alſo of good life; becauſe only faith wil not ſuffice.



IUDGE " not, that you be not iudged. 2. For * in what
 iudgement you iudge, you ſhaſ be iudged: and in what
 meaſure you mete, it ſhaſ be meaſured to you againe.
 3. And why ſeeſt thou the mote that is in thy brothers
 eye: and the beane that is in thine owne eye thou ſeeſt
 not? 4. Or how ſayeſt thou to thy brother: Let me caſt
 out the mote of thine eye; and behold a beame is in thine owne eye? 5.
 Hypocrite, caſt out firſt the beame out of thyne owne eye; and then
 ſhalt thou ſee to caſt out the mote out of thy brothers eye.

6. Giue not that which is " holy to dogs: neither caſt ye your pearles
 before ſwine, leſt perhaps they treade them with their feete, & turning,
 al to teare you.

Lu. 11, 9 7. * Aſke, and it ſhaſ be giuen you: ſeeke, and you ſhaſ finde, knock, &
 it ſhaſ be opened to you. 8. For " euery one that asketh, receiueth: and
 that ſeeketh, findeth: and to him that knocketh, it ſhaſ be opened. 9. Or
 what man is there of you, whom if his childe ſhaſ aſke bread, wil he
 reach him a ſtone? 10. Or if he ſhaſ aſke him fiſh, wil he reach him a
 ſerpent? 11. If you then being naught, know how to giue good guiſts to
 your children: how much more wil your Father which is in Heauen, giue
 " good things to them that aſke him?

Luc. 6, 12. * Al things therefore whatſoeuer you wil that men doe to you, doe
31. you alſo to them. For this is the Law and the Prophets.

Luc. 13, 13. * Enter ye by the narrow gate: becauſe brode is the gate, and large
24. is the way that leadeth to perdition, and many there be that enter by it.
 14. How narrow is the gate, and ſtrait is the way, that leadeth to life: &

theſe good
 things are gra-
 ce and al ſpiri-
 tual guiſts, and
 whatſoeuer
 pertayneth to
 the health of
 the ſoule.

The Ghoſpel
on the 7. Sun-
day after Pen-
tecoſt.

few there are that find it!

15. Take ye great heed of falſe Prophets, which come to you in the "clo-
thing of ſheep, but inwardly are rauening wolues. 16. " By their * fruits
you ſhal know the. Do men gather grapes of thornes, or figs of thiſtles?
17. Euen ſo euery good tree yealdeth good fruits, and the euil tree yeal-
deth euil fruits. 18. A good tree can not yeald euil fruits, neither an euil
tree yeald good fruits. 19. Euery tree that yealdeth not good fruit, ſhal
be cut downe, and ſhal be caſt into fire. 20. Therefore by their fruits you
ſhal know them.

21. Not euery one that ſayth to me, " Lord, Lord, ſhal enter into the
Kingdom of Heauen: but he that doth the wil of my Father which is in
Heauen, he ſhal enter into the Kingdom of Heauen. 22. Many ſhal ſay
to me in that day: Lord, Lord, haue not we prophecied in thy name, and in
thy name caſt out Diuels, and in thy name wrought many miracles? 23.
And then I wil confeſſe vnto them, That I neuer knew you: depart from
me you that worke iniquitie. 24. * Euery one therefore that heareth
theſe my words, and doth them, ſhal be likned to a wiſe man that built
his houſe vpon a rock, 25. and therayne fel, and the fluddes came, and
the windes blew, and they beat agaynſt that houſe, and it fel not, for
it was founded vpon a rock. 26. And euery one that heareth theſe my
words, and doth them not, ſhal be like a fooliſh man that built his
houſe vpon the ſand, 27. and therayne fel, and the fluddes came, and the
windes blew, and they beat againſt that houſe, and it fel, & the fal ther-
of was great.

28. And it came to paſſe, when Ieſvs had fully ended theſe wor-
des, the multitude were in * admiration vpon his doctrine. 29. For he was
teaching them as hauing power, and not as their Scribes and Pharifees.

Luc. 6,
44.

Luc. 6,
47.

Mr. 23,
22.
Lu 49,
32.

ANNOTATIONS

CHAP. VII.

1. *Iudge not.*) It is no Chriſtian part to iudge il of mens actes, which be in them ſelues
good, and may proceed of good meaning, or of mans inward meanings, and intentions,
which we can not ſee; of which fault they muſt beware, that are too ſuſpicious, and giuen
to deeme alwayes the worſt of other men. But to ſay, that Iudas, or an Heretike euident-
ly known to die obſtinatly in hereſie, is damned, and in al other playne and maniſeſt ca-
ſes, to iudge, is not forbidden.

6. *Holy to doze.*) No holy Sacrament, and ſpecially that of our Sauours Bleſſed Body
muſt be giuen wittingly to the vnworthie, that is, to them that haue not by confeſſion
of al mortal finnes, examined and proued themſelues. See the Annot. 1. Cor. 11,
17. 28. 29.

Worthy recea-
uing.

8. *Euery one that asketh.*) Al things that we aſke neceſſarie to ſaluation, with humilitie,
attention, continuance, and other due circumſtances, God wil vndoubtedly grant when
it is beſt for vs.

Heretikes
wolues in
ſheep ſkinnes.

15. *Clothing of ſheep.*) Extraordinarie apparance of zeale, and holines, is the ſheeps
cote, in ſome Heretikes: but theſe of this time weare not that garment much, being
men of vnſatiable ſinne. This is rather their garment, common to them with al other
Heretikes, to crak much of the word of the Lord, and by pretended allegations, & * ſweet

Rom. 16,
18.
words

words of benediction, and specially by promise of knowledge, light, and libertie of the Gospell, to seduce the simple and the sinful.

16. *Fruits.*] These are the fruits which Heretikes are known by, diuision from the whole Church, diuision among themselves, taking to themselves new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of themselves, pride and intolerable vantage of their owne knowledge aboue al the holy Doctours, corruption, falsification and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous marriages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

21. *Lord Lord.*] These men haue faith, otherwise they could not inuocate, *Lord, Lord* Re 10. But here we see that to belecue is not enough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shal not be saued. 1. Not only faith. Cor. 13. Againe consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaille them, that set so litle by good workes, and contemne Christian iustice.

C H A P. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5. But aboue him and al other Iewes, he comendeth the faith of the Centurion, who was a Gentil, and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14. In Peters house he sheweth great grace. 18. In the way to the sea he speaketh with two, of folowing him: 23. and vpon the sea commandeth the tempest: 28. and beyond the sea he manifesteth the Devils malice against man, in an heard of swine.

AND when he was come downe from the mountaine, great multitudes folowed him: 2. And *behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me cleane. 3. And IESVS stretching forth his hand, touched him, saying: I wil. Be thou made cleane. And forthwith, his leprosie was made cleane. 4. And IESVS saith to him: See thou tel no body: but go, * shew thy self to the " Priest, and offer the " guift which Moyses commanded for a testimonie to them.

5. And * when he was entred into Capharnaum, there came to him a Centurion, beseeching him, 6. and saying: Lord my boy lieth at home sick of the palsey, and is sore tormented. 7. And IESVS saith to him: I wil come, and cure him. 8. And the Centurion making answer, said: Lord, " I am not worthie that thou shouldest enter vnder my rooffe: but only say the word, & my boy shal be healed. 9. For I also am a man subiect to authoritie, hauing vnder me souldiars; and I say to this, goe, and he goeth, and to an other, come, and he cometh; and to my seruant, doe this, and he doth it. 10. And IESVS hearing this, marueled: and said to them that folowed him: Amen I say to you, I haue not found so great faith in Israel. 11. And I say to you that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, & Iacob in the Kingdom of Heauen: 12. but the children of the Kingdom shal be cast out into the exteriour darkenesse: there shal he weeping

Heretikes known by their fruits.

The Gospell on the 3. Sunday after the Epiphanie.

The Gospell vpon thursday after Ashwensday. And also in Masse for the sicke.

and gnashing of teeth. 13. And IESVS said to the Centurion: Goe, and as thou hast beleueed, be it done to thee. And the boy was healed in the same houre. ¶

14. And * when IESVS was come into Peters house, he saw " his wiues mother layd, and in a fit of a feuer: 15. and he touched her hand, and the feuer left her, and she arose, and ministred to him. 16. And when euening was come, they brought to him manie that had Diuels: and he cast out the Spirits with a word: and al that were il at ease he cured: 17. that it might be fulfilled, which was spoken, by Esay the Prophet, saying: *He rooke our infirmities, and bare our diseases.*

18. And IESVS seeing great multitudes about him, commanded to goe beyond the water. 19. And a * certaine Scribe came, and said to him: Master, I wil folow thee whither soeuer thou shalt goe. 20. And IESVS saith to him: The floxes haue holes, and the foules of the ayre nestes: but the Sonne of man hath not where to lay his head. 21. And * an other of his Disciples said to him: Lord, permit me first to goe and burie my Father. 22. But IESVS said to him: Folow me, and " let the dead burie the dead.

The Ghospel
on the 4. Sun-
day after the
Epiphanie.

23. And * when he entered into the boat, his Disciples folowed him: 24. and loe a great tempest arose in the sea, so that the boat was couered with waues, but he slept. 25. And they came to him, and raised him, saying: Lord, saue vs, we perish. 26. And he saith to them: Why are you fearful, O ye of litle faith? Then rising vp " he commanded the windes, and the sea, and there ensued a great calme. 27. Moreouer the men marueled, saying: What an one is this, for the windes and the sea obey him. ¶

28. And * when he was come beyond the water, into the countrey of rhs Gerasens, there met him two that had Diuels, coming forth out of the sepulcres, exceeding fierce, so that none could passe by that way. 29. And behold they cried saying: What is betweene vs & thee IESVS the Sonne of God? art thou come hither to torment vs before the time. 30. And there was not farre from them an heard of many swine feeding. 31. And the Diuels besought him saying: If thou cast vs out, send vs into the heard of swine. 32. And he said to them: Goe. But they going forth went into the swine, and behold the whole heard went with a violence, headlong into the sea: and they dyed in the waters. 33. And the swine-herdes fled: and comming into the citie, told al, and of them that had been possessed of Diuels. 34. And behold the whole citie went out to meete IESVS, and when they saw him, they besought him that he would passe from their quarters.

AN NOT A T I O N S.

C H A P. VIII.

Priests forgiue
sinnas.

4 Priest.) The Priests of the old law (saith S. Christostom) had authoritie and priuilege only to discern who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law, haue power to purge in very deed, the filth of the soule. Therefore whosoever despiseth them, is more worthie to be punished, then the rebel Dathan, and his complices. S) *Chryso, li. 3. de Sacerd.*

4. Guist

Mr. 1.
29.
Lu. 4, 38

Es. 53.
4.
1. Pet. 2.
24.
Lu. 9.
57.
Luc. 9.
59.

Mar. 4.
36.
Lu. 8, 12.

Mr. 5, 7.
Luc. 8.
26.

4. *Gnisi.*] Our Saviour willeth him to goe, and offer his gnist or sacrifice, according as Moytes prescribed in that case, because the other sacrifice, being the holiest of alholies, which is his bodie, was not yet begunc. So saith S. *Aug. li. 2. q. Euang. q. 3. & Con. Adner. leg. & Proph. li. 1. c. 19. 20.*

8. *Not worthie.*) *Orig. ho. 5. in diuers.* When thou eatest (saith he) and drinkest the bodie & DOMINE. blood of our Lord, he entreth vnder thy rooffe. Thou also therefore humbling thyself, *nō sum dignus.* say : Lord I am not worthie, &c. So said * S. Chrysostom in his Masse, and so doth the Cath. Church vse at this day in euery Masse. See S. Augustine *ep. 118. ad Iann.*

14. *His wiues mother.*] Of Peter specially among the rest, it is euident, that he had a wife, but [as S. Hierom saith) after they were called to be Apostles, they had no more carnal companie with their wiues, as he proueth there by the very words of our Saviour: * *He that hath left wife, &c.* And so in the Latin Church hath been alwayes vsed, that married men may be, and are daily made Priests, either after the death of the wife, or with her consent, to liue in perpetual continencie. And if the Greeks haue Priests that doe otherwise, S. Epiphanius a Greek Doctour telleth them, that they doe it against the ancient Canons; and * Paphnutius plainly signifieth the same in the first Councel of Nice. But this is most plaine, that there was neuer either in the Greek Church or the Latin, authentical example of any that married after holy Orders.

21. *Let the dead.*] By this we see that not only no wordly or carnal respect, but no other laudable dutie toward our parents, ought to stay vs from folowing Christ, and choosing a life of greater perfection.

26. *He commanded.*) The Church (here signified by the boate or ship) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Masters of the Iewes he confuteth both with reasons and miracles: defending his remitting of sinnes, 9. his eating with sinners, 14. and his condescending to his weake Disciples, vntil he haue made them stronger. 18. shewing also in two miracles, the order of his providence, about the Iewes and Gentils, leauing the one, when he called the other. 27. he cureth two blind men, and one possessed. 35. And hauing with so many miracles together, confuted his enemies, and yet they worse and worse, vpon pittie toward the people, he thinketh of sending true pastours vnto them.



AND entring into a boate, he passed ouer the water, and came into his owne citie. 2. And * behold they brought to him one sick of the palsey lying in bed. And Iesus seeing their faith, said to the sick of the palsey: Haue a good hart Sonne, thy sinnes are forgien thee. 3. And behold certaine of the Scribes said withing them selues: " He blasphemeth. 4. And Iesus seeing their thoughtes, said: Wherefore think you euil in your harts. 5. " Whether is easier, to say, thy sinnes are forgien thee: or to say, arise and walk. 6. But that you may know that the " Sonne of man hath power in earth to forgie sinnes, (then said he to the sick of palsey) Arise, take vp thy bed, and goe into thy house. 7. And he arose, and went into his house. 8. And the multitudes seeing it, were afrajd, and " glorified God that gaue such power to men. ¶

9. And * when Iesus passed forth from thence, he saw a man sitting in the custome-house, named Matthew; And he saith to him: Follow me. And he arose vp, and folowed him. 10. And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners

The Ghospel vpon the 18. Sunday after Pentecost.

:: We see that the faith of one helpeth to obtaine for another.

The Ghospel vpon S. Matthews day. Sept. 21.

* Liturg. Græc. sub finē.

Lib. 1. adu. Iou. c. 14. Mt. 19. 29. Epiph. ha. 59. * Sozom. li. 1. c. 22. Socrat. li. 1. c. 8.

Mr. 2. 3. Luc. 6. 10.

Mr. 2. 14. Luc. 5. 27.

came, and sate downe with Iesvs and his Disciples. 11. And the Pharisees seeing it, said to his Disciples: why doth your Maister eate with Publicans and sinners? 12. But Iesvs hearing it, said: They that are in health, need not a physicion, but they that are ill at ease. 13. But go your wayes & learne what it is, I wil mercie, & "not sacrifice. For I am not come to cal the iust, but sinners. ¶

*Ofc. 6, 6.
Mat. 2,
18.
Lu. 5, 33*

14. Then * came to him the Disciples of Iohn, saying: Why do we and the Pharisees " fast often, but thy Disciples do not fast? 15. And IESVS said to them: Can the children of the Bridegroome mourne, as long as the Bridegroome is with thē? But the dayes wil come when the Bridegroome shal be taken away from them, and " then they shal fast. 16. And no body putteth a peece of raw cloth to an old garment. For he taketh away the peeceing therof frō the garment, and there is made a greater rent. 17. Neither do they put " new wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But new wine they put into new bottels: and both are preserued together.

*Mr. 9,
21.
Lu. 8,
41.*

The Ghospel
vpon the 23.
Sunday after
Pentecost.

18. * As he was speaking this vnto them, behold a certaine Gouvernour approached, and adored him, saying: Lord, my daughter is euen now dead; but come, lay thy hand vpon her, and she shall liue. 19. And IESVS ryfing vp folowed him, and his Disciples. 20. And behold a woman which was troubled with an issue of blood " twelue yeares, came behind him, and touched the hemme of his garment. 21. For she said within herself: If I shal " touch only his garment, I shal be safe. 22. But IESVS turning and seeing her, said: Haue a good hart daughter, " thy faith hath made thee safe. And the woman became whole from that houre. 23. And when Iesvs was come into the house of the Gouvernour, & saw minstrels and the multitude keeping a sturre, 24. he said: Depart, for the wench is not dead, but sleepeth. And they laughed him to skorne. 25. And when the multitude was put forth, he entred in, and held her hand. And the maid arose. 26. And this bruit went forth into al that countrie.

¶ Loe, her deuotion to the hemme of his garment, was not superstitiō, but a token of greater faith; so is the deuout touching of holy relikes.

27. And as IESVS passed forth from thence, there folowed him two blind men crying and saying: Haue mercie on vs, O Sonne of Dauid. 28. And when he was come to the house, the blind came to him. And IESVS saith to them: " Do you beleue, that I can doe this vnto you? They say to him: Yea Lord. 29. Then he touched their eyes, saying: According to your faith, be it donne to you. 30. And their eyes were opened, and IESVS threatned them, saying: See that no man know it. 31. But they went forth, and bruited him in al that countrie.

*Mat. 12,
22.
Mt. 12,
24.*

¶ In like manner say the Heretikes, calling al miracles done in the Catholike Church, the lying signes of Anticrist.

32. And when they were gone forth, * behold they brought him a dumme man, possessed with a Diuel. 33. And after the Diuel was cast out, the dumme man spake, and the multitudes marueled saying: Neuer was the like seene in Israel. 34. But * the Pharisees said: " In the Prince of Diuels he casteth out Diuels.

35. And IESVS went about al the cities, and townes, teaching in their Synagogues, and preaching the Ghospel of the Kingdom, and curing euery disease, and euery infirmitie. 36. And seeing the multitudes, he pitied

he pitied them; because they were vexed, and lay like sheep that haue not a shepard. 37. Then he saith to his Disciples: The haruest surely is great, but the workmen are few. 38. " Pray therefore the Lord of the haruest, that he send forth workmen into his haruest.

ANNOTATIONS.

CHAP. IX.

3. *He blasphemeth.*] When the Iewes heard Christ remit sinnes, they charged him with blasphemie, as Heretikes now charge his Priests of the new Testament, for that they remit sinnes; to whom he said: *Whose sinnes you shal forgive, they are forgiven &c. Io. 20.*

5. *Whether is easier.*) The faithlesse Iewes thought (as Heretikes now daies) that to forgive sinnes was so proper to God, that it could not be communicated vnto man; but Christ sheweth, that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sinnes. Men haue power to forgive sinnes.

6. *The Sonne of man in earth.*] Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our cheefe Bishop & Priest according to his manhood, in respect wherof al power was giuen him in Heauen and earth. *Mat. 28. v. 18.*

8. *Glorified.*) The faithfull people did glorifie God, that gaue such power to men, for to remit sinnes, & to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie, himself only being still the principal worker of that effect, men being only his ministers, and substitutes working vnder him, and by his commission and authoritie.

8. *To men.*) Not only Christ as he was man, had this power to forgive sinnes, but by him and from him the Apostles, and consequently Priests. *Mat. 28. Al power is geuen me. Mat. 18. Whosoever you shal loose in earth, shal be loosed in Heauen. Ioan. 20. whose sinnes you shal forgive, they are forgiven.*

13. *Not sacrifice.*] These are the wordes of the Prophet, who spake them euen then when sacrifices were offered by Gods commandment; so that it maketh not against sacrifice. External Sacrifice. But he saith that sacrifice only without mercie, and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewly, but in the meane time they had no pitie nor mercie on their brethren; that is it, which God misliketh.

14. *Fasting often.*) By the often fasting of S. Iohns Disciples, we may gather that he appointed them a precept manner of fasting; as it is certaine he taught them a forme of Fasting, prayer. *Lu. 5. & 11.*

17. *New wine.*) By this new wine, he doth plainly here signifie fasting, and the strait kind of life by the old bottels, them that can not away therewith.

19. *Twelue yeares.*) This woman a Gentil, had her disease twelue yeares, and the Go-uerners daughter a Iewe (which is here rayed to life) was twelue yeares old. *Luc. 8.* Marke then the Allegorie hereof in the Iewes & Gentils. As that woman fel sick when the wench was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleueed. Againe, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench reuiued; so Christ came to the Iewes, but the Gentils beleueed first, and were saued; and in the end the Iewes shal beleuee also. *Hiero. in Mat.*

21. *Touch only.*] Not only Christes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefit, and the hemme of the same Image did also miracles. This Image Iulian the Apostata threw downe, and set vp his owne in steed thereof, which was immediately destroyed by fire from Heauen. But the image of Christ broken in peeces by the Heathen, the Christians afterward gathering the peeces together placed it in the Church: where it was, as Sozomenus writeth, vnto his time.

Reliques and Images.

28. *Do you beleuee that I can?*] We see here that to the corporal healing of these men he requirerh only this faith, that he is able; which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places plead for their only iustifying faith? See the *Annot. Mar. 5. 36.*

38. *Pray therefore*) Therefore doth the Church pray and fast in the Ember dayes, when holy Orders are giuen, that is, when workmen are prepared to be sent into the haruest. See *Act. 13.*

CHAP. X.

He giueth to the Twelue the power of Miracles, and so sendeth them to the lost sheep of the Iewes, 5. with instructions accordingly: 10. and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40. and also exhorting the people to harbour his seruants in such times of persecution.



AND hauing called his twelue Disciples togeather, * he gaue them " power ouer vncleane Spirits, that they should cast them out, & should cure al māner of disease, & al manner of infirmitie.

2. And the names of the twelue Apostles be these: The " first, Simon who is called Peter, and Andrew his brother, 3. James of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, and Thaddæus, 4. Simō Cananæus, & Iudas Iscariote, who also betrayed him.

5. These twelue did IESVS send; commanding them, saying: Into the way of the " Gentiles goe ye not, and into the cities of the Samaritans enter ye not: 6. but goe rather to the sheep that are perished of the house of Israel. 7. And going preach, saying: That the Kingdom of Heauen is at hand. 8. Cure the sick, raise the dead, cleanse the lepers, cast out Diuels: gratis you haue receaued, gratis giue ye. 9. Do not " possesse gold, nor siluer, nor money in your purses: 10. not a skrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthie of his meate. 11. And into whatsoeuer citie or towne you shal enter, inquire who in it is worthie: and there tarie til you goe forth. 12. And when ye enter into the house, salute it, saying: " Peace be to this house.

13. And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal retorne to you. 14. And who-soeuer shal not receaue you, nor heare your wordes; going forth out of the house or the citie " shake of the dust from your feet. 15. Amen I say to you, it shal be " more tolerable for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

16. Behold I send you as sheep in the middes of wolues. Be ye therfore " wise as Serpents, and simple as Doves. 17. And take heed of men. For they wil deliuer you vp in Councels, and in their Synagogues they wil scourge you. 18. And to Presidents and " to Kings shal you be led for my sake, in testimonie to them and the Gentiles. 19. But when they shal deliuer you vp, * take no thought how or what to speake: for " it shal be giuen you in that houre what to speake. 20. For it is not you that speake, but the Spirit of your Father that speaketh in you. 21. * The brother also shal deliuer vp the brother to death, and the Father the Sonne: and the children shal rise vp against the parents, and shal worke their death, 22. and you shal be odious to al men for my name: but he that shal persecuer vnto the end, he shal be saued.

" They haue here commision to preach only in Israel: the time being not yet come to cal the Gentiles,

The Ghospel vpo the Commemoration of S. Paul, Iun 30.

" Wisdom and simplicitie both be necessarie in Preachers, Bishops, and Priests,

Mar. 1,
3, 6,
Luk. 6, 13,
9, 1.

Mr. 13,
11.
Luk. 11,
11.
Luk. 21,
16.

23. And when they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the Sonne of man come.

The Ghospel vpon S. Athanasius day Maij. 2.

24. * The Disciple is not aboue the Maister, nor the Seruant aboue his Lord. 25. It suffiseth the Disciple that he be as his maister, and the Seruant as his Lord. If they haue called the Goodman of the house Beelzebub, how much more them of his houshold? 26. Therefore feare, ye not them. For nothing is hid, that shal not be reuealed: and secret, that shal not be known. 27. That which I speake to you in the dark, speak ye in the light: and that which you heare in the eare, preach ye vpon the house tops. 28. And feare ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into Hel. ¶

The Ghospel for some Martyrs, not Bishops.

A goodly comfort for Christians and Catholiks and al good men, in the persecutions of Turkes, of Heretikes, of al wicked men.

The Ghospel vpon S. Augustine day our Apostles Maij 26. And for some Martyrs not Bishops.

29. Are not two sparowes sold for a farthing: and not one of them shal fall vpon the ground without your Father? 30. But your very haire of the head are al numbered. 31. Feare not therefore: better are you then many sparowes. 32. * Euery one therfore that shal confesse me before men, I also wil confesse him before my Father which is in Heauen. 33. But he that shal denie me before men, I also wil denie him before my Father which is in Heauen. ¶ 34. Do not ye think * that I came to send peace into the earth: I came not to send peace, but the sword. 35. For I came to separate * man against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36. And a mans enemies, they of his owne houshold. 37. He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter aboue me, is not worthy of me. 38. And he that taketh not his crosse, and foloweth me, is not worthy of me. 39. He that hath found his life, shal lose it: and he that hath lost his life for me, shal find it.

40. * He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. 41. He that receaueth a Prophet in the name of a Prophet, shal receaue the reward of a Prophet, and he that receaueth a iust man in the name of a iust man, shal receaue the reward of a iust man. 42. And * whofoeuer shal giue drinke to one of these litle ones a cup of cold water, only in the name of a Disciple, amen I say to you, he shal not lose his reward. ¶

The reward for harbouring & helping any iust person suffering for his iustice & conscience.

ANNOTATIONS.

CHAP. X.

1. Power.] Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ himselfe did miracles, but also he gaue to his Apostles power to doe them.

2. First Simon.] Peter the first, not in calling, but in preeminence. For (as S. Ambrose saith in 1. Cor. 12.) Andrew first folowed our Saviour before Peter: and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter aboue the other Apostles is so plainly signified in this word, First, by the iudgement euen of Heretikes, that Beza, not

Peters Primacie.

not withstanding he confesseth the consent of al copies both Latin & Greeke, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Whereby we haue also, that they care no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that al is corrupted.

Beza in
Annot.
nomi
Test.
15, 6.

9. *Donos possesse.*) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserue their temporal liuing at their hands for whom they labour spiritually.

Bishops blessing.

12. *Peace be to this house.*) As Christ himself vsed these words, or this blessing often, *Peace be to you*, so here he biddeth his Apostles say the like to the house where they come. And so hath it been alwaies a most godly vse of Bishops * to giue their blessing where they come; which blessing must needs be of great grace & profit, when none but worthy Persons (as here we read) might take good therof; and when it is neuer lost, but returneth to the giuer, when the other partie is not worthy of it. Among other spiritual benefits it taketh away venial finnes. *Am. in 9. Lu.*

* Aug.
civili.
21. c. 8.
Leo Imp.
in vit.
S. Chrys.
Socrat.
l. 6. c. 14.

It remitteth venial finnes.

14. *Shake of the dust.*) To contemne the true Preachers, or not to receaue the truth preached, is a very damnable sinne.

15. *More tolerable.*) Hereby it is euident, that there be degrees & differences of damnation in Hel fire, according to mens deserts. *Aug. li. 4. de B. p. c. 19.*

18. *Kings.*) In the beginning Kings and Emperours persecuted the Church, that by the very death and bloud of Martyrs it should grow more miraculously. Afterward when the Emperours and Kings were themselves become Christians, they vsed their power for the Church, against Infidels and Heretikes. *Aug. ep. 48.*

19. *It shal be giuen.*) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25. *How much more.*) No manuel therefore if Heretikes cal Christs vicar Antichrist, when their forefathers, the faithles Iewes, called Christ himselfe Beezebub.

Confessing of Christ and his truth.

31. *Confesse me.*) See how Christ esteemed the open confessing of him, that is of his truth in the Catholike Church. For as when Saul persecuted the Church, he sayd * himself was persecuted; so to confesse him, and his Church, is al one. Contrarie wise see how he abhorreth them that deny him before men, which is not only to deny any one li. le article of the Catholike faith, commended to vs by the Church; but also to allow or consent to heresie by any meanes, as by subscribing. comming to their seruice and sermons, furthering them any way against Catholikes, and such like.

Aff. 9.

34. *Not peace but sword.*) Christ came to breake the peace of wordlings and sinners; as when the sonne beleueth in him, and the father doth not; the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christs words, marke that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Ghospel breederth. *Beza in no. Test. an. 1565.*

37. *more then.*) No earthly thing, nor dutie to Parents, wife, children, countrie, or to a mans owne body & life, can be any iust excuse why a man should doe, or feine himself to doe or beleuee any thing, against Christ or the vnitie and faith of his Church.

41. *In the name.*) Reward for hospitality, and speciality for receauing an holy Person, as Prophet, Apostle, Bishop, or Priest persecuted for Christs sake. For by receauing of him in that respect as he is such an one, he shal be partaker of his merits, and be rewarded as for such an one. Whereas on the contrarie side, he that receaueth an Heretike into his house and a false Preacher, doth communicate with his wicked workes. *Ep. 1. lo.*

CHAP. XI.

John the Baptist in prison also doing his diligence, sendeth some of his Disciples to Christ. that as they heard, so they might also see his miracles with their eyes.

7. Afterward Christ declareth how worthy of credit Johns testimonie was: 16. & inueigheth against the Iewes, who with neither of their manners of life could be wonne: 20. no nor with Christs infinite miracles: 25. praising Gods wisdom in this behalfe, 27. and calling to himself al such as seeke then owne luntans.

AND



ND it came to passe: when IESVS had done commanding his twelue Disciples, he passed from thence, to teach & preach in their cities.

2. * And when Iohn had heard in prison the workes of Christ; sending two of his disciples, he said to him:

3. " Art thou he that art to come, or looke we for another? 4. And IESVS making answer said to them: Goe and report to Iohn what you haue heard and seen. 5. * The blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Ghoſpel is preached: 6. and blessed is he that shal not be scandalized in me.

7. And when they went their way, IESVS began to say to the multitudes of Iohn: "What went you out" into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. 9. But what went you out to see? a Prophet? yea I tel you and more then a Prophet. 10. For this is he of whom it is written: *Behold I send myne angel before thy face, which shal prepare thy way before thee.* ¶

11. Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser in the Kingdom of Heauen, is greater then he. 12. And * from the dayes of Iohn the Baptist vntil now, the Kingdom of Heauen suffereth violence, and the violent beare it away. 13. For al the Prophets and the Law prophesied vnto Iohn: 14. and if you wil receaue it, he is * " Elias that is for to come. 15. He that hath eares to heare, let him heare.

16. And * wherevnto shal I esteeme this Generation to be like? It is like to children sitting in the market place, 17. which crying to their companions, say: we haue piped to you, and you haue not danced: we haue lamented, and you haue not mourned. 18. For * Iohn came neither " eating nor drinking; & they say: He hath a Diuel. 19. The Sonne of man came eating and drinking, and they say: Behold a man that is a glotton and a winedrinker, a frend of Publicans and sinners. And wisdom is iustified of her children.

20. Then * began he to vpbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21. Woe be to thee Corozain, woe be to thee Beth-saida: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done" penance in heairecloth & ashes long agoe. 22. But neuertheless, I say to you, it shal be more tolerable for Tyre and Sidon in the day of iudgement, then for you. 23. And thou Capharnaum, shalt thou be exalted vp to Heauen? thou shalt come downe euen vnto Hel. For if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day. 24. But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

25. At that time IESVS answered and said: * I confesse to thee O Father The Ghoſpel Lord vpō S. Mathias

Luc. 7,
18.

Esa. 55,
5. 61, 1.

Mal. 3,
1.

Luc. 16,
16.

Mal. 4,
5.

Luc. 7,
31.

Mat. 3, 4.

In. 10,
13.

Lu. 11,
21.

The Ghoſpel
the 1. Sunday
in Aduent.

day Feb. 24. & Lord of Heauen and earth, because thou hast hid these things from the
 vpon S. Francis wife and prudent, and hast reuealed them to " little ones. 26. Yea Father;
 day Octob. 4 for so hath it wel pleased thee. 27. Al things are deliuered me of my
 and for many Father. And no man knoweth the Sonne but the Father: neither doth
 Martvis, and any know the Father, but the Sonne, and to whom it shal please the
 vpon S. Paul's Sonne to reueale. 28. Come ye to me al that labour, and are burdened,
 day the first and I wil refresh you. 29. Take vp* my yoke vpon you, and learne of me,
 Eremit Ian. 15. because I am meeke, and humble of hart: and you shal find rest to your
 soules. 30. For my " yoke is sweet, and my burden light. †

A N N O T A T I O N S.

C H A P. XI.

3. *Art thou he.*) Iohn himself doubted not, for he baptized him and gaue great testi-
 monie of him before: Io. 1. But because his Disciples knew him not, nor esteemed of him
 so much as of Iohn their owne Maister, therefore did he send them vnto Christ, that by oc-
 casion of Christs answer he might the better instruct them what he was, & so make them
 Christs Disciples, preferring them to a better Maister.

Eremitical
 life.

7. *What went you out.*) High commendation of Iohns holines, as wel for his fasting,
 rough attire, solitary life, and constancie, as for the dignitie of his function.

7. *Into the desert.*) The faithful people in al ages resorted of deuotion into wildernes, to
 see men of special and rare holines, Prophets, Eremites, Anchorites &c. to haue their
 prayers or ghostly counsel. See S. Hierom. de vita Hilarionis.

Elias.

15. *Elias.*) As Elias shal be the messenger of Christs latter coming, so was Iohn his
 messenger and Precursour at his former coming: & therefore is he called Elias; because of
 his like office and like spirit. Luc. 1. Grego. ho. 7. in Euang.

11. *Eating and drinking.*) The wicked quarrelers of the world misconstre easely al the
 actes and life of good men. If they be great fasters and austere liuers, they are blasphem-
 ed & counted hypocrites: if they conuerse with other men in ordinary manner, then
 they be counted dissolute.

Penance.

21. *Penance in sackcloth.*) By this sackcloth and ashes added here, & in other places, wee
 see evidently that Penance is not only leauing of former sinnes, and change or amend-
 ment of life past, no nor bare sorrowfulness or recounting of our offences already commit-
 ted, but requireth punishment and chastisement of our Persons by these and such other
 meanes, as the Scriptures do els where set forth. And therefore concerning the word also, it
 is rather to be called Penance, as in our translation; then (as the Aduerfaries, of purpose
 auoyding the word) Repentance or Amendment of life: & that according to the very v-
 sual signification of the* Greeke word in the most ancient Ecclesiastical Greeke writers:
 who for *Penitens* (which in the primitiue Church did publike Penance) say *οἱ ἐν μετανοίᾳ
 οὖντες that is, *Men that are doing Penance*. And concerning that part of Penance which is
 Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the Peni-
 tents coming to confession, τοὺς μετανοοῦντας. Sozom. li. 7. 6. 16. Socrat. li. 5. c. 19.

Metanoia.

11. *Little ones.*) These little ones do not signifie here only the vnlearned, as though Co-
 blers, and weauers, and women, & girles had this reuelation, & therefore do vnderstand al
 Scriptures and are able to expound them: but here are signified the humble, whether they
 be learned or vnlearned: as when he sayth, *unless you become as little ones, you shal not enter in-
 to the Kingdom of Heauen*. And so also the greatest Doctors (who as they were most learned,
 so most humbled themselves to the iudgement of the Catholike Church) are these little
 ones: and Heretikes, who although vnlearned, yet want their knowledge & their spi-
 rit of vnderstanding aboue al ancient Fathers and the whole Church, cannot be of these
 little and humble ones.

The comman- 30. *Yoke sweet.*) what is this light burden and sweet Yoke, but his commandments, of
 dements possi- which S. Iohn saith. 1. Ep. 5. *His commandments are not heavy*? cleane contrary to the
 ble. Aduerfaries that say, they are vnpossible to be kept.

* Din-
 nyf. col.
 hier. c. 3.
 in initio.

Mr. 18.
 3.

C H A P. XII.

The blindnes of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 14. and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had Prophecied of him. 22. His casting out of Devils also he defendeth against them. 31. and setteth forth the danger they stand in for their horrible blasphemie. 38. And because they aske yet for a signe, he sheweth how worthily they shal be damned. 43. foretelling how the Devil shal possesse their Nation, 66. and testifying that although he be of their blood, yet not they for this, but such as keepe his commandements, are deare vnto him.



AT that time * IESVS went through the corne on the Sabbath: and his Disciples being hungrie, began to pluck the eares, and to eate. 2. And the Pharisees seeing them, said to him: Loe, thy Disciples doe that which is not lawful for them to doe on the Sabbath-dayes. 3. But he said to them: Haue you not read what * Dauid did when he was an hungred, and they that were with him: 4. how he entered into the house of God, and did eate the loaves of proposition, which it was not lawful for him to eate, nor for them that were with him, * but for Priestes only? 5. Or haue ye not read in the * Law, that on Sabbath-dayes the Priestes in the temple do breake the Sabbath, & are without blame? 6. But I tel you that there is here a greater then the temple. 7. And if you did know what it is, I wil mercie, and not Sacrifice: you would neuer haue condemned the innocentes. 8. For the Sonne of man is Lord of the Sabbath also.

See the annotation chap. 9, 13.

9. And when he had passed from thence, he came into their Synagogue. 10. And * behold there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabbaths? that they might accuse him. 11. But he said to them: What man shal there be of you, that shal haue one sheep: and if the same fall into a ditch on the Sabbaths, wil he not take hold and lift it vp? 12. How much better is a man more then a sheep? Therefore it is lawful on the Sabbaths to doe a gooddeed. 13. Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health euen as the other.

14. And the Pharisees going forth made a consultation against him, how they might destroy him. 15. But IESVS knowing it, retired from thence: and many folowed him, and he cured them al. 16. and he charged them that they should not disclose him. 17. That it might be fulfilled which was spoken by Esay the Prophet, saying: 18. Behold my seruant whom I haue chosen, my beloued in whom my soul hath wel liked. I wil put my Spirit vpon him, and iudgement to the Gentiles shal he shew. 19. He shal not contend, nor crie out, neither shal any man heare in the streetes his voyce. 20. The reede bruised he shal not breake, & smoking flaxe he shal not extinguish: til he cast forth iudgement vnto victorie. 21. And in his name the Gentiles shal hope.

22. Then

Mr. 1,
23.
Lu. 6, 1,

1. Rg. 21,
4.

Leu. 24,
9.
Nu. 28,
9.
Ose. 6, 6.

Mr. 3, 1.
Lu. 6, 6.

Esa. 42,
1.

22. Then * was offered to him one possessed with a Diuel, blind and dumme: and he cured him, so that he spake and saw. 23. And al the multitudes were amased, and said: Whether this be the Sonne of Daud? 24. But the Pharisees hearing it, sayd: This fellow casteth not out Diuels but " in Beelzebub the Prince of the Diuels. 25. And IESVS knowing their cogitations, said to them:

Luc. 11,
14.
Mat. 3,
22.

" Therefore the Kingdom of Heretikes can not possibly stand, because it is alwayes full of diuision and dissension.

Euery Kingdom " deuided against itself shal be made desolate: and euery citie or house deuided against itself, shal not stand. 26. And if Satan cast out Satan, he is deuided against himself: how then shal his Kingdom stand? 27. And if I in Beelzebub cast out Diuels, your children in whom do they cast out? Therefore they shal be your iudges. 28. But if I in the Spirit of God do cast out Diuels, then is the Kingdom of God come vpon you. 29. Or how can a man enter into the house of the strong, and rife his vessel, vnles he first binde the strong? and then he wil rife his house. 30. He that is " not with me, is against me: and he that " gathereth not with me, scattereth. 31. Therefore I say to you: Euery sinne and blasphemie shal be forgiuen men, but " the blasphemie of the Spirit shal not be forgiuen. 32. And whosoever shal speake a word against the " Sonne of man, it shal be forgiuen him: but he that shal speake against the Holie-Ghost, it shal not be forgiuen him neither in this world, nor " in the world to come. 33. Either " make the tree good, and his fruit good: or make the tree euil, and his fruit euil. For of the fruit the tree is knowen. 34. You vipers broods, how can you speake good things, whereas you are euil? for of the aboundance of the hart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. 36. But I say vnto you, that euery " idle word that men shal speake, they shal render an account for it in the day of iudgement. 37. For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

" It is a mans owne free wil & election, to be a good tree or an il tree: to bring forth good fruits or bad. S. Augustine vpon this place. li. 2. c. 4. de actis cum Felice Manicheo. The Ghospel vpon Imber wenefday, the first weeke of Lent.

38. Then answered him certaine of the Scribes and Pharisees, saying: Maister, we would see a signe from thee. 39. Who answered, and said to them:

The wicked and aduouterous Generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. 40. For as * Ionas was in the whales belly three dayes and three nightes; so shal the Sonne of man be in the hart of the earth three dayes and three nightes. 41. The men of Niniuee shal rise in the iudgement with this Generation, and shal condemne it: because * they did penance at the preaching of Ionas. And behold more then Ionas here. 42. The * Queen of the South shal rise in the iudgement with this Generation, and shal condemne it: because she came from the ends of the earth to heare the wisdom of Salomon, and behold more then Salomon here. 43. And * when an vncleane Spirit shal goe out of a man, he walketh through dry places, seeking rest, and findeth not. 44. Then he saith: I wil returne into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. 45. Then goeth he, and taketh with him seauen other Spirits more wicked then himself, and they

Ion. 2, 2.

Ion. 3, 5.

Reg.
10, 1.

enter

21 *Pe. 2,* enter in and dwell there: and * the last of that man be made worse then
 20. the first. So shal it be also to this wicked Generation.

Mr. 3, 46. As he was yet speaking to the multitudes, * behold his mother *The Gospel*
 31. and his brethren stood without, seeking to speake to him. 47. And one *vpon the day*
Luc. 8, said vnto him: Behold thy mother and thy brethren stand without, see- *of the Seauen*
 10. king thee. 48. But he answering him that told him, said: " Who is my *Brethren, &c.*
 mother, and who are my brethren? 49. And stretching forth his hand *Iulij 10.*
 vpon his Disciples, he said: Behold my mother and my brethren. 50. For
 whosoever shal doe the wil of my Father, that is in Heauen: he is my
 brother, and sister, and mother. **K**

AN NOT A T I O N S.

C H A P. XII.

24. *In Beelzebub.*] The like blasphemie against the Holy Ghost is, to attribute the mira-
 cles done by Saints either dead or alieue, to the Diuel.

30. *Not with me.*] They that are indifferent to al religions, commonly and fitly caled Neuters in Re-
 Neuters, ioyning them selues to neither part, let them marke these words wel, and they *ligion.*
 shal see, that Christ accounted al them to be against him & his Church, that are not
 planly and flatly with him and it.

30. *Gathereth not with me.*] He speaketh not only of his owne Person, but of al to whom
 he hath committed the gouernment of his Church, and specially of the chiefe pastours
 succeeding Peter in the gouernment of the whole; as S. Hierome writing to Damasus
 Pope of Rome, applieth these wordes vnto him, saying of al Heretikes: *He that gathereth not*
with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.

31. *The blasphemie of the Spirit.*] He meaneth not that there is any sinne so great, which
 God wil not forgiue, or whereof a man may not repent in this life, as some Heretikes at
 this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes
 against the euident workes of the Holy Ghost, and likewise Archeheretikes who wilfully
 resist the known truth & workes of the Holy Ghost in Gods Church] are hardly forgi-
 uen, & seldom haue such men grace to repent. Otherwise among al the sinnes against the
 Holy Ghost (which are commonly reckned six) one only shal neuer be forgiuen, that *Final impeni-*
 is, dying without repentance wilfully, called Final impenitence; which sinne he commit-
 teth that dieth with contempt of the Sacrament of Penance, obstinately refusing ab-
 solution, by the Churches ministerie: as S. Augustine plainly declareth in these wordes:
Whosoever he be that beleueth not mans sinnes to be remitted in Gods Church, and therefore despiseth the Remission of
bountifullnes of God in so mighty a work, if he in that obstinate mind continue til his liues end, he is guilty sinnes in the
of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth sinnes. Enchir. 83. Church.
Ep. 50. in fine.

32. *Sonne of man.*] The Iewes in their wordes sinned against the Sonne of man, when
 they reprehended those things which he did as man, to wit, calling him a glutton, a great
 drinker of wine, a friend of the Publicans, a Samaritane, and taking offense because he
 kept company with sinners, brake the Sabbath, and such like: and this sinne might more
 easely be forgiuen them, because they iudged of him, as they would haue don, of any
 other man: but they sinned and blasphemed against the Holy Ghost (caled here the
 finger of God whereby he wrought miracles) when of malice they attributed the euident
 workes of God in casting out Diuels, to the Diuel himself: & this sinne shal not be
 remitted, because it shal hardly be remitted, as we see by the plague of their posteritie
 vntil this day.

32. *Not in the world to come.*] S. Augustine & other Holy Doctours gather herevpon, Purgatorie.
 that some sinnes may be remitted in the next life, & consequently proue Purgatorie
 thereby. *De Cinis. Diali. 21, c. 13. D. Gregor. Dial. li. 4, c. 39.*

36. *Idle word.*] If of euery idle word we must make account before God in iudgement,
 and yet shal not for euery such word be damned euerlastingly: then there must needs be
 some temporal punishment in the next life,

Al Heretikes
allege Scri-
ptures.

48. Who is my mother.) The dutifull affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them, to the hinderance of our seruice & duty toward God. Vpon this place some old Heretikes denied Christ to haue any mother. *Ang. li. de Fid. & Symb. c. 4.* Neither euer, was there any heresie so absurd, but it would seeme to haue Scripture for it.

CHAP XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Iewes:) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the heares. 24. and yet, by the parable of good seed and cockle (as also of the Net) that his seruants must not for al that, neuer while the world listeth, make any Schisme or Separation. 31. And by parables of the litle Mustardseed and Leauen, that notwithstanding the three parts perishing, and ouersowing of cockle, yet that fourth part of the good seed shal spread ouer al the world. 44. And withal, what a treasure, and pearle it is. 53. After al which, yet his owne countrie wil not honour him.



THE same day IESVS going out of the house, sate by the sea side. 2. And * great multitudes were gathered togeather vnto him, in so much that he went vp into a boat & sate: and al the multitude stood in the shore; 3. and he spake to them many things in parables, saying:

Behold the Sower went forth to sow. 4. And whiles he soweth, some fel by the way side, and the foules of the aire did come and eate it. 5.

Other some also fel vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had not deepnes of earth, 6. and after the sunne was vp, they parched: and because they had not roote, they withered. 7. And other fel among thornes: and the thornes grew and choked them. 8. And other some fel vpon good ground: and they yealded fruit, the " one an hundredfold, the other threescore, and an other thirtie. 9. He that hath eares to heare, let him heare.

10. And his Disciples came and said to him: Why speakest thou to them in parables? 11. Who answered and said vnto them: Because " to you it is giuen to know the mysteries of the Kingdom of Heauen: but to them it is not giuen. 12. For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken away that also which he hath. 13. Therefore in parables I speake to them: because seeing they see not, and " hearing they heare not, neither do they vnderstand; 14. and the Prophecie of Esay is fulfilled in them, which saith: With hearing shal you heare; and you shal not vnderstand: and seeing shal you see, and you shal not see. 15. For the hart of this people is waxed grosse, and with their eares they haue heavily heard, and their eyes " they haue shut: lest any time they may see with their eyes, and heare with their eares, and vnderstand with their hart and be conuered, and I may heale them. 16. But blessed are your eyes because they doe see, and

* When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: & they hearing do not heare,

Mr. 4, 1.
Lu. 8, 4.

your

Luc. 10,
23.

your eares because they do heare. 17. For, Amen I say to you, that * many which heare
Prophets and iust men haue desired to see the things that you see, and by sêe of their
haue not seen them: and to heare the things that you heare, and haue body, & obey
not heard them. 18. Heare you therefore the parable of the Sower. not by consent
of their harts,

19. Euery one that heareth the Word of the Kingdom and vnderstandeth not, there cometh the wicked one, and catcheth away that which
was sown in his hart: this is he that was sown by the way side. 20. And
he that was sown vpon rockie places: this is he that heareth the Word,
and incontinent receaueth it with ioy, 21. yet hath he not root in him
self, but is for a time: and when there falleth tribulation and persecution
for the Word, he is by and by scandalized. 22. And he that was sown
among thornes, this is he that heareth the Word, and the carefulnes of
this world and the deceitfulnes of riches choketh vp the Word, and he
becometh fruitles. 23. But he that was sown vpon good ground: this
is he that heareth the Word, and vnderstandeth, and bringeth fruit, and
yealdeth some an hundred-fold, and other threescore, and an other thir-
tie.

August. de dono
persen. c. 14.

24. An other parable he proposed to them, saying: The Kingdom of The Ghospel
Heauen is resembled to a man that sowed good seed in his field. 25. But vpon the 5.
when men were a sleep, his enemy came and "ouersowed cockle among Sunday after
the wheat, and went his way. 26. And when the blade was shot vp, the Epiphanie.
and had brought forth fruit, then appeared also the cockle. 26. And
the seruants of the Goodman of the house comming said to him: Sir,
didst thou not sow good seed in thy field? whence then hath it cockle?
28. And he said to them: The Enemie-mã hath done this. And the seruants
said to him: Wilt thou we goe and gather it vp? 29. And he said: Noe
"lest perhaps gathering vp the cockle, you may root vp the wheat also
together with it. 30. Suffer both to grow vntil the haruest, and in the
time of haruest I wil say to the reapers: Gather vp first the cockle, and
bind it into bundels to burne, but the wheat gather ye into my
barne. ✠

Mar. 4,
30.
Luc. 31,
18.

31. An other parable he proposed vnto them, saying: * The Kingdom The Ghospel
of Heauen is like to a Mustardseed, which a man tooke and sowed in his vpon the 6.
field. 32. Which is the "least surely of al seeds: but when it is growen, it Sunday after
is greater then al herbs, and is made a tree, so that the foules of the aire the Epiphanie,
come, and dwel in the branches thereof. 33. An other parable he spake
to them: The Kingdom of Heauen is like to Leauen, which a woman
tooke and hid in three measures of meale, vntil the whole was lea-
uened.

Psa. 77.
1.

34. Al these things IESVS spake in parables to the multitudes, and
without parables he did not speake to them: 35. that it might be fulfil-
led which was spoken by the Prophet saying: I wil open my mouth in para-
bles, I wil vter things hidden from the fundation of the world. ✠

36. Then hauing dismissed the multitudes, he came into the house, and
his Disciples came vnto him, saying: Expound vs the parable of the
cockle of the field. 37. Who made answer & said to them: He that soweth
the good seed, is the Sonne of man. 38. And the field, is the world. And
the cockle: are the children of the wicked one. 39. And the enemie that
sowed

Not God
then, but the
Diuel is the
author of al
euil.

sowed them, is " the Diuel. But the haruest, is the end of the world. And the reapers, are the Angels. 40. Euen as cockle therfore is gathered vp, and burnt with fire: so shal it be in the end of the world. 41. The Sonne of man shal send his Angels, and they shal gather out of his Kingdom al scandals, and them that worke iniquitie: 42. and shal cast them into the furnace of fire: There shal be weeping & gnashing of teeth. 43. Then shal the iust shine as the sunne, in the Kingdom of their Father. He that hath eares to heare, let him heare.

The Ghospel
vpon S. Lucies
day Decēb. 13.
And S. Anne
Iulij, 16.
And for some
other Virgins
& other holy
women,

Here also are
signified good
and bad in the
Church.

44. The Kingdom of Heauen is like a treasure hidden in a field. Which a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field. 45. Againe the Kingdom of Heauen is like to a marchant man, seeking good pearles. 46. And hauing found one precious pearle, he went his way, and told al that he had, and bought it.

47. Againe the Kingdom of Heauen is like to a net cast into the sea, and gathering together of al kind of fishes. 48. Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the " good into vessels, but the bad they did cast out. 49. So shal it be in the con-summation of the world. The Angels shal goe forth, and shal separate the euil from among the iust. 50. And shal cast them into the furnace of fire; there shal be weeping and gnashing of teeth. 51. Haue ye vnderstood al these things? They say to him, Yea. 52. He said vnto them: Therfore euery Scribe instructed in the Kingdom of Heauen, is like to a man that is an housholder, which bringeth forth out of his treasure new things and old. ✠

53. And it came to passe: when Iesvs had ended these parables, he passed from thence. 54. And * coming into his owne countrie, he taught them in their Synagogues, so that they marueled, and said: How came this fellow by this wisdom and vertues? 55. Is not this the " carpenters Sonne? Is not his mother called MARIE, and his brethren Iames, and Ioseph, and Simon, and Iude: 46. and his sisters, are they not al with vs? whence therefore hath he al these things? 57. And they were scandalized in him. But Iesvs said to them: There is not a Prophet without honour but in his owne countrie, and in his owne house. 58. And he wrought not many miracles there because of their incredulity.

Mr. 6, 2.
Luc. 4.
16.

ANNOTATIONS.

CHAP. XIII.

Difference of
merits and
rewards.

8. *One an hundred.*) This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuersities of states, or other differences. Of states, as that the hundred-fold agreeth to virgins professed, three score-fold to religious widowes, thirtie-fold to the married. *Aug. li. de Virginit. c. 44. & seq.* which truth the old Heretike Iovinian denied (as ours doe at this day) affirming that there is no difference of merits or rewards *Hier. li. 2. ad Iovin. Ambros. ep 81. Aug. ser. 82.*

11. *To you it is giuen.*) To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods Word and mysteries is giuen, then to the common People. As also to Christians generally, that which was not giuen to the obstinate Iewes.

15. They

Iren.
apud En-
seb. li. 5.
c. 15.
Calu. l.
2. In stir.
c. 4.

God is not the
author of euil.

15. *They haue shut*) In saying that they shut their owne eies, which S. Paul also repea-
teth *Act. 28.* he teacheth vs the true vnderstanding of al other places, where it might seeme
by the bare words that God is the very authour and worker of this induration, & blind-
nes, and of other sinnes: * which was an old condemned blasphemie, & is now the Heresie
of Caluin: whereas our Sauieur here teacheth vs, that they shut their owne eies, and are
the cause of their own sinne and damnation; God not doing, but permitting it, and
suffering them to fal further because of their former sinnes, as S. Paul declareth of the
reprobate Gentiles, *Rom. 1.*

25. *Ouerfowed.*) First by Christ and his Apostles was planted the truth, and falshood
came afterward, and was ouerfowed by the enemy the Diuel, and not by Christ, who is
not the author of euil. *Tertul. de praescrip.*

29. *Left perhaps.*) The good must tolerate the euil, when it is so strong that it can not be
redressed without danger and disturbance of the whole Church; and commit the matter
to Gods iudgement in the later day. Otherwise where il men be they Heretikes or other
malefactours) may be punished or suppressed without disturbance and hazard of the
good, they may and ought by publike authority either Spiritual or temporal to be
chastised or executed.

30. *Suffer both so grow.*) The good and bad (wee see here) are mingled together in the
Church. Which maketh against certaine Heretikes and Schismatikes, which seuered Good and euil
themselues of old from the rest of the whole world, vnder pretence that themselues only in the Church.
were pure, and al others, both Priests and People sinners: and against some Heretikes of
this time also, which say that euil men are not of, or in the Church.

32. *The least of al seeds.*) The Church of Christ had a snial beginning, but afterward
became the most glorious and known Common-welth in earth: the greatest powers and
the most wise of the world putting themselues into the same.

33. *Carpenters Sonne.*) Herevpon Iulian the Apostata and his flatterer Libanius tooke
their scoffe against our Sauieur, saying (at his going against the Persians) to the Chris-
tians, what doth the Carpenters Sonne now? and threatning that after his returne, the
Carpenters Sonne should not be able to saue them from his furie. Wherevnto a godly
man answered, by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters Sonne, is*
making a wodden coffin for him against his death. And indeed not long after, there came newes,
that in that bataile he dyed miserably *Sozo. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like scoffe
vse Heretikes that cal the body of Christ in the B. Sacrament, bakers bread. It seemeth
indeed to the senses to be so, as Christ seemed to be Iosephs natural Sonne, but faith
telleth vs the contrarie, as wel in the one, as in the other.

C H A P. XIV.

Hearing the vnworthy Decollation of Iohn Baptist by Herod, 12. he betaketh him to his
vsual solitarines in the desert, and there feedeth 5000. with sue loanes. 23. And
then after the night spent in the mountaine in prayer, he walketh vpon the sea (sig-
nifying the wide world) 28. yea and Peter also: wherevpon they adore him as the
Sonne of God. 35. And with the very touch of his garments hemme he healeth
innumerable.

Mr. 6.
1.
Luk 9. 57.
3. 19.

† brother
Philips,



T that time * Herod the Tetrarch heard the fame of
IESVS: 2. and said to his seruants: This is Iohn the Baptist:
he is risen from the dead, & therfore vertues worke in him.
3. For Herod apprehended Iohn and bound him, & put him
into prison: because of Herodias, his 'brothers' wife. 4. For
Iohn said vnto him: It is not law ful for thee to haue her. 5. And willing
to put him to death, he feared the People: because they esteemed him as
a Prophet. 6. But on Herods birth day, the daughter of Herodias dan-
ced before them: and pleased Herod. 7. Wherevpon he promised with

∴ A wicked & rash oth, and more wickedly fulfilled: because an vnlawful oth bindeth no mā.

∴ S. Iohns Disciples at this time had well learned their duty toward Christ.

The Ghospel vpō the Ostaue of S. Peter and S. Paul, Iulij 6.

* Notwithstanding the infirmities of them that gouerne the Church, yet Christ susteineth them; and holdeth them vp, yea and by them, whosoever they are, he upholdeth and preferueth his Church.
∴ See before, chap. 9, 10.

an oth, to giue her whatsoeuer she would aske of him. 8. But she being instructed before of her mother saith: Giue me here in a dish the head of Iohn the Baptist. 9. And the King was stroken sad: yet because of his oth, and for them that sate with him at table, he commanded it to be giuen. 10. And he sent, and beheaded Iohn in the prison. 11. And his head was brought in a dish: and it was giuen to the damsel, and she brought it to her mother. 12. And his Disciples came and took the body, and " buried it " and came and told IESVS.

13. Which when IESVS had heard, * he " retired from thence by boat, into a desert place a part, and the multitudes hauing heard of it, folowed him on foot out of the cities. 14. And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15. And when it was euening, his Disciples came vnto him, saying: It is a desert place, and the houre is now past: dimisse the multitudes, that going into the townes, they may buy them selues victuals. 16. But IESVS said to them: They haue no need to goe: giue ye them to eate. 17. They answered him: We haue not here, but fise loaves, and two fishes. 18. Who said to them: Bring them hither to me. 19. And when he had commanded the multitude to sit downe vpon the grasse, he took the fise loaves and the two fishes, and looking vp vnto Heauen he blessed, and brake, and gaue the loaves to his Disciples, and " the Disciples to the multitudes. 20. And they did al eate, and had their fil. And they took the leauings, twelue ful baskets of the fragments. 21. And the number of them that did eate was, fise thousand men, beside women and children.

22. And forthwith IESVS commanded his Disciples to goe vp into the boat, and to goe before him ouer the water, til he dimissed the multitudes. 23. And hauing dimissed the multitude, he * ascended into a mountaine alone to pray. And when it was euening, he was there alone.

24. But the boat in the middes of the sea was tossed with waues: for the wind was contrarie. 25. And in the fourth watch of the night, he came vnto them walking vpon the sea. 26. And seeing him vpon the " sea walking, they were troubled saying: That it is a Ghost: & for feare they cried out. 27. And immediatly IESVS spake vnto them, saying: Haue confidence it is I, feare ye not. 28. And Peter making answer said: Lord if it be thou, bid me come to thee vpon the waters. 29. And he said, Come. And Peter descending out of the boat, " walked vpon the water to come to IESVS. 30. But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, saue me. 31. And incontinent " IESVS stretching forth his hand took hold of him, and said vnto him: O thou of litle Faith, why didst thou doubt? 32. And when they were gone vp into the boat, the winde ceased. 33. And they that were in the boat, came and adored him, saying: In deed thou art the Sonne of God. ¶

34. And hauing passed the water, they came into the countrie of Genesar. 35. And when the men of that place vnderstood of him, they sent into al that countrie, and brought vnto him al that were ill at ease: 36. and they besought him that they might touch but the " hemme of his garment, and whosoever did touch, were made hole

Mr. 6,
3.
Luc. 9,
10.
Io. 6, 2.

Mr. 6,
46.
Io. 2, 16.

ANNOTATIONS.

CHAP. XIV.

*Hiero. in
Epithap.
Paulæ.
c. 6.*

3. *Because of Herodias.*) It is too ordinarie in Princes to put them to death that freely tel them such faults: women, whom they fanſie, eſpecially inciting them to ſuch miſcheefe.

12. *Buried in.*] An example of duty toward the dead bodies of the Faithful, wherein ſee the difference of Catholike Chriſtian men, & of al Infidels, be they Pagans, Apoſtataes, or Heretikes. For whereas the Chriſtians had layd the body of this Bleſſed Prophet and Martyr * in Samaria with the Relikes of Elias and Abdias, by vertue whereof wonderful miracles were wrought in that place, in Iulian the Apoſtataes time, when men might doe al miſcheefe freely againſt Chriſtian religion, the Pagans opened the tombe of S. Iohn Baptiſt, burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes coming thither a pilgrimage at the ſame time, aduentured their life and ſaued as much of the holy Relikes as they could, and brought them to their Abbot Philip, a man of God: who eſteeming them too great a treaſure for him and his to keep for their primate deuotion, ſent them to Athanaſius the B. of Alexandria; and he with al reuerence layd them in ſuch a place (as it were by the Spirit of Prophecie) where afterward by occaſion of them was built a goodly chappel. *Theod. li. 5. c. 6. Ruſſ. li. 2. c. 27. 28.* Marke here that the Heretikes of our time doe as thoſe Pagans, to the bodies & Relikes of al Bleſſed Saints that they can deſtroy: and Catholikes contrariwiſe haue the religious deuotion of thoſe old Chriſtians, as appearerh by the honour done now to his head at Amians in France.

Sacrilege
againſt holy
Relikes.

13. *Retired.*) Chriſt much eſteemed Iohn, and withdrew himſelf aſide, to giue example of moderate mourning for the departed, and to ſhew the horreur of that execrable murder: as in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in time of perſecution, and the ſinnes that abounded withal, took an occaſion to forſake thoſe tumults, and to giue them ſelues to contemplation; and for that purpoſe retired into the deſerts of Ægypt and els where, to doe penance for their owne ſinnes, and the ſinnes of the world. Wherevpon partly roſe that infinite number of Monkes & Eremites, of whom the Fathers and Eccleſiaſtical hiſtories make mention. *Hiero. 2. 10. in viſ. Pauli Eremitæ. Soxo. li. 1. c. 12. 13.*

Eremites.

19. *The Diſciples to the multitudes.*) A figure of the miniſterie of the Apoſtles; who as they here had the diſtribution and ordering of theſe miraculous loanes, ſo had they alſo to beſtow and diſpenſe al the foode of our ſoules, in miniſtring of the Word & Sacraments; neither may laimen chalenge the ſame.

16. *Walking.*) When not only Chriſt, but by his power Peter alſo walketh vpon the waters, it is euident that he can diſpoſe of his owne body aboue nature, and contrary to the natural condition thereof, as to goe through a doore. *Io. 10.* to be in the compaſſe of a litle bread. *Epiphani. in Anchorato.*

Peters Primacie.

29. *Walked.*) Peter (ſaith S. Bernard) walking vpon the waters, as Chriſt did, declared himſelf the only Vicar of Chriſt, which ſhould be Ruler not ouer one People, but ouer al. For many waters, are many peoples. *Bernard li. 2. de conſol. c. 8.* See the place, how he deduceth from Peter the like auctoritie and iuriſdiction to his Succeſſour the Biſhop of Rome.

CHAP. XV.

The Pharifees of Hieruſalem coming ſo farre to carp him, he chargeth with a tradition contrarie to Gods commandement. 10. And to the People he yealdeth the reaſon of that which they reprobud: 15. & againe to his Diſciples, ſhewing the ground of the Phariſaical waſhing (to wit, that meates otherwiſe deſile the ſoule) to be ſaſe. 21. then he goeth aſide to hide himſelf among the Gensils; where, in a woman he findeth ſuch

such faish, that he isaine, lest the Gentils should before the time extore the whole bread, as she had a crumme, to returne to the Iewes. 34. where (al contrarie to those Pharisees) the common People seeke wonderfully vnto him: and he after he hath cured their diseased, feedeth 4000. of them with seauen loaves.

The Ghospel
vpō wenesday
the 3. weeke in
Lent.



THEN came to him from Hierusalem Scribes and Pharisees, saying: 2. Why do thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eate bread. 3. But he answering said to them: Why do you also transgresse the commandement of God for your tradition? For God said: 4. Honour father and mother. And: He that shal curse father or mother, dying let him dye. 5. But you say: whosoever shal say to father or mother, the guift whatsoeuer proceedeth from me, shal profit thee: 6. And shal not honour his father or his mother: & you haue made frustrate the commandement of God for your own tradition. 7. Hypocrits, wel hath Esay Prophecied of you, saying: 8. This People honoureth me¹¹ with their lips: but their hart is farre from me. 9. And in vaine do they worship me, teaching doctrines and¹² commandements of men.

10. And hauing called togeather the multitudes vnto him, he said to them: Heare ye and vnderstand. 11. " Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12. Then came his Disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answering said: Al planting which my Heauenly Father hath not planted, shal be rooted vp. 14. Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fal into the ditch. 15. And Peter answering said to him: Expound vs this parable. 16. But he said: Are you also as yet without vnderstanding? 17. Doe you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? 18. But the things that proceed out of the mouth, come forth from the hart, and those things¹⁹ defile a man. 19. For from the hart come forth euil cogitations, murders, aduouries, fornications, thefts, false testimonies, blasphemies. 20. These are the things that defile a man. But to eate with vnwasht hands, doth not defile a man. ✠

The Ghospel
vpō Thursday
the first weeke
in Lent.

21. And I E S V S went forth from thence and retired into the quarters of Tyre and Sidon. 22. And behold * a woman of Chanaan came forth out of those coasts, & crying out, said to him: Haue mercie vpon me, O Lord the Sonne of Dauid: my daughter is sore vexed of a Diuel. 23. Who answered her not a word. And his Disciples came and besought him saying: Dimisse her, because she crieth out after vs. 24. And he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25. But she came and adored him, saying: Lord, help me. 26. Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs. 27. But she said: Yea Lord; for the whelps also eate of the crummes that fal from the table of their maisters. 28. Then I E S V S

answering

Mr. 7.
1.

Exo. 10.
11.
Lent. 20.
9.

Esa. 28.
13.

Mr. 7.
25.

answering said to her: O woman, " great is thy faith: be it done to thee as thou wilt: And her daughter was made hole from that houre. ¶

29. And when IESVS was passed from thence, he came beside the sea of Galilee: & ascending into the mountaine, sate there. 30. And there came to him great multitudes, hauing with the dumme persons, blind, lame, feeble, and many others: and they cast them downe at his feete, and he cured them: 31. so that the multitudes marueled seeing the dumme speake, the lame walke, the blind see: and they magnified the God of Israel. 32. And * IESVS called together his Disciples, and said: I pitie the multitude because three dayes now they continue with me, & haue not what to eate: and dimisse them fasting I wil not, lest they faint in the way. 33. And the Disciples say vnto him: whence then may we get so many loaves in the desert as to fil so great a multitude? 34. And IESVS said to them: How many loaves haue you? But they said: Seauen, & a few litle fishes. 35. And he commanded the multitude to sit downe vpon the ground. 36. And taking the Seauen loaves & the fishes, and giuing thanks, he brake, & gaue to his Disciples, and " the Disciples gaue to the People. 37. And they did al eat, and had their fill. And that which was left of the fragments they tooke vp, seauen baskets ful. 38. And there were that did eate, foure thousand men, beside children & women.

39. And hauing dimissed the multitude, he went vp into a boate, and came into the coastes of Magedan.

It were a strange case that Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to cal the faith not of Christians but of Diuels. *Aug. de Fid. & Op. c. 16.* Here we see againe that the People must not be their owne caruers, nor receaue the Sacraments or other spiritual sustenance immediately of Christ, or at their owne hand, but of their spiritual gouerners.

ANNOTATIONS.

CHAP. XV.

2. *With their lips.*) This in to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Ghospel, but in their hart and al their life be in deed Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that faith them. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his hart neerer Heauen, more feruor & deuotion, more edification to himself, more profit in spirit (as the Apostle speaketh) & lesse distractions, then not only al Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknown tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical Iewes.

9. *Commandements of men.*) Such only are here called traditiōs, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the least be friuolous, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing hands, and vessels, without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, Iewish traditions, and precepts of the Church, and our spiritual Gouernours, concerning fastes, restiuities, and other rules of discipline, and due order in life, and in the seruice of God. For such are not repugnant but consonant to Gods Word & al pietie, & our Lord is truly honoured, worshiped, and serued both by the making and also by the obseruing of them.

* S. Paul gaue commandement both by his epistles, and by word of mouing, euen in such matters wherein Christ had prescribed nothing at al, & he chargeth the Faithful to obserue the same. * The Apostles & Priests at Hierusalem made lawes, and the Christiāns were bound to obey them. a The keeping of Sunday in steed of the Sabbath is the tradition of the Apostles: and dare the Heretikes deny the due obseruation thereof to be an acceptable

The difference between the Iewish traditions here reprehended, and the Churches Apostolical traditions.

Mar. 8.
2.

1. Cor.
14.

2. Thes.
2. 15.
1. Cor. 11
A. 7. 15.
a Aug.
Ser. de iē.

acceptable worship of God? b They prescribed the Feastes of Easter, and whitsonde, and other Solemities of Christ, and his Saints, which the protestants them selues obserue. c. They appointed the Lent & Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God therby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther; who serued and pleased God therby. Therefore neither these, nor other such Apostolike Ordinances, nor any precepts of the holy Church, or of our lawful pastours, are implied in these pharisaical traditions here reprinted; nor to be counted or called the doctrines and commandments of men, because they are not made by mere humane power, but by Christs warrant and authoritie, and by such as he hath placed to rule his Church, of whome he saith: * *He that heareth you, heareth me: he that despiseth you despiseth me.* They are made by the Holy Ghost, ioyning with our pastours in the regimēt of the Faithful. They are made by our Mother the Church, which whosoeuer obeierth not, * we are warned to take him as an Heathē. But on the other side, all lawes, doctrines, seruices, and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandments of men: because both the things by them prescribed are impious, and the Authours haue neither sending nor commission from God.

Difference of
meates.

11. *Not that which entereth*) The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane, either by creation, or by Iudaical obseruation: they abstaine, for chastisement of their concupiscences. *Aug. li. d. mor. Ec. Cath. c. 31.*

Catholike ab-
stinence,

18. *Defile a man.*) It is sinne only, which properly defileth man, and meares of them selues or of their owne nature doe not defile, but so farre as by accident they make a man to sinne, as the disobedience of Gods commandment, or of our Superiours, who forbid some meates for certaine times, and causes, is a sinne. As the apple which our first parents did eate of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept d. filth.

CHAP XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from Heauen. 5. wherupon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine: 13. and Peter (the time now approaching for him to goe into Iurie to his Passion) for confessing him to be Christ, he maketh the Rock of his Church; giuing fulnes of Ecclesiastical power accordingly. 21. And after he so rebuketh him for dissuading his Crosse and passion, that he also affirmeth the like suffering in euerie one, to be necessarie to saluation.



AND there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a signe from Heauen. 2. But he answered & said to them: When it is euening, you say: It wil be faire-weather, for the element is red. 3. And in the morning: This day there wil be a tempest, for the element doth glow and lowre. The face therfore of the element you haue skil to discerne: & the signes of times can you not? 4. The * naughtie and aduouterous Generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and went away.

5. And * when his Disciples were come quer the water, they forgot to take bread 6. Who said to them: Looke wel and beware of the leauen of the Pharisees & Sadducees. 7. But they thought within them selues saying: Because we tooke not bread. 8. And IESVS knowing it, said: why do you

See 1.
Cor. 16,
2.
b Epiph.
hæc. 75.
c Hiero.
ep. 54 ad
Marcel.
contra
Mons.
Lu. 2, 37
Tob. 12.
Iud. c. 8.
Est. 4.
Lu. 10,
16.
Mat. 18,
17.

Gen 3.

Mr. 8,
12.
Luc. 12,
34.

Mat. 12,
39.

Mr. 6,
14.
Lu. 12, 1.

Ms. 14,
17. 15,
34.

do you thinke within your selues, Oye of litle faith, for that you haue not bread? 9. Do you not yet vnderstand, neither do you remember* the five loaves among five thousand men, and how many baskets you tooke vp? 10. neither the* seauen loaves, among foure thousand men, and how many maundes you tooke vp? 11. Why do you not vnderstand that I said not of bread to you: Beware of the leauen of the Pharisees, & Sadducees? 12. Then they vnderstood that he said not they should beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

Mr. 8,
27.
Ln. 9, 18

13. And* IESVS came into the quarters of Cafarea Philippi: and he asked his Disciples, saying: "whom say men that the Sonne of man is?"

20. 1, 2, 4
10. 21,
15.

14. But" they said: Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. 15. IESVS saith to them: But whom do you say that I am? 16. Simon Peter answered & said: *Thou art Christ the Sonne of the liuing God.* 17. And IESVS answering, said to him: "Blessed art thou Simon Bar-Iona: because flesh & bloud hath not reuealed it to thee, but my Father which is in Heauen. 18. And" I say to thee: *That" thou art** Peter; and" *vpō this" Rock wil I" build my Church, and" the gates of Hel shal not preuaile aginst it.* 19. And I* *wil giue" to thee the" keyes of the Kingdom of Heauen.* And" *what soeuer thou shalt bind vpon earth, it shal be bound also in the Heauens: and what soeuer thou shalt loose in earth, it shal be loosed also in the Heauens.* ¶

20. Then he commanded his Disciples, that they should tel no body that he was IESVS CHRIST.

21. From that time IESVS began to shew his Disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes and Cheefe-Priests, and be killed, and the third day rise againe. 22. And Peter taking him, began to rebuke him, saying: Lord, be it farre from thee, this shal not be vnto thee. 23. Who turning said to Peter: Goe after me: "Sathan, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men. 24. Then IESVS said to his Disciples: If any man wil come after me, let him denie himself, and take vp his crosse, and follow me. 25. For he that wil saue his life, shal lose it, and he that shal lose his life for me, shal find it. 26. For what doth it profit a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shal a man giue for his soule? 27. For the Sonne of man shal come in the glorie of his Father with his Angels: and then wil he render to euery man according to his" workes. ¶

Mat. 9,
1.
Luc. 9,
27.

28. Amen I say to you,* there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his Kingdom.

The Ghospel vpon SS. Peter and Paules day Iun 29. And in Castella Petri Rome, Ian. 18. & Antiochia Febr. 22. And Petri ad vincula Aug 1. And on the day of the creation & coronation of the Pope, & on the Annuiersarie thereof. And vpō S. Leo his day April 11.

:: That is, a Rock.
:: This word in Hebrew signifieth an aduersarie, as 3. Reg. 5. 4. and so it is taken here.
The Ghospel for a Martyr that is a Bishop; And vpō S. Laurence Eue.

AN NOT A T I O N S

CHAP. XVI.

13. *Whom say men.*) Christ intending here to take order for the founding, regiment, & stabilitie of his Church after his decease, & to name the Person to whom he meant to giue the general charge thereof, would before by interrogatories draw out (& namely out of that one whom he thought to make the cheefe) the profession of that high and principal Article: that he was the Sonne of the liuing God, which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head

OF PETERS PRIMACIE.

Head of the same Church, and the perpetual keeper of the said faith, and al other points thereon depending.

14. *But they said.*) When Christ asked the Peoples opiniō of him, the Apostles al indifferently made answer: but when he demanded what themselves thought of him, then loe Peter the mouth and head of the whole fellowship answered for al. *Chrysostom. homil. 35 in Mat.*

17. *Blessed art thou.*) Though some other (as Nathanael Io. 1. 49.) seemed to haue before beleueed and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, & so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruities and Christes special appointment, that he vpon whom he intended to found his new Church, & whose faith he would make infallible, should haue the preeminence of this first profession of Christes natural diuinitie, or, that he was by nature the very Sonne of God; a thing so farre above the capacite of nature, reason, flesh, and blood, and so repugnant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publik profession thereof he is counted blessed, as Abrahā was for his faith; and hath great promises for himself and his posteritie, as the said Patriarch had for him and his seed. According as S. Basil saith: Because he excelled in faith, he receaued the building of the Church committed to him.

18. *And I say to thee.*) Our Lord recompenseth Peter for his confession, giuing him a great reward, in that vpon him be builded his Church. *Theophylactus.* vpon this place.

18. *Thou art Peter.*) Christ (in the first of Iohn v. 42.) foretold and appointed that this man the named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rock*; not then vttering the cause; but now expresseing the same, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rock his Church should be builded.* Wherevnto S. Hilarie agreeing saith: *O happie foundation of the Church in the imposing of thy new name &c.* And yet Christ here doth not so much cal him by the name Peter or Rock, as he doth ascribe him to be a rock; signifying by that Metaphore, both that he was designed for the foundation and groundwork of his house, which is the Church, & also that he should be of inuincible force, firmitie, durableness, and stabilitie, to sustaine al the windes, waues, and stormes that might tal or beate against the same. And the Aduersaries obiecting against this, that Christ only is the Rock or fundation, wrangle against the very expresse Scriptures, & Christes owne wordes, giuing both the name & the thing to this Apostle. And the simple may learne by S. Basils wordes, how the case standeth. *Though* (saith he) *Peter be a rock, yet he is not a rock as Christ is. For Christ is the true unmoveable rock of himself. Peter is unmoveable by Christ the rock. For Iesus doth communicate and impart his dignities, not voyding himself of them, but holding them to himself, bestoweth them also vpon others. He is the light and yet (2) You are the light: he is the Priest, and yet he (3) maketh Priests; he is the rock, and he made a rock.*

Thou art Cephas, and vpon this *Cephas.*

πέτρος.] rock,
πέτρα.

18. *And vpon this rock*) Vpon that which he said Peter was, wil he build his Church; and therefore by most euident sequele he foundeth his Church vpo Peter. And the Aduersaries wrangling against this, doe against their owne conscience & knowledge; specially seeing they know and confesse that in Christes wordes speaking in the Syriake tongue, there was no difference at al between *Petrus* and *Petra*; yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, a *rock*, or *stone*, as themselves also translate it. Io. 1. 42. So that they which professe to follow the Hebrew, or Syriake, & the Greeke, & to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes wordes: *Thou art a rock & vpon this rock*: or, *I thou art Peter, and vpon this Peter wil I build my Church.* For so Christ spake by their owne confession without any difference. Which doth expressely stop them of al their vaine euasions, that *Petrus*, the former word is referred to the Apostles, and *Petra* the later word, either to Christ only, or to Peters faith only; neither the said original tongues bearing it nor the sequele of the wordes, *vpon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before; neither the wordes following which are directly addressed to Peters Person, nor Christes intētion by any meanes admitting it, which was not to make himself or to promitt himself to be the head or foudation of the Church. For his Father gaue him that dignitie, & he took not that honour to himself,

Hilar. can. 6. in Mat. & li. 6. de Trinit. Chrys. ho. 35. in Mat.

Basil. li. 2. adu. Eunom.

Cyr. l. 8. c. 12. Cō. in Io. Hilar. in huc locū.

Basil li. de panis. (2) Mt. 3. 14. (3) Luc. 22. 19.

self, nor sent himself, nor took the keyes of Heauen of himself, but al of his Father. He had his commission the very houre of his incarnation. And though S. Aug. sometimes referre the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greek, and therefore the Aduersaries which otherwise flecto the tongues, should not in this case alleage him) yet he neuer denieth but Peter also is the Rock & head of the Church, saying that himself expounded it of peter * in many places, and alleageth also S. Amb. for the same in his Hymne which the Church singeth. And so do we alleage the holy Councel of Chalcedon, *Act* 3 pag. 118. Tertul. de *prescrip.* Origen, *Ho. 5* in *Exo.* S. Cyprian, *De unit. Ec.* S. Hilarie, *Can. 16* in *Mat* S. Ambrose, *Ser. 47. li. 6. inc. 9.* Lucæ. S. Hierom, *Li. 1. in Iouin. & in c. 1. Esa. & inc. 16.* Hier. S. Epiphanius, *In Anchor.* S. Chrysostom, *Ho. 55* in *Mat.* S. Cyril, *Li. 2 c. 11. com in Io. S. Leo Ep. 89.* S. Gregorie, *Li. 4. ep. 12 ind. 13.* * and others; euery one of them saying expressly, that the Church was founded and builded vpon peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.

18. *Rock.*) The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the Person of al the Apostles or of the whole Church, deny absurdly that himself in Person had these prerogatiues. As though Peter had been the Proctour only of the Church or of the Apostles, confessing the faith and receauing these things in other mens names. Where the holy Doctours meane only, that these prerogatiues were not giuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings; and that these great priuileges giuen to peter should not decay or die with his Person, but be perpetual in the Church in his successours. Therefore S. Hierom to Damasus taketh this Rock not to be peters person only, but his successours and his Chaire. *I* (saith he) *folowing no cheefe or principal but Christ, ioyns myself to the communion of Peters chaire, vpon that rock I know the Church was built.* And of that same Apostolike Chaire S. August. saith: *That same is the Rock which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the Sacrament or mysterie of this guift so to pertaine vnto the office of al the Apostles, that he placed it principally in Blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his guiftes, as it were through the whole body; that he might vnderstand himself to be an aliene from the diuine mysterie that should presume to reuolt from the soliditie or steadfastnes of Peter.*

18. *Build my Church.*) The Church or house of Christ was only promised here to be builded vpon him. (which was fulfilled. *Io. 21. 15.*) the foundation, stone, & other pillars or matter being yet in preparing; and Christ himself being not only the supererminent foundation but also the founder of the same; which is an other more excellent qualitie then was in peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament. Which was not perfectly formed and finished, and distincted from the Synagogue till Whitsunday, though Christ gaue peter and the rest their commissions actually before his Ascension.

18. *Gates of Hel.*) Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates wherof, that is to say, the fortitude, or impugnations shal neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon peter, which the Fathers call peters See and the Romane Church. Count (saith S. Augustine) *the Priests from the very See of Peter, and in that order of Fathers consider who to whom hath succeeded: that same is the rock which the proud gates of Hel do not overcome.* And in another place, *that is it which hath obtained the top of authoritie, Heresies in vaine barking round about it.*

19. *To thee.*) In saying, *to thee wil I giue*, it is plaine that as he gaue the keyes to him, so he builded the Church vpon him. So saith S. Cyprian: *To Peter first of al, vpon whom our Lord builds the Church, and from whom he instructed and shewed the beginning of unitie, aid he giue this power, that that should be loosed in the Heauens, which he had loosed in earth.* Wherby appeareth the vaine cauil of our Aduersaries, which say the Church was built vpon Peters Confession only, common to him and the rest, and not vpon his Person, more then vpon the rest.

The dimities
of the keyes.

19. *The keyes.*) That's, the authoritie or Chaire, of doctrine, knowledge, iudgement and discretion between true, and false doctrine: the height of gouernement, the power of making lawes, of calling Councels, of the principal voice in them, of confirming the, of making Canons, & holefom decrees, of abrogating the contrarie, of ordaining Bishops and Pastours, or deposing and suspending them: finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the word, *keyes*, the Scripture expresth in many places: namely speaking of Christ: *I haue the keyes of death and Hel, that is, the rule.* And Againe: *I wil giue the key of the house of Dauid vpon his shou der.* Moreouer it signifieth that men cannot come into Heauen but by him, the keyes signifying also authoritie to open and shut, as it is said *Apoc. 3.* of Christ: *Who hath the key of Dauid, he shusteth and no man openeth.* By which words we gather that Peters authoritie is maruelous, to whom the keyes, that is, the power to open and shut Heauen, is giuen. And therefore by the name of keyes is giuen that supereminent power which is called, in comparison of the power granted to other Apostles, Bishops, and Pastours, *plenitudo potestatis*, fulnes of power. *Bernard, lib. 2. de considerat. c. 8.*

Apoc. 1
Esa. 22,
22.

19. *Whatsoeuer thou shalt bind.*) Al kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, *bind*. Of which sort be Excommunications, Anathematismes, Suspensions, degradations, and other censures, & penalties, or penances enioyned either in the Sacrament of Confession, or in the exteriour Courts of the Church, for punishment both of other crimes, and specially of heresie & rebellion against the Church, and the cheefe pastours therof.

19. *Loose.*) To loose, is as the cause and the offenders case requireth; to loose them of any the former bandes, and to restore them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon also either al, or part of the pittance enioyned, or what debts soeuer man oweth to God, or the Church, for the satisfaction of his finnes forgien. Which kind of releasing or loosing is called *Indulgence*: finally this, *whatsoeuer*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoeuer, shal by Christs promise be ratified in Heauē. *Leo Ser. de Transfig. & Ser. 2. in annivers. assump ad Pontif. Hilar. can. 15. in Mat. Epiph. in Anchorato prope initium.* If now any temporal power can shew their warrant out of Scripture for such soueraigne power, as is here giuen to Peter, & consequently to his successours, by these words, *whatsoeuer thou shalt bind*, and by the very keyes, wherby greatest soueraigntie is signified in Gods Church as in his familie and household, and therefore principally attributed and giuen to Christ* who in the Scripture is said to haue the key of Dauid, but here communicated also vnto Peter as the name of Rock: if I say any temporal potestate can shew authoritie for the like soueraigntie, let the challenge hardly to be head, nor only of one particular, but of the whole vniuersal Church.

Esa. 22,
Apoc. 3

Good workes.
Frewil.

27. *Workes.*) He saith not, to giue euery man according to his mercie (or their faith) but according to their workes. *Augst. de verb. Apost. Ser. 31.* And againe; How should our Sauour reward euery one according to their works, if there were no free wil *Augst. lib. 2. cap. 4. s. 8. de Aff. cum Falic. Manich.*

CHAP. XVII.

As he promised, he giueth them a sight of the glorie, vnto which suffering doth bring; 9. and then againe doth inculcate his Passion. 14. A Diuel also he casteth out which his Disciples could not for their incredulitie, and lack of praying and fasting. 22. Being yet in Galilee, he reuealeth more about his Passion 24. and the tribute that the Colletours exacted for al, he payeth for himself and Peter; declaring yet what his freedom both by word, and miracle,

The transfiguration of our Lord, celebrated



AND after six dayes IESVS taketh vnto him Peter, and Iames, & John his brother, & bringeth the into a high mountaine apart: 2. And he was transfigured before the. And his face did shine

Mr. 9. 2.
Lu. 9. 28.
2. Pet. 1,
17.

as the sunne: & his garments became white as snow. 3. And behold there appeared to them Moyses and Elias talking with him. 4. And Peter answering, said to IESVS: Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias. 5. And as he was yet speaking, behold a bright cloud ouershadowed them. And loe a voice out of the cloud, saying: This is my welbeloued Sonne, in whom I am wel pleased: heare ye him. 6. And the Disciples hearing it, fel vpon their face, and were sore afraid. 7. And IESVS came and touched them: and he said to them: Arise, and feare not. 8. And they lifting vp their eyes, saw no body, but only IESVS. 9. And as they descended from the mount, IESVS commanded them, saying: Tel the vision to no body, til the Sonne of man be risen from the dead. **✠**

in the Church
the 8. of Aug.
The Ghospel
of the said
feast, & of the
2. Sunday in
Lent: & on Im-
ber Saturday
before.

10. And his Disciples asked him, saying: what say the Scribes then, that * Elias must come first? 11. But he answering, said to them: "Elias in deed shal come, and restore al things. 12. And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoeuer they would. So also the Sonne of man shal suffer of them. 13. Then the Disciples vnderstood, that of Iohn the Baptist he had spoken to them.

14. And * when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him, 15. saying: Lord haue mercie vpon my Sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the water. 16. And I offered him to thy Disciples, and they could not cure him. 17. IESVS answered and said: O faithles and peruerse Generation, how long shal I be with you? How long shal I suffer you? bring him hither to me. 18. And IESVS rebuked him, and the Diuel went out of him, and the child was cured from that houre. 19. Then came the Disciples to IESVS secretly, and said: " why could not we cast him out? 20. IESVS said to them, because of your incredulitie: For, Amen I say to you, if you haue " faith as a mustard seed, you shal say to this mountaine, Remoue from hence thither, and it shal remoue; and nothing shal be impossible to you. 21. But this kind is not cast out but by " prayer and fasting.

22. And * when they conuerſed in Galilee, IESVS said to them: The Sonne of man is to be betraied into the hands of men: 23. and they shal kil him, and the third day he shal rise againe. And they were stricken sad exceedingly.

24. And when they were come to Capharnaum, there came they that receaued the didrachmes, vnto Peter, and said to him: Your maister doth he not pay the " didrachmes? 25. He saith, Yes. And when he was entered into the house, IESVS preuented him, saying: What is thy opinion Simon? The kings of the earth, of whom receaue they tribute or cense? of their children, or of strangers? 26. And he said: Of strangers. IESVS said to him: Then the " children are free. 27. But that we may not scandalize them, goe thy waies to the sea, and cast a hooke: and that fish which shal first come vp, take: and when thou hast opened his mouth, thou shalt find a " stater: take that, and giue it them for " me and thee.

These di-
drachmes were
peeccs of mo-
ney which they
payed for tri-
bute.

This stater
was a double
didrachme, &
therefore was
payed for two.

ANNOTATIONS.

CHAP. XVII.

Christ can exhibit his body vnder what forme he list.

Saints after their death deale with, and for the liuing.

Holy places.

Deuotion and Pilgrimage to the same.

The holy land

Elias.

True miracles only in the Cath. Church.

Gregorius Thaumaturgus.

Prayer & Fasting.

The priuileges & exemptions of the Clergie.

2. *Transfigured.*) Mark in this Transfiguration many maruelous points: as, that he made not only his owne body, which then was mortal, but also the bodies of Moyfes & Elias, the one dead, the other to die, for the time as it were immortal; therby to represent the state and glorie of his body and his Saints in Heauen. By which maruelous transfiguring of his body, you may the lesse maruel that he can exhibit his body vnder the forme of bread and wine, or otherwise as he list.

3. *Appeared Moyfes.*) By this that Moyfes personally appeared and was present with Christ, it is plaine that the Saints departed may in Person be present at the affaires of the liuing. *August. de cura pro mort. c. 15. 16.* For euen as Angels els where, so here the Saints also serued our Saviour; and therefore as Angels both in the old Testament & the new, were present often at the affaires of men, so may Saints.

9. *Mount.*) This mount (commonly esteemed and named of the ancient Fathers Thabor) S. Peter calleth the holy Mount because of this wonderful vision, like as in the old Testament, where God appeared to Moyfes in the bush, and els where to others, he calleth the place of such Apparitions, *holy ground.* Wherby it is euident that by such Apparitions, places are sanctified, and therupon groweth a religion and deuotion in the Faithful toward such places, and namely to this Mount Thabor (called in S. Hierom *Habirium Ep. 17.*) there was great Pilgrimage in the Primitiue Church, as vnto al those places which our Saviour had sanctified with his presence and miracles; and therefore to the whole land of promise, for that cause called the holy Land. See S. Hiero. in *Epist. Paulæ. & ep. 17. & 18. ad Marcellam.*

11. *Elias shal come.*) He distinguisheth here plainly between Elias in Person, who is yet to come before the iudgement; and Elias in name, to wit, Iohn the Baptift, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptift only, nor principally of whom Malachie prophecieth (as our Aduersaries say) but Elias also himself in Person.

19. *Why could not we.*) No maruel if the Exorcists of the Catholike Church which haue power to cast out Diuels, yet doe it not alwayes when they wil, and many times with much ado; whereas the Apostles hauing receaued this power * before ouer vnclane Spirits, yet here cannot cast them out. But as for Heretikes, they can neuer doe it, nor any other true miracle, to confirme their false faith.

20. *Faith as a mustard seed.*) This is Catholike faith, by which only al miracles are wrought; yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith, and withal the gift of miracles. These are able, as here we see by Christes warrant, not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines indeed, as S. Paul also presupposeth, and S. Hierom, affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocesariensis, that he moued a mountaine to make roome for the foundation of a Church; called therefore, and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleue them not.

21. *Prayer and fasting.*) The force of fasting and praying; wherby also we may see that the holy Church in Exorcismes doth according to the Scriptures, whē she vseth beside the name of IESVS, many prayers, and much fasting, to driue out Diuels, because these also are here required beside faith.

26. *The Children free.*) Though Christ to auoid scandal, payed tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the Kings Sonne, as wel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successours the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature itself, and therefore practised euen among the Heathen (*Gen. 42. 27.*) good Christian Princes haue confirmed and ratified by their lawes, in the honour of Christ, whose ministers they are, and as it were the Kings Sonnes, as S. Hierom declareth plainly in these words: *We for his honour pay not tributes,*

2. Pet. 1,
18
Exo. 3,
5.

Inc. 1,
17.
Mal. 4,
5.

Mat. 10.

1. Cor.
13.
Hieron in
vita S.
Hilarionis.
Nicom.
c. 17.
Greg.
Niss.
de
vita Gre-
gorij.

and as the Kings Sonnes, are free from such payments. Hiero. vpon this place.

27. Me and thee.) A great myserie in that he payed not only for himself, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were contained. Peters preeminence.
Aug. q. ex no. Test. q. 75. to. 4.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7. foretelling both the authour whosoener he be, and also his followers, of their woe to come. 10. and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15. charging vs therfore to forgine our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.



T that houre the Disciples came to IESVS, saying: The Ghospel "Who, thinkest thou, is the greater in the Kingdom of on Michelnias
Heauen? 2. And IESVS calling vnto him a litle child, day Septemb.
set him in the middes of them, 3. and said: Amen I say 29. And vpon
to you, vnles you be conuerted, and become as litle his Apparitiō,
children, you shal not enter into the Kingdom of Maij 8.
Heauen. 4. Whosocuer therfore shal humble himself as this litle child, "Humility, in-
he is the greater in the Kingdom of Heauen. 5. And he that shal receaue nocencie, sim-
one such litle child in my name, receaueth me. 6. And * he that shal plicity, comē-
scandalize one of these litle ones that beleue in me, it is expedient for ded to vs in the
him that a milstone he hanged about his neck, and that he be drowned state & Person
of a child.
in the depth of the sea.

7. Woe be to the world for "scandals. For it is necessary that scandals do come: but neuerthelesse woe to that man by whom the scandal commeth. 8. And * if thy "hand, or thy foot scandalize thee, cut it of, and cast it from thee. It is good for thee to goe into life maimed or lame, rather then hauing two hands or two feet, to be cast into euerlasting fire. 9. And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be cast into the Hel of fire. 10. See that you despise not one of these litle ones: for I say to you, that "their Angels in Heauen alwaies do see the face of my Father which is in Heauen. 11. For * the Sonne of man is come to saue that which was perished. 12. * How thinke you? If a man haue an hundred sheep, and one of them shal goe astray; doth he not leaue ninetie nine in the mountaines, and goeth to seek that which is straied? 13. And if it chance that he find it: Amen I say to you, that he reioyceth more for that, then for the ninetie nine that went not astray. 14. Euen so it is not the wil of your Father, which is in Heauen, that one perish of these litle ones.

15. But * if thy brother shal offend against thee, goe, and rebuke him between thee and him alone. If he shal heare thee, thou shalt gaine thy brother. 16. And if he wil not heare thee, ioyne with thee besides, one

The Ghospel vpon Tuesday the 3. week in Lent.

" That is, (as S one or two : that in the mouth of * two or three witnesses euery word
 Chrysostome may stand. 17. And if he wil not heare them, " tel the Church. And if he
 expoundeth it) wil not heare the Church, let him be to thee as " the Heathen and Publican. 18. Amen
 Tel the Prelates & cheefe I say to you, whatsoeuer you shal bind vpon earth, shal be bound also in
 Pastours of the Heauen; and whatsoeuer you " shal loose vpon earth, shal be loosed also in
 Church; for Heauen. 19. Againe I say to you, that if two of you shal " consent vpon
 they haue iurisdiction to earth, concerning euery thing whatsoeuer they shal aske, it shal be done
 bind & loose to them of my Father which is in Heauen. 20. For where there be two
 such offenders, or three gathered in my name, there am I " in the middes of them.
 by the wordes 21. Then came Peter vnto him and said: * Lord, how often shal my
 folowing v. 18. brother offend against me, & I forgiue him? vntil seauen times? 22. IESVS
 " Al ioyning said to him: I say not to thee * vntil seauen times but vntil " seauentie
 together i the times seauen times. ¶ 23. Therefore is the Kingdom of Heauen likened
 vnto a man being a King, that would make an account with his seruants.
 Councels, and 24. And when he beganto make the account, there was one presented
 Synods, or publiclike prayers, whence to repay it, his Lord commanded that he should be sold, and
 is of more force then of his wife and children, and al that he had, and it to be repaid. 26. But
 any particular that seruāt falling downe, besought him, saying: Haue patience toward
 man. me, and I wil repay thee al, 27. And the Lord of that seruāt moued
 The Ghospel with pitie, dimissed him, and the debt he forgauē him. 28. And when
 vpon the 21. that seruāt was gone forth, he found one of his fellow-seruants that did
 Sunday after owe him an hundred pence: and laying hands vpon him thratled him,
 Pentecost, saying: Repay that thou owest. 29. And his fellowseruant falling downe,
 besought him, saying: Haue patiē ce toward me, and I wil repay thee al.
 30. And he would not: but went his way, and cast him into prison, til he
 repayed the debt. 31. And his fellow-seruants seeing what was done, were
 very sorie, and they came, and told their Lord al that was done. 32. Then
 his Lord called him; and said vnto him: Thou vngratious seruāt, I
 forgauē thee al the debt, because thou besoughtest me: oughtest not
 thou therfore also to haue mercie vpon thy fellowe-seruant, euen as I
 had mercie vpon thee? 33. And his Lord being angrie deliuered him to
 the tormenters, vntil he repayed al the debt. 34. So also shal my Hea-
 uenly Father doe to you, if you forgiue not euery one his brother from
 your harts. ¶

Den. 19.
 15.

Lu. 17. 4.

Lu. 17. 4.

AN NOT A T I O N S

C H A P. XVIII.

1. Who is the greater.) The occasion of this question, & of their contention for Superi-
 oritie, among the rest of their infirmities, which they had before the comming of the
 Holy Ghost, was (as certaine holy Doctours write) vpon emulation toward Peter,
 whom only they saw preferred before the rest, in the payment of the tribute . by these
 wordes of our Sauour: Giue it them for me and thee. Chrys. ho. 59. Hier. in Matth. Vpon
 this place.

7. Scandals.) The simple be most annoyed by taking scandal of their Preachers,
 Priests,

C. 17. v.
 27.

Priests, and elders il life; and great damnation is to the guides of the People, whether they be temporal or spiritual, but specially to the spiritual, if by their il example and scandalous life, the People be scandalized.

8. *Hand, foot, eye.*) By these parts of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neereft to vs, wife, children, friendes, riches, al are to be contemned and forsaken for to saue our soule.

10. *Their Angels.*) A great dignitie, and a maruelous benefit, that euery one hath from his Natiuitie an Angel for his custodie and patronage, against the wicked, before the face of God. *Hier. vpon this place.* And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes doubt of it. *lib. 1. Inst. 14. sect. 7.*

Protection of Angels.

17. *Not heare the Church.*) Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, & so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catholikes. Which Excommunication is a greater punishment, then if he were executed by sword, fire, & wild beastes. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he saith: Man is more sharply & pitifully bound by the Churches Keies, then with any iron or adamantine manicles or fetters, in the world. *Aug. ibidem.*

Disobedience to the Church.

Excommunication.

17. *Heathen.*) Heretikes therfore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then Heathen men and Publicans were esteemed among the Iewes.

18. *You shal bind.*) As before he gaueth this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church; so here not only to Peter, and in him to his successours, but also to the other Apostles, & in them to their successours, euery one in their charge. *Hierom lib. 1. c. 14. aduers. Iovin. and Epist. ad Heliod. Cyprian. de vnit. Eccl. nu. 3.*

Power to bind and loose.

18. *Shal loose.*) Our Lord giueth no lesse right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to bind, but not to loose.

20. *In the middes of them.*) Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the vniuersity of the Church, and therefore no communities of Heretikes directly gathering against the Church, are warranted by this place. *Cyp. de vn. Eccl. nu. 8.*

Catholike Assemblies.

22. *Seauentic times seauen*) There must be no end of forgiuing them that be penitent, either in the Sacrament by abolution, or one man an other their offenses.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shal be (as in the first institution it was) vterly inaisoluble, though for one cause he may be diuorced. 10. And ther vpon to his Disciples he highly commendeth single life for Heauen. 12. He wil haue children come vnto him. 16. He sheweth what is to be done to enter into life euerlasting; 20. what also, for a rich man to be perfect; 27. As also what passing reward they shal haue which solow that his counsel of perfection: 29. yea though it be but in some one peece.

The fourth part of this Ghospel, Christs coming into Iurie toward his Passion.



ND it came to passe, when IESVS had ended these wordes, he departed from Galilee, and came into the coastes of Iurie beyond Iordan, 2. and great multitudes folowed him; and he cured them there.

3. And there came to him the Pharisees tempting him, and saying: Is it lawfnl for a man to dimisse his wife for euery cause? 4. Who answering, said to them: Haue ye not read, that he which did 'make' from the beginning, made them male & female? And he said: 5. For this cause, man shal leaue father & mother, & shal cleaue to his wife,

The Ghospel for Mariage, And vpon S. Agath's day. Feb. 5.

D and they

Ms. 16, 19.

Li. 1. de 1 panis. c. 2.

Mr. 10, 1.

'make man' Gen. 1, 7.

and they two shal be in one flesh. 6. Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let not man separate. ¶ 7. They say to him: Why then * did Moyses command to giue a bil of diuorce, and to dimisse her? 8. He saith to them: Because Moyses for the hardnes of your hart permitted you to dimisse your wiues: but from the beginning it was not so. 9. And I say to you, that * whosoever shal dimisse his wife, but for fornication, and shal marry an other, doth commit aduoutrie: and he that shal marry her that is dimissed, committeth aduoutrie. 10. His Disciples say vnto him: If the case of a man with his wife be so, it is not expedient to marry. 11. Who said to them: "Not al." take this word, but they to whom it is giuen. 12. For there are Eunuches which were borne so from their mothers wombe: and there are Eunuches which were made by men: and there are Eunuches, which haue "gelded themselves for the Kingdom of Heauē." He that can take, let him take. ¶

13. Then * were litle children presented to him, that he should "impose hands vpon them & pray. And the Disciples rebuked them. 14. But IESVS said to them: Suffer the litle children, and stay them not from comming vnto me: for the Kingdom of Heauen is for such. 15. And when he had imposed hands vpon them, he departed from thence.

16. And * behold one came and said to him: Good Maister, what good shal I doe that I may haue life euerlasting? 17. Who said to him: what askest thou me of good? One is good, God. But 2^d if thou wilt enter into life keep the cōmandements. 18. He saith to him, which? And IESVS said: Thou shalt not murder, Thou shalt not comit aduoutrie, Thou shalt not steale, Thou shalt not beare false witnes. 19. Honour thy father & thy mother, * Thou shalt loue thy neighbour as thyself. 20. The yongman saith to him: Al these haue I kept frō my youth; what is yet wāting vnto me? 21. IESVS said to him: "If thou wilt be perfect, goe, sel the things that thou hast, & giue to the poore, and thou shalt haue treasure in Heauen: and come, " folow me. 22. And when the yongman had heard this word, he went away sad: for he had many possessions. 23. And IESVS said to his Disciples: Amen I say to you, that a rich man shal hardly enter into the Kingdom of Heauen. 24. And againe I say to you, it is easier for a camel to passe through the eye of a needle, 3^d then for a rich man to enter into the Kingdom of Heauen.

25. And when they had heard this, the Disciples marueled very much, saying: who then can be sauēd? 26. And IESVS beholding, said to them: With men this is impossible: but with God " al things are possible. 27. Then 4 Peter answering, said to him: Behold we haue " left al things, & haue folowed thee: " what therefore shal we haue? 28. And IESVS said to them: Amen I say to you, that you which haue folowed me, in the regeneration, when the Sonne of man shal sit in the seat of his maiestie, you

" also shal sit vpon twelue seats, iudging the twelue Tribes of Israel. 29. And euery one that hath left house, or brethren, or sisters, of Father, or mother, or 5^d wife, or children, or landes for my names sake: shal receaue an hundred-fold, & shal possesse life euerlasting. ¶ 30. And * many shal be first, that are last; and last, that are first.

1^o *ἡρώδης*.
capiunt.

2^o *I see not*
(saith S. Augustine) why
Christ should
say, If thou
wilt haue life
euerlasting,
keep the com-
mandements,
if without ob-
seruing of the,
by only faith
one might be
saued. *Aug. de*
Fid. & op. c. 15.

3^o S. Marke ex-
poundeth it
thus, rich men
trusting in their
riches. *c. 10, 24.*
The 4 Gospel
vpon the Con-
uersion of S.
Paul. *1an. 25.*

Also with
in the Octaue,
and in a votive
Masse of SS.
Peter & Paul.
And for holy
Abbots.
4^o Hereof is
gathered that
the Apostles
among other
things, left
their wiues
also to folow
Christ *Hier. l.*
1. adu. Iouin.

Gen. 2,
24.
Dem. 14,
1.

Mt. 5,
32.
Mr. 10,
11.
Luc. 16,
18.
1. Cor.
7. 11.

Mr. 10,
13.
Lu. 18,
15.

Mr. 10,
17.
Luc. 18,
18.

Exo. 10,
13.
** Lem.*
19. 18,

Mr. 10,
31.
Lu. 13,
30.

A N N O T A T I O N S.

C H A P. XIX.

6. *Not man separate.*) This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament *Aug. li. 2. de pec. origine c. 34. 10. 7. De nupt. & concupis. li. 1. c. 10.*

9. *But fornication.*) For aduoutrie one may dimitt an other. *Mat. 5.* But neither party can marry againe for any cause during life. *Aug. li. 11. de adult. coning. c. 21. 22. 24* For the which vnlawful act of marrying againe, Fabiola that noble matrone of Rome albeit she was the Innocent part, did publike penance, as S. Hierom writeth in her high commendation therfore. And in S. Paul Ro. 7. it is plaine that she which is with an other man, her husband yet liuing, shal be called an aduoutresse: contrary to the doctrine of our Aduersaries.

Mariage after
diuorce vn-
lawful.

In Epi-
saph. Fa-
biola.

11. *Not at take.*) Whosoever haue not this guift giuen them it either for that they wil not haue it, or for that they fulfil not that which they wil; & they that haue this guift or attaine to this word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit. c.*

Origem.
in Act. 7.
in Mat.

4. So that it is euidnt no man is excluded from this guift, but (as Origen here faith) it is giuen to al that aske for it; contrarie to our Aduersaries that say it is impossible, & that for excuse of breaking their vowes, wickedly say, they haue not the guift.

12. *Gelded them selues.*) They geld them selues for the Kingdom of Heauen which vow chastity. *Aug. de uirginitate c. 24.* Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlock, contrarie to our Adu. in al respects.

Vow of chasti-
tie.

Aug.
ser. 6. de
temp.

14. *He that can.*) It is not said of the Precepts, keepe them who can, for they be necessa- rie vnder paine of damnation to be kept; but of Counsels only (as of virginity, abstain- ning from flesh and wine, and of giuing al a mans goods away to the poore) it is said: He that can attaine to it, let him doe it; which is counsel only, not a commandement. Contrary to our Adu. that say there are no Counsels, but only precepts.

Counsels not
Precepts.

13. *Impose.*) They knew the valour of Christs blessing, and therfore brought their chil- dren to him; as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10. 12. And of Religious mens blef- sing see Rustin. li. 2. c. 8. hist. S. Hierom in *Epistaph. Paula c. 7. & in vis. Hilarionis. Theodoret. in historia Sanctorum Patrum num. 8.*

Bishops and
Religious mē's
blesing.

21. *If thou wilt be perfect.*) Loc, he maketh a plaine difference between keeping the commandements, which is necessary for euery man: and being perfect, which he counsel- eth only to them that wil. And this is the state of great perfection which Religious men doe professe, according to Christs counsel here, leauing al things and folowing him.

21. *Folow me.*) Thus to folow Christ is to be without wife and care of children, to lack proprietic, and to liue in common, and this hath great reward in Heauen aboue other states of life: which S. Augustine faith, the Apostles folowed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103. Conc. 3. post med.*

The Religious
state of perfe-
ction.

26. *Al things possible*) This of the camel through a needels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelitie of our Aduersaries that say, God can doe no more then he hath done, or wil doe. We see also that God cā bring a camel through a needels eye, & therfore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and ge- nerally aboue nature doe with his body as he list.

27. *Let al*) This perfection of leauing al things the Apostles vowed. *Aug. li. 17. de Cinit. Dei. c. 4.*

Vow of pouer-
tie in respect

27. *What shal we haue.*) They leaue al things in respect of reward, and Christ doeth wel allow it in them by his answer.

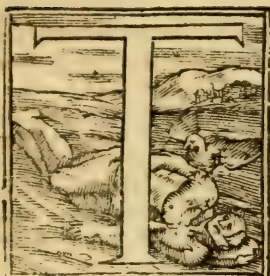
Aug in
ps. 121.

28. *Yow also shal sit*) Note that not only Christ, who is the principal and proper Iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal iudge; and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

CHAP. XX.

To shew how through Gods grace the Iewes shal be ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end euen as the first. 17. He reuealeth more to his Disciples touching his passion: 20. Bidding the ambitious two suiters to thinke rather of suffering with him: 24. And teaching vs (in the rest of his Disciples) not to be greened at our Ecclesiastical Superiours, considering they are (as he was himself) to toile for our saluation. 29. Then going out of Iericho, he giueth sight vnto two blind.

The Ghospel
vpon the Sun-
day of Septua-
gesime.



HE Kindom of Heauen is like to a man that is an Housholder which went forth early in the morning to hire workemen into his vineyard. 2. And hauing made couenant with the workemen for a penie a day, he sent them into his vineyard. 3. And going forth about the third houre, he saw other standing in the market place idle, 4. and he said to them: Goe you also into the vineyard, and that which shal be iust, I wil giue you. 5. And they went their way. And againe he went forth about the sixth & the ninth houre: and did likewise. 6. But about the eleuenth houre he went forth and found other standing, & he saith to them: What stand you here al the day idle? 7. They say to him: Because no man hath hired vs. He saith to them: Goe you also into the vineyard.

8. And when euening was come, the Lord of the vineyard saith to his Bailife: Cal the workmen, and pay them their hire, beginning from the last euen to the first. 9. Therefore when they were come that came about the eleuenth houre, they receaued euerie one a penie. 10. But when the first also came, they thought that they should receaue more: and they also receaued euerie one a penie. 11. And receauing it they murmured against the Good-man of the house. 12. saying: These last haue continued one houre, and thou hast made them equal to vs that haue borne the burde of the day & the heats. 13. But he answering said to one of the Freind, I do thee no wrong: didst thou not couenāt with me for a penie? 14. Take that is thine, and goe: I wil also giue to his last euen as to thee also. 15. Or, is it not lawful for me to doe that I wil? is thine eye naught, because I am good? 16. So shal the last be first, and the first, last. For many be called, but few elect. ¶

* The Iewes
are noted for
enuying the
vocatio of the
Gentils, and
their reward,
equal with the
selues.

The Ghospel
vpon wenesday
the 2. weeke in
Lent. And in
a votive masse
of the holy
Crosse.

17. * And IESVS going vp to Hierusalem, tooke the twelue Disciples secretly, and said to them: 18. Behold we goe vp to Hierusalem, and the Sonne of man shal be deliuered to the chiefe Priests and to the Scribes, and they shal condemne him to death, 19. and shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal rise againe. ¶

20. * Then came to him the mother of the sonnes of Zebedee with her sonnes,

Mr. 20,
32.
Luc. 18,
31.

Mr. 10,
Luc. 22,
35.

sonnes, adoring and desiring some thing of him. 21. Who said to her: The Gospel
What wilt thou? she saith to him: Say that these my two sonnes may sit, vpon S. Ianes
one at thy right hand, & one at thy left hand in thy Kingdō. 22. And IESVS day. *Int. 25.*
answering, said: You know not what you desire. Can you drinke of the And S. Iohns
cup that I shal drinke of? They say to him: We can. 23. He saith to them: *aneporiam Latin-*
My cup indeed you shal drinke of: but to sit at my right hand and *nam May. 6.*
left, is not mine to giue to you, but to whom it is prepared of my
Father. **†**

24. And the ten hearing it, were displeased at the two brethren.
25. And IESVS calleth them vnto him, and said: * You know that the
Princes of the Gentils ouerrule them: and they that are the greater,
exercise power against them. 26. It shal not be so among you, but who-
soeuer wil be the greater among you, let him be your minister: 27. And
he that wil be first among you, shal be your seruant. 28. Euen as the
" Sonne of man is not come to be ministered vnto, but to minister, and to
giue his life a redemption for many. **†**

29. And * when they went out from Iericho, a great multitude fol-
lowed him. 30. And behold two blind men sitting by the way side,
heard that IESVS passed by, and they cried out saying: Lord, haue mercie
vpon vs, Sonne of Dauid. 31. And the multitude rebuked them that they
should hold their peace. But they cried out the more, saying: Lord, haue
mercie vpon vs, Sonne of Dauid. 32. And IESVS stood, and called them,
and said: What wil ye that I doe to you? 33. They say to him: Lord, that
our eyes may be opened. 34. And IESVS hauing compassion on them,
" touched their eyes. And immediatly they saw, and folowed him.

Superiori ie
is not here for-
bidden among
Christians, nei-
ter Ecclesiasti-
cal nor tempa-
ral; but heath-
nish tyrannie
is forbidden,
and humilitie
commended.

Our Saviour
who alwaies
could, and of-
ten did cure
the diseased,
by his only wil,
or word, here
gaue sight to
these blind
men, by tou-
ching their
eyes with his
holie hand.

AN NOTATIONS.

• C H A P. X X.

1. *In the morning.*) God calleth some in the morning, that is, in the beginning of the
world, as Abel, Enoch, Noe, and other the iust and faithful of the first Age; at the thrid
heure, Abraham, Isaac, and Iacob, and the rest of their Age; at the 6. heure of the day,
Moyse, Aaron, and the rest; at the 9. heure, the Prophets; at the eleuenth, that is, at the
later end of the world, the Christian Nations, *Aug. de verb. Domini. ser. 59.* Briefly, this cal-
ling at diuerse houres signifieth the calling of the Iewes from time to time in the first
Ages of the world, and of the Gentils in the later Age thereof. It signifieth also that
God calleth countries to the faith some sooner, some later; and particular men to be his
seruants, some yonger, some elder, of diuerse ages.

9. *Penie.*) The penie promised to al, was life euerlasting, which is common to al that
shal be saued. But in the same life there be degrees of glorie, as * betwixt starrs and
starrs in the element. *Aug. li. de virginis. c. 26.*

16. *Fo. elect*) Those are elect which despised not their caller, but folowed and be-
leued him; for men beleue not but of their owne free wil. *Aug. li. 1. ad Simplic. q. 2.*

23. *To whom it is prepared.*) The Kingdom of Heaven is prepared for them that are
worthy of it and deserue it by their wel doing; as in holy Scripture it is very often: That
God wil pay euery man according to his workes. And, *Come ye blessed, possesse the Kingdom prepared
for you. Why? Because I was hungrie, and you gaue me meate; thirsty, and you gaue me drinke &c.*
Therefore doth Christ say here: *It is not mine to giue.* Because he is iust and wil not giue it
to euery man without respect of their deserts; yea nor alike to euery one, but diuersly
according to greater or lesser merits; as here S. Chrysosto. maketh it plaine, when our

Diuerse of
glorie in Hea-
uen.

Difference of
merits and re-
ward.

Sauuour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue the two cheefe places. See S. Hier. upon this place, and li. 2. adu. Iouin. c. 15. This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the persons

Chrys.
ho. 6. in
Mat.

Purianes.

18. As the Sonne of man. Christ himself as he was the Sonne of man, was their and our Superiour, and * Lord & Maister, notwithstanding his humilitie, and therefore it is pride and haughtines which is forbidden, and not Superioritie or Lordship, as some Heretikes would haue it.

Io. 13,
13.

CHAP. XXI.

Being now come to the place of his passion, he entreth with humilitie and triumph together: 12. Sheweth his zeale for the house of God ioyned with great maruels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curseth also that fruitles leafe tree: 23. auoucheth his power by the witnes of Iohn: 28. and foretelleth in two parables their reprobation (with the Gentils vocation) for their wicked deserts, 42. and consequently their irreparable damnation that shal ensue therof.

THE FIFTH
part of this
Ghospel. Of
the Holy week
of his Passion
in Hierusalem.

The Ghospel
on Palme Sun-
day before the
benediction of
the Palmes.

PALME
SVNDAY.



AND when they drew nigh to Hierusalem, and were come to Beth-phagee vnto Mount-oluet, then IESVS sent two Disciples, 2. saying to them: Goe ye into the towne that is against you, and immediatly you shal find an asse tied and a colt with her: loose them & bring them to me: 3. And if any man shal say ought vnto you, say ye, that our Lord hath need of them: and forthwith he willet them goe. 4. And this was done that it might be fulfilled which was spoken by the Prophet, saying: 5. Say ye to the daughter of Sion: Behold thy King commeth to thee, meeke, & sitting vpon an asse and a colt the sole of her that is vsed to the yoke. 6. And the Disciples going, did as IESVS commanded them. 7. And they brought the asse and the colt: and laid their garments vpon them, and made him to sit thereon. 8. And a very great multitude spred their garments in the way: and others did cut boughs from the trees, and strawed them in the way: 9. and the multitudes that went before and that folowed, cried, saying: Hosanna to the Sonne of Dauid: Blessed is he that commeth in the name of our Lord. Hosanna in the highest.

Mr. 11,
1.
Luc. 19,
20.
Io. 12,
15.
Esa. 62,
11.
Zach. 9,
9.

The Ghospel
vpon Tuesday
the first weeke
in Lent.

How much
the abuse of
Churches by
merchadising,
walking, or
other profane
occupying of
them, displea-
seth God, here
we may see.

10. And when he was entred Hierusalem the whole citie was moued, saying: who is this? 11. And the People said: This is IESVS the Prophet, of Nazareth in Galilee. 12. And * IESVS, entred in the temple of God, and cast out al that sold and bought in the temple, and the tables of the bankers, & the chaires of them that sold pigeons he ouerthrew: 16. and he saith to them: It is written, My house shal be called the house of prayer: but you haue made it a denne of theeues. 14. And there came to him the blind, and the lame in the temple; and he healed them. 15. And the cheefe Priestes & Scribes seeing the maruelous things that he did, and the children crying in the temple, & saying, Hosanna to the Sonne of Dauid; they had indignation, 16. and said to him: Hearest thou what these say? And IESVS said to them: Very wel, haue you neuer read: That out of the mouth of infants and sucklings thou hast perfited praise? 17. And leauing the, he went forth out of the

Pf. 117,
26.
Mr. 11,
15.
Lu. 19,
45.
Esa. 56,
7.
Ier. 7,
11.
Pf. 8, 3.

the citie into Bethania, and remained there. ¶

MONDAY.

Mr. 11,
13.

18. * And in the morning returning into the citie, he was an hungred. 19. * And seeing a certaine figtree by the way side, he came to it, and found nothing on it but leaues only, and he saith to it: Neuer grow there fruit of thee for euer. And incontinent the figtree was withered. 20. And the Disciples seeing it marueled saying: How is it withered incontinent? 21. b And IESVS answering said to them: Amen I say to yon, * if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throw thyself into the sea, it shal be done. 22. And al things whatsoeuer you shal aske in prayer beleeuing, you shal receaue.

¶ The Iewes hauiug the wordes of the law, and not the deedes, were the fig tree full of leaues, and void of fruit. Aug. de verb. Do. Serm.

Mr. 17,
20.

23. And when he was come into the temple, there came to him as he was teaching, the cheefe Priests and Ancients of the People, saying: * " In what power doest thou these things? and who hath giuen thee this power? 24. IESVS answering said to them: I also wil aske you one word, which if you shal tel me, I also wil tel you in what power I doe these things. 25. The Baptisme of Iohn whence was it? from Heauen, or from men? But they thought within themselues, saying: 26. If we shal say from Heauen, he wil say to vs, why then did you not beleue him? But if we shal say from men, we feare the multitude, for al hold Iohn as a Prophet. 27. And answering to IESVS they said: We know not. He also said to them: Neither do I tel you in what power I doe these things.

44. b TUESDAY.

Mr. 11,
18
Ln. 20, 2

28. But what is your opinion? A certaine man had two sonnes; and comming to the first, he said: Sonne, goe worke to day in my vineyard. 29. And he answering, said: I wil not. But afterward moued with repentance he went. 30. And comming to the other, he said likewise. And he answering, said: I goe Lord, and he went not: 31. which of the two did the fathers wil? They say to him: The first. IESVS saith to them: Amen I say to you, that the Publicans and whoores goe before you into the Kingdom of God. 32. For Iohn came to you in the way of iustice, and you did not beleue him. But the publicans, and whoores did beleue him: but you seeing it, neither haue ye had repentance afterward, to beleue him.

33. An other parable heare ye: A man there was an housholder who * planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towre, and let it out to husbandmen: and went forth into a strange countrie. 34. And when the time of fruits drew nigh, he sent his seruants to the husbandmen, to receaue the fruits therof. 35. And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned. 36. Againe he sent other seruants more then the former: and they did to them likewise. 37. And last of al he sent to them his sonne, saying: They wil reuerence my sonne. 38. But the husbandmen seeing the sonne, said within themselues: This is the Heire, come, let vs kil him, and we shal haue his inheritance. 39. And apprehending him they cast him forth out of the vineyard, & killed him. 40. When therefore the Lord of the vineyard shal come, what wil he doe to these husbandmen? 41. They say to him: The

The Ghospel vpō friday the 2. weeke in Lent.

Ex. 5, 1.
Du r. 12,
1.
Ln. 10,
9.

naughtie men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that shal render him the fruit in their seasons.

42. IESVS saith to them: Have you neuer read in the Scriptures: *The stone which the builders reiected, the same is made into the head of the corner?* By our Lord was this done, and it is marvelous in our eyes. 43. Therefore I say to you, that the Kingdom of God shal be taken away from you, and shal be giuen to a Nation yealding the fruits therof. 44. And * he that falleth vpon this stone, shal be broken: and on whom it falleth, it shal al to bruise him. 45. And when the cheefe Priests and pharisees had heard his parables, they knew that he spake of them. 46. And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. ¶

Psa. 117
21.

Ef 3. 14.

AN NOT A T I O N S.

CHAP. XXI.

2. *You shal find.*) Christ by diuine power both knew where these beasts were, being absent, and commanded them for his vse, being an other mans, and suddenly made the colt fir to be ridden on, neuer broken before.

7. *The asse and the colt.*) This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient People: the yong colt now first ridden on by Christ, signifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receaue our Sauours yoke. And therefore the three last Euangelists writing specially to the Genrils, make mention of the colt only.

Hiero. in
Mat.

Aug. li.

13. cons.

Fausl. c.

42.

Procession on
Palme- sūday
with the B. Sa-
crament.
Al deuout offi-
ces in that kin-
de, exceeding
grateful.

8. *Garments in the way.*) These offices of honour done to our Sauour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a solemne Procession euery yeare vpon this day, specially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and queristers singing, as here the children and the People; al done in a very goodly ceremonie to the honour of Christ, and the memorie of his triumph vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse grateful.

HOSANNA.

9. *Hosanna.*) These very wordes of ioyful crie and triumphant voice of gratulation to our Sauour, holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the People (who then specially are attent and deuout) immediatly before the Consecration & Eleuation, as it were expecting, & reioycing at his coming.

13. *House of prayer.*) Note here that he calleth external Sacrifice (out of the Prophet Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for Sacrifice.

16. *Mouth of infants.*) Yong childrens prayers proceeding from the instinct of Gods Spirit, be acceptable: and so the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.

Prayers not
vnderstood of
the partie, are
acceptable.

21. *Beleeuing.*) In respect of our own vnworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthie, and the thing expedient. And therefore S. Marke hath thus: *Haue ye faith of God.*

23. *In what power?*) The Heretikes presumptuously thinke themselves in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here, by that which he insinuateth of Iohns testimonie for his authority, they shal be heard, and til then they shal be stil takē for of whom God speaketh by the Prophet: *They came, and I sent the not.*

Mr. 11.
21.

Iere. 23.

Heretikes run-
ne, not sent.

28. *The first.*) The first sonne here is the People of the Gentils, because Gentilitie was before there was a peculiar and chosen People of the Iewes, and therefore the Iewes here as the later, are signified by the other sonne.

CHAP XXII.

Yet by one other parable he foresheweth the most deserved reprobation of the earthly & persecuting Jewes, and the gracious vocation of the Gentils in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23. He answereth also the inuention of the Sadducees against the Resurrection: 34. and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man: 46. and so he putteth al the busy sects to silence.



ND IESVS answering, spake againe in parables to them, saying: 2. The Kingdom of Heauen is likened to a man being a King, which made a marriage to his sonne. 3. And he sent his seruants to cal them that were invited to the marriage: and they would not come. 4. Againe he sent other seruants, saying: Tel them that were inuited, Behold I haue prepared my dinner; my beeuies & fatlings are killed, and al things are ready: come ye to the marriage. 5. But they neglected, and went their waies, one to his farme, and another to his merchādise: 6. and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. 7. But when the King had heard of it, he was wroth, and sending his hosts, destroyed those murderers, and burnt their citie. 8. Then he saith to his seruants: The marriage indeed is ready: but they that were inuited, were not worthie. 9. Goe ye therefore into the high wayes; and whofoeuer you shal find, cal to the marriage. 10. And his seruants going forth into the wayes, gathered together al that they found, bad and good: and the marriage was filled with ghests. 11. And the King went in to see the ghests: and he saw there a man not attired in a wedding garment. 12. And he saith to him: Freind, how camest thou in hither not hauing a wedding garment? But he was dumme. 13. Then the King said to the waiters: Bind his hands and feet, and cast him into the vtter darkenes: there shal be weeping & gnashing of teeth. 14. For many be called, but few elect. ¶

The Gospell
vpon the 19.
Sunday after
Pentecost,

Not only
good men be
within the
Church, but
also euil men
against the
Heretikes of
these daies.

The Gospell
vpon the 11.
Sunday after
Pentecost.

15. * Then the Pharisees departing, consulted among them selues for to entrap him in his talke. 16. And they send to him their Disciples with the Herodians, saying: Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: 17. Tel vs therefore what is thy opinion, is it lawful to giue tribute to Caesar, or not? 18. But IESVS knowing their naughtines, said: What do you tempt me Hypocrites? 19. Shew me the tribute coine. And they offered him a penny. 20. And IESVS saith to them: Whose is this image and superscription? 21. They say to him, Caesars. Then he saith to them: Render therefore the things that are Caesars, to Caesar: and the things that are Gods, to God. ¶ 22. And hearing it they marueled, and leauing him went their wayes.

23. * That

Mr. 12,
13.
L^u. 20,
20.

23.* That day there came to him the Sadducees, that say there is no Resurrection, and asked him, 24. saying: Maister, Moyse said, *If a man die not hauing a child, that his brother marie his wife, and raise vp seed to his brother.* 25. And there were with vs seauen brethren: and the first hauing married a wife, died; and not hauing issue, left his wife to his brother. 26. In like manner the second and the third euen to the seauenth. 27. And last of all the woman died also. 28. In the Resurrection therfore whose wife of the seauen shal she be? for they al had her. 29. And Iesvs answering, said to them: You doe erre, not knowing the Scriptures, nor the power of God. 30. For in the Resurrection neither shal they marie nor be married: but are " as the Angels of God in Heauen. 31. And concerning the Resurrection of the dead, haue you not read that which was spoken of God saying to you. 32. *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God " of the dead, but of the liuing. 33. And the multitudes hearing it, marueled at his doctrine.

34.* But the Pharisees hearing that he had put the Sadducees to filce, came together: 35. and one of them a Doctour of law asked of him, tempting him: 36. Maister, which is the great commandement in the law? 37. Iesvs said to him: *Thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind.* 38. This is the greatest & the first commandement. 39. And the second is like to this: *Thou shalt loue thy neighbour as thy self.* 40. " On these two commandements dependeth the whole Law and the Prophets.

41. And the Pharisees being assembled, Iesvs asked them 42. saying: What is your opinion of Christ? whose sonne is he? They say to him, Dauids. 43. He saith to them: How then doth Dauid in spirit cal him Lord, saying: 44. *The Lord said to my Lord, sit on my right hand, vntil I put thine enemies the foot-stole of thy feet?* 45. If Dauid therfore cal him Lord, how is he his sonne? 46. And no man could answer him a word: neither durst any man from that day ask him any more. ✠

Mr. 12,
18.
Luc. 29,
27.
Mat. 23.
8
Den. 25,
10

Exo. 3,
6.

Mr. 12,
28.

Dent. 6,
5.

Lu. 19,
18.

Mr. 12,
35.
Luc. 20,
41.

Pf. 109,
1.

The Ghospel
vpon the 17.
Sunday after
Pentecost.

ANNO TATIONS.

C H A P. XXII.

2. *Mariage.*) Then did God the Father make this mariage, when by the myserie of the Incarnation he ioyned to his Sonne our Lord, the holy Church for his spouise. Greg. hom. 38.

3. *Seruants.*) The first seruants here sent to inuite, were the Prophets, the second, were the Apostles, and all that afterward conuerted Countries, or that haue and doe reconcile men to the Church,

Worldly excuse
against re-
conciliation,

5. *One to his farme.*) Such as refuse to be reconciled to Christes Church, alleage often vaine impediments, and worldly excuses, which at the day of iudgement wil not serue them.

The Church
consisteth of
good and bad.

11. *A man not attyred*) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be dāned, because with faith he hath not good workes, as is euidēt by the example of this man, who was within, & at the feast as the rest, but lacked the garment of charitie & good workes. And by this man are represented all the bad that are called. And therfore they also are in the Church as this man was at the feast: but because he was called, and yet none of the elect, it is euidēt that the Church doth not consist of the elect only, contrarie to our Aduersaries.

27. *To Caesar.*) Temporal duties and payments exacted by worldly Princes must be payd, so that God be not defrauded of his more soueraigne dutie. And therefore Princes haue to take heed how they exact, and others how they giue to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Where-vpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient & famous Confessour Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee and remember that thou art mortal, feare the day of judgement, intermedle not with Ecclesiastical matters, neither doe thou command vs in this kind but rather learne them of vs. To thee God hath committed the Empire, to vs he hath committed the things that belong to the Church. And as he that with malicious eyes carpeeth thine Empire, gaine-saieth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is writtē: Giue ye the things that are Caesars, to Caesar. and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power over incense and sacred things. *Athan. Ep. ad Sclit. vitam agentes.* And S. Ambrose to Valentinian the Emperour (who by the ill counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Caesars, to Caesar. and that which is Gods, to God. Tribute is Caesars, it is not denied: the Church is Gods, it may not verily be yealded to Caesar: because the Temple of God can not be Caesars right. Which no man can denie but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the sōne of the Church? For a good Emperour is within the Church, not about the Church. *Ambr. l. 1. Ep. 8. Orat. de Basil. trad.*

30. *As Angels.*) As Christ proueth here, that in Heauen they neither marie nor are married, because there they shal be as Angels; by the very same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre off; because the Angels do so, and in euery moment are present where they list, and need not to be neer vs, when they heare, or help vs.

The Saints
heare our
prayers.

30. *As Angels.*) Not to marie nor be married, is to be like to Angels: therefore is the state of Religious men, and women, and Priests, for not marying, worthily called of the Fathers an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

Religious
single life, Ange-
lical.

32. *Of the dead.*) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, cal them of purpose, dead men.

40. *On these two.*) Hereby it is euidēt that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God, and of our neighbour, which is the summe of al the law and the Prophets. because he that hath this double charitie exprest here by these two principal commandments, fulfilleth and accom- plisheth al that is commanded in the Law and the Prophets.

Not only faith

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing stil incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrisie and blindness: 34. and so concluding with the most worthy reprobation of that persecuting Generation and their mother citie Ierusalem, with her Temple.



WHEN IESVS spake to the multitudes and to his Disciples, saying: Vpon the chaire of Moyse haue sitten he Scribes & the Pharisees. 3. Al things therefore whatsoeuer they shal say to you, obserue ye and doe ye: but according to their workes doe ye not, for they say and doe not. 4. For they bind heauie burdens & importable: & put them vpon mens shoulders:

The Gospell
vpon Tuesday
the 2. weeke
in Lent.

but

weeke.

These phylacteries were peeces of parchment, wherein they wrote the ten commandments, and folded it, and caried it on their forehead before their eyes, imagining grossly and superstitiously, that so they fulfilled that which is said Deu. 6. They shal be immoveable before shine eyes. Hiero. in 2. Mat.

but with a finger of their owne they wil not moue them. 5. But they doe al their workes for to be seen of men. For they make brode their phylacteries, and enlarge their * fringes. 6. And they " loue the first places at suppers, and * the first chaires in the Synagogues, 7. and salutations in the market-place, and to be called of men, Rabbi. 8. But be not you called Rabbi. For one is your Maister, and al you are brethen. 9. And call none Father to yourself vpon earth: for one is your Father, he that is in Heauen. 10. Neither * be ye called " Maisters: for one is your Maister, Christ. 11. He that is the greater of you, shal be your seruitour. 12. And he that exalterh himself, shal be humbled: and he that humbleth himself, shal be exalted. ✠

13. But woe to you " Scribes & Pharisees, Hypocrites: because you shut the Kingdom of Heauen before men. For your selues do not enter in: & those that are going in, you suffer not to enter.

14. Woe to you Scribes and Pharisees, Hypocrites: because you * deuoure widowes houses, " praying long prayers. For this you shal receaue the greater iudgement.

15. Woe to you Scribes and Pharisees, Hypocrites: because you goe round about the sea and the land to make one Profelyte: and when he is made, you make him the child of Hel " double more then your selues.

16. Woe to you blind guides, that say, whosoever shal sweare by the temple, it is nothing: but he that shal sweare by the gold of the temple, is bound. 17. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? 18. And whosoever shal sweare by the Altar, it is nothing: but whosoever shal sweare by the guift that is vpon it, is bound. 19. Ye blind; for whether is greater, the guift, or the Altar that " sanctifieth the guift? 20. He therfore that sweareth by the Altar, sweareth by it, and by al things that are vpon it: 21. And whosoever shal sweare by the temple, sweareth by it and " by him that dwelleth in it: 22. And he that sweareth by Heauē, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe to you Scribes and Pharisees, Hypocrites: because you tithe mint, and anise, and cummin, and haue left the weightier things of the law, iudgement, and mercie, and faith. These things you ought to haue done, & not to haue omitted those. 24. Blind guides, that straine a gnat, and swallow a camel.

25. Woe to you Scribes and Pharisees, Hypocrites: because you make cleane that on the outside of the cup and dish, but within, you are ful of rapine and vncleannes. 26. Thou blind Pharisee, first make cleane the inside of the cup and the dish that the outside may become cleane.

27. Woe to you Scribes and Pharisees, Hypocrites: because you are like to whited sepulchres, which outwardly appeare vnto men beautiful, but within are ful of dead mens bones, and al filthines. 28. So you also outwardly indeed " appeare to men iust; but inwardly you are ful of hypocrisie and iniquitie.

29. Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets sepulchres, and " garnish the moniments of iust men, 30. and say: If we had been in our Fathers dayes, we had not been their felowes in the

Deu. 22,
12.
Nu. 15,
38.
Mr. 12,
38.
La. 3, 1.

Luc. 10,
47.

they
are full

in the bloud of the Prophets. 31. Therefore you are a testimonie to your owne felues, that you are the sonnes of them that killed the Prophets. 32. And fill you vp the measure of your Fathers. 33. You serpents, vipers broods, how wil you flee from the iudgemēt of Hel? 34. Therefore behold I send vnto you Prophets, and wise men, and Scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagogues, and persecute from citie into citie: 35. that vpon you may come al the iust bloud that was shed vpon the earth, from the bloud of * Abel the iust, euen vnto the bloud of * Zacharias the sonne of Barachias, whom you murdered between the temple & the Altar. 36. Amen I say to you, al these things shal come vpon this Generation. 37. * Hierusalem, Hierusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the henne doth gather together her chickens vnder her wings, and thou wouldest not? 38. Behold, your house shal be left desert to you. 39. For I say to you, you shal not see me from hence forth til you say: Blessed is he that commeth in the name of our Lord. †

The Gospell
vpō S. Steuens
day Decemb.
16. And his In-
uention, Aug. 3.

Free wil.

ANNOTATIONS.

CHAP. XXIII.

1. *Chaire of Moyses*.) God preserveth the truth of Christian Religion in the Apostolike See of Rome, which is in the new Law answerable to the chaire of Moyses, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said: Doe that which they say, but doe not as they doe. *August Epist. 165.*

The See of
Rome preserv-
ued in truth,

1. *Whatsoever they shal say.*.) Why (saith S. Augustin) doest thou cal the Apostolike Chaire the Chaire of pestilence? If for the men, Why? Did our Lord Iesus Christ for the Pharisees, any wrong to the Chaire wherein they ate? Did he not commend that chaire of Moyses, and preserving the honour of the Chaire, reprove them? For he saith: They sit upon the Chaire of Moyses that which they say doe ye. These things if you did wel consider, you would not for the men whom you defame, blaspheme the See Apostolike wherewith you doe not communicate. And againe he saith: Neither for the Pharisees (to whom you compare us not of wisdom but of malice) did our Lord command the Chaire of Moyses to be forsaken, in which Chaire verily he figured his owne, for he warned the People to doe that which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no case forsaken, nor the unity of the flock divided, for the naughty Pastours.

The dignitie
of the See of
Rome, not-
withstanding
some evil
Bishops ther-
of.

6. *Love the first places.*.) He condemneth not due places of Superiority giuen or taken of men according to their degrees, but ambitious seeking for the same, and their proud hart and wicked intention, which he saw within them, and therefore might boldly reprehend them.

3. *One is your Maister.*.) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom al Catholike Doctours and teachers are one, because they teach al one thing. But in Archheretikes it is not so; where every one of them is a diuerse Maister, and teacheth contrarie to the other, and wil be called Rabbi & Maister, every one, of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists Calum.

Many Maisters
are many Arch
heretikes.

10. *Maisters.*.) Wicsefe, and the like Heretikes of this time, doe herebypon condemne degrees of Schoole & titles of Doctours and Maisters: where they might as wel reprove S. Paul for calling himself *Doctour and Maister of the Gentiles*: and for saying * that there should

Doctours,
Maisters, and
spiritual Fa-
thers.

should

Gen. 4, 8
2. Par.
24, 12.

2u. 11,
34.

Contra
lit. Petil.
l. 2, c. 51.

Contra
lit. Petil.
l. 2, c. 6.

1. Tim.

1. Tim.

1.

* Eph. 4.

should be alwayes *Doctours* in the Church. And whereas they bring the other words following, against Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious diuision and partiality of such as make themselves Ring leaders of Schismes & Sects, as Donatus, Arius, Luther, Caluin.

1. Cor. 4.
15.

The honour of
Priesthood.

13. *Scribes and Pharisees*) In al these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthood neuer reprehendeth Priests by that name. *Cypr. ep. 65.* whereas our Heretikes vse this name of purpose in reproach and despite.

The intention.

14. *Praying long prayers.*) They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making Profelytes, garnishing the Prophets sepulchres, &c, but for their wicked purpose and intention, as before is said of fasting, prayers, almes. *Mat. 6.*

Not only
faith.

15. *Double more.*) They that teach that it is enough to haue only faith, doe make such Christians, as the Iewes did Profelytes children of Hel farre more then before. *Aug. lib. de fide & oper. cap. 26.*

The Altar is
sanctified by
our Lords body
therevpon.

19. *Sanctified*) Note that donaries and gifts bestowed vpon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacrament of Christes body and blood, by touching the same, and the Altar itself whervpon it is consecrated. Wherof Theophylact writeth thus vpon this place: *In the old law Christ, permitteth not the gifts to be greater then the Altar; but with vs, the Altar is sanctified by the gifts: for the hostes by the diuine grace are turned into our Lords body, and therefore is the Altar also sanctified by them.*

Theoph.
27.
in Mat.

21. *By him that dwelleth in it.*) By this we see that swearing by creatures, as by the Ghospel, by Saints, is al referred to the honour of God, whose Ghospel it is, whose Saints they are.

28. *Appeare to men.*) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to cal mens external good doings, hypocrisie: but iudge of men as we see, and know.

29. *Garnish.*] Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in sheeding his blood, as their Fathers did the blood of the Prophets. *Hilar.*

CHAP. XXIV.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth,
4. what things shal be before the consummation of the world, as specially 14. the Churches sul preaching vnto al Nations: 15. then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. then incontinent, the Day of iudgement, to our great comfort in those miseries vnder Antichrist. 35. As for the moment, to vs it pertaineth not to know it, 37. but rather euery man to watch, that we be not vnprovidid when he cometh to each one particularly by death.



The Ghospel
for a votive
Masse in time
of warre, & for
many Martyrs.

AND IESVS being gone out of the temple, went. And his Disciples came to shew him the buildings of the temple. 2. And he answering said to them: Doe you see al these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroyed.

3. And when he was sitting vpon Mount-oliuet, the Disciples came to him secretly, saying: Tel vs when shal these things be? and what shal

Mr. 13,
1.
Luc. 21,
5.

shal be " the signe of thy comming, and of the consummation of the world? 4. And IESVS answering, said to the: Beware that no man " seduce you: 5. for many shal come in my name saying, " I am Christ; and they shal seduce many. 6. For you shal heare of warres, & bruits of warres. See that ye be not troubled. For these things must be done, but the end is not yet. 7. For Nation shal rise against Nation, and Kingdom against Kingdom; and there shal be pestilences, and famines, and earth-quakes in places; 8. and al these things are the beginnings of sorowes. ¶ 9. Then * shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al Nations for my names sake. 10. And then many shal be scandalized: and they shal deliuer vp one an other: and they shal hate one an other. 11. And many " False-Prophets shal rise, and shal seduce many. 12. And because " iniquitie shal abound, the charitie of many shal waxe cold. 13. But he that shal perseuer to the end, he shal be saued. ¶ 14. And this Ghospel of the Kingdom " shal be preached in the whole world, for a testimonie to al Nations, and then shal come the consummation.

There were in the People false Prophets, as among yon also shal be lying Maisters, which shal bring in Sects of perdition.

1. Pet. 2.

The Ghospel vpon the last Sunday after Pentecost.

15. Therefore when you shal see " the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) 16. then they that are in lewrie, let them flee to the mountaines: 17. and he that is on the house-top let him not come downe to take any thing out of his house: 18. and he that is in the field, let him not goe back to take his coate. 19. And woe to them that are with child, and that giue suck in those dayes. 20. But pray that your flight be not in the winter, or on the Sabbath. 21. For there shal be then great tribulatio, such as hath not been from the beginning of the world vntil now, neither shal be. 22. And vnles those daies had been shortned, no flesh should be saued: but for the Elect the daies " shal be shortned. 23. Then if any man shal say vnto you: Loe " here is Christ, or there; doe not beleene him. 24. For there shal rise false Christes and false-Prophets, and shal shew " great signes and wonders, so that the Elect also (if it be possible) may be induced into errour. 25. Loe I haue foretold you. 26. If therfore they shal say vnto you: Behold he is in the desert; goe ye not out: Behold " in the closets, beleene it not. 27. For as lightning commeth out of the east, and appeareth euen into the west, so shal also the aduent of the Sonne of man be. 28. Whersoeuer the body is, thither shal the Egles also be gathered together.

Whosoeuer draweth Christ or his Church from the Communion & fellowship of al Nations Christened, to one corner, towne, or Countrie, beleeue him not. Aug. de vn. Es. c. 3.

This signe of the Sonne of man, is the holy Crosse, which the shal appeare to the Iewes to their confusion. Chrys. in Mat. hom. 77. It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

29. And " immediatly after the tribulation of those dayes * the sunne shal be darkned, and the moone shal not giue her light, and the starres shal fall from Heauen, and the powers of Heauen shal be moued: 30. and then shal appeare " the signe of the Sonne of man in Heauen: and then shal al Tribes of the earth bewaile: and they shal see the Sonne of man comming in the cloudes of Heauen with much power and maiestie. 31. And he shal send his Angels with a trumpet, and a great voice: and they shal gather together his Elect from the foure windes, from the furthest parts of Heauen euen to the ends thereof. 32. And of the figtree learne a parable: When now the bough thereof is tender, and the leaues come forth, you know that sommer is nigh, 33. So you

also

Mat. 10.
17.

Dan. 9.
27.

Eze. 32.
7.
Isa. 3.
15.
Dan. 7.
15.

also, when you shal see these things, know ye that it is nigh euen at the doores. 34. Amen I say to you, that this Generation shal not passe, til al these things be done. 35. Heauen and earth shal passe, but my words shal not passe. **I**

36. But of that day and houre no body knoweth, neither the Angels of Heauen, but the Father alone. 37. And as* in the dayes of Noe, so shal also the comming of the Sonne of man be. 38. For as they were in the dayes before the flood, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke, 29, and knew not til the flood came, & tooke the al: so also shal the comming of the Sonne of mā be. 40. Then two shal be in the field: one shal be taken, & one shal be left. 41. Two woman grinding in the mill: one shal be taken, & one shal be left. 42. Watch therefore because you know not what houre your Lord wil come. 43. But this know ye, that *if the Good-man of the house did know what houre the theefe would come, he would surely watch, and would not suffer his house to be broken vp. 44. Therefore be you also ready, because at what houre you know not, the Sonne of man wil come.

45. Who, thinkest thou, is a faithful and wise seruant whom his Lord hath appointed ouer his familie, to giue them meate in season? 46. Blessed is that seruant, whom when his Lord commeth, he shal find so doing. 47. Amen I say to you, that ouer al his goods shal he appoint him. **I** 48. But if that naughtie seruant shal say in his hart: My Lord is long a comming: 49. and shal begin to strike his fellow-seruants, and eateth, & drinketh with drunkards: 50. the Lord of that seruant shal come in a day that he hopeth not, & an houre that he knoweth not, 51. and shal deuide him, & appoint his portion with the Hypocrites: there shal be weeping and gnashing of teeth.

Gen. 7.5

1. Thes.
5.1.

The Ghospel
vpō S. Clemēt
martyr his day
Nouemb. 23.
And for some
Confessours
Bishops.

AN NOT A T I O N S.

C H A P. XXIV.

3. *Not left.*) This was fulfilled 40. yeares after Christes Ascension by Vespasian the Emperour and his sonne Titus. *Euseb. li. 3. c. 6. & seq. ex Iosepho.* Vpon which words, *There shal not be left &c.* which threaten the destruction of the Iewes Temple; and those words, *vpon this Rock I wil build my Church*, which promise the building of the Catholike Church of al Nations; S. Chrysostome making along comparison of these two Prophecies of Christ, saith thus: Thou seest in both, his great and vspeakable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the root. Doeest thou see how whatsoever he hath built, no man shal destroy: and whatsoever he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it; he destroyed the Temple, and no man is able to build it, and that in so long time: For they haue endeaoured both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither, &c.

1. *The signe.*) Our Maister knowing that it was not profitable nor seemly for them to know these secrets, gaue them by way of Prophecie warning of diuers miseries, signes, and tokens, that should fall, some further of, and some neerer the later day: by which the Faithful might alwayes prepare them selues, but neuer be certaine of the houre, day, mouth,

Mat. 16.
Li adu.
Gentes
quod
Christus
sit Deus,
prope fi-
nem.

The Church
cā neuer faile.

month, nor yeare, when it should fall. *Aug. ep. 80.*

4. *Seduce.*) The first and principal warning, needful for the faithful from Christes Ascension to the very end of the world, is, that they be not deceived by Heretikes, which vnder the titles of true teachers, and the name of Christ and his Ghospel, will seduce many. Heretikes seduce vnder faire titles.

5. *I am Christ.*) Not only such as haue named them selues Christ, as Simon, Menander, and such like; but al Arch-heretikes be Christs to their folowers, Luther to the Lutherans, Caluin to the Caluinists, because they belecue them, rather then Christ speaking in his Church.

12. *Iniquity abound.*) When Heresie and false teachers raigne in the world, namely toward the later day, wicked life aboundeth, and charitie decayeth. The Ghospel now preached to Infidels.

14. *Shal be preached.*) The Ghospel hath been preached of late yeares, and now is, by holy Religious men of diuers Orders in sundry great Countries which neuer heard the Ghospel before, as it is thought.

15. *Abomination of desolation.*) This abomination of desolation foretold, was first partly fulfilled in diuerse prophanations of the Temple of Hierusalem, when the Sacrifice and seruice of God was taken away, but specially it shal be fulfilled by Antichrist and his Precursours, whē they shal abolish the holy Masse, which is the Sacrifice of Christes body and blood, & the only soueraigne worship due to God in his Church: as S. Hypolytus writeth in these words: The Churches shal lament with great lamentations, because there shal neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the pretious body and blood of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. *Hippol. de Antichristo.* By which it is plaine, that the Heretikes of these daies be the special fore-runners of Antichrist. The abomination of desolation. The abolishing of the holy Sacrifice of the Masse by Antichrist, and his ministers.

22. *Shal be shorined.*) The raigne of Antichrist shal be short, that is, three yeares and a half. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500. yeares. Antichrist.

2. *Thef.* 2. 24. *Great signes.*) These signes and miracles shal be to the outward appearance only: for S. Paul calleth them* lying signes, to seduce them only that shal perish. Whereby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to belecue them, much lesse when they can not so much as seeme to doe any.

26. *In closses.*) Christ hauing made the Churches authority bright and cleare to the whole world, warneth the Faithful to take heed of Heretikes and Schismatikes, which haue their cōuenticles aside in certaine odd places and obscure corners, alluring curious Persons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the comming together of Catholikes to fetue God in secret places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeares together after Christ; & the Apostles also and Disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in al Christendom shineth and appeareth most gloriously. The secret cōuenticles of Heretikes, Catholike Christians secretly assembling in time of persecution;

29. *Immediately.*) If the later day shal immediately folow the persecution of Antichrist, which is to endure but three yeares and a halfe, as is afore said, then is it mere blasphemie to say, Gods Vicar is Antichrist, & that (by their owne limitation) these thousand yeares almost. Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domesday with the Faithful that prepare, and that prepare not them selues. 31. Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.

weeke.
The Ghospel
vpon S. Catha-
rines day. No-
uemb. 25.
And for some
other holie
Virgins.



THEN shal the Kindom of Heauen be like to ten Virgins, which taking their lamps went forth to meet the Bridegrome and the Bride. 2. And fise of them were foolish, and fise wise. 3. But the fise foolish, hauing taken their lamps, did not take oile with them: 4. but the wise did take oile in their vessels with the lamps. 5. And the Bridegrome tarying long they slumbered al and slept. 6. And at midnight there was a clamour made: Behold the Bridegrome commeth, goe ye forth to meet him. 7. Then arose al those Virgins, and they trimmed their lamps. 8. And the foolish said to the wise: Giue vs of your oile, because our lamps ars going out. 9. The wise answered, saying: Left peraduenture there suffice not for vs and you, goe rather to them that sel, and buy for your selues. 10. And whiles they went to buy, the Bridgrome was come: and they that were ready, entred with him to the mariage, and the gate was shut. 11. But last of al come also the other Virgins saying: Lord, Lord, open to vs. 12. But he answering said: Amen I say to you, I know you not. 13. Watch ye therfore, because you know not the day nor the houre. ✠

✠ If we be not in the fauour of God, and haue not our owne merits, we shal nor be holpen by other mens deserts at the day of iudgement.

The Ghospel vpon S. Nicolas day Decēb. 6 and for some other Confessours Bishops,

14. For * euen as a man going into a strange countrie, called his seruants, and deliuered them his goods. 15. And to one he gaue fise talēts, and to an other two, and to an other one, to euery one according to his proper facultie: and immediatly he tooke his iourney. 16. And he that had receaued the fise talēts, went his way, and occupied with the same, and gained other fise. 17. Likewise also he that had receaued the two, gained other two. 18. But he that had receaued the one, going his way digged into the earth, and hid his Lords money. 19. But after much time the Lord of those seruāts cometh, & made account with the. 20. And there came he that had receaued the fise talēts, & offred other fise talēts, saying: Lord fise talēts thou didst deliuer me, behold: I haue gained other fise besides. 21. His Lord said vnto him: Wel-fare thee good & faithful seruant, because thou hast been faithful ouer a few things I wil place thee ouer many things: enter into the ioy of thy Lord. 22. And there came also he that had receaued the two talēts, & said: Lord two talēts thou didst deliuer me: behold I haue gained other two. 23. His Lord said to him: Wel-fare thee good & faithful seruāt: because thou hast been faithful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy Lord. ✠ 24. And he also that had receaued the one talēt, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou strawed not: 25. and being afraid I went, and hid thy talent in the earth: behold here thou hast that which thine is. 26. And his Lord answering, said to him: Naughtie and sloughful seruant, thou didst know that I reape where I sow not, & gatner where I strawed not: 27. thou oughtest therfore to haue committed my money to the bankers, and comming I might haue receaued mine owne with vsurie. 28. Take ye away therfore the talent from

✠ Free wil with Gods grace doth merit,

✠ A terrible example for al such as doe not employ the very least gift of God, to his glorie.

Lu. 10, 12.

Mr. 17,
11.
Luc. 8,
18.

from him, and giue it him that hath ten talents. 29. For to* euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also which he seemeth to haue, shal be taken away from him. 30. And the vnprofitable seruant cast ye out into the vtter darknes. There shal be weeping and gnashing of teeth.

31. And when the Sonne of man shal come in his maiestie, and al the Angels with him, then shal he sit vpon the seat of his maiestie: 31. and al Nations shal be gathered togeather before him, and he shal separate them one from an other, as the pastour separateth the sheep from the goats: 33. and shal set the sheep at his right hand, but the goats at his left. 34. Then shal the King say to them that shal be at his right hand:

"Come ye Blessed of my Father, possesse you the Kingdom" prepared for you from the foundation of the world 35. For I was an hungred, and you gaue me to eate: I was a thirst, and you gaue me to drinke. 36. I was a stranger, and you tooke me in:naked, and you couered me: sick, and you visited me. I was in prison, and you came to me. 37. Then shal the iust answer him, saying: Lord, when did we see thee an hungred, and fed thee, a thirst, and gaue thee drinke? 38. and when did we see thee a stranger, and tooke thee in? or naked, and couered thee? 39. or when did we see thee sick or in prison, and came to thee? 40. And the King answering, shal say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41. Then he shal say to them also that shal be at his left hand: "Get ye away from me you cursed into fire euerlasting, which was prepared for the Diuel and his Angels. 42. For I was an hungred, & you" gaue me not to eat; I was a thirst, & you gaue me not to drinke. 43. I was a stranger, and you tooke me not in:naked, and you couered me not: sick, & in prison. and you did not visit me. 44. Then they also shal answer him, saying: Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, & did not minister to thee? 45. Then he shal answer them, saying: Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. 46. And these shal goe into punishment euerlasting: but the iust, into life euerlasting. ✠

The Ghospel
vpon munday
the first weeke
of Lent.

This Kingdō
then is prepara-
red for those
only that doe
good works:
as Christ also
signifieth els
where, saying
that it is not in
his power to
giue it othe-
wise. See the
annot. c. 20. & 1.

AN NOT A T I O N S.

C H A P. XXV.

1. *Virgins.*) These Virgins sue wife, and sue foolish, signifie that in the Church militant there be good and bad: which bad shal be shut out at the later day, although they haue lamps (that is faith) as the other, because their lamps are out: that is, their faith is dead without charitie and good works to lighten them. *Greg. ho. 12.*

1. *Lamps.*) These lamps lighted, be good works, namely of mercy, and the laudable conuersation which shinech before men. *Aug. ep. 120. c. 13.*

3. *Oyle.*) This oyle is the right inward intention directing our works to Gods glorie, Right intencio, and not to the praise of our selues in the sight of men. *Aug. ep. 120. c. 33.*

weeke.

We must vse
Gods guifts.

Good and bad
in the Church.

Heauen is the
reward of
good workes,
and Hel of the
contrarie.

27. *With vsurie.*) Vsurie is here taken for the lawful gaine that a man getteth by well employing his goods. When God giueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

29. *That which he seemeth to haue.*) He is said to haue Gods guifts, that vseth them, and to such an one God wil increase his guifts. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

31. *Separate.*) Lo here is the separation; for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therefore are not to be separated here, as being iudged already.

34. *Come ye. 41. Get ye away.*) It is no incongruitie that God should say: Goe into euerlasting fire, to them that by their free wil haue repelled his mercie; and to the other: Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free wil haue receaued faith, and confessed their sinnes, and done penance. *Aug. li. 2. ast. cum Fel. Manich. c. 8.*

35. *You gaue me.*) Hereby we see how much almes-deeds and al works of mercy preuaile towards life euerlasting, and to blot out former sinnes. *Aug. in Ps. 49.*

42. *Game me not.*) He chargeth them not here that they beleeued not, but that they did not good workes. For such did beleue but they cared not for good workes, as though by dead faith they might haue come to Heauen. *Aug. de fid. & op. c. 5. & ad Dulcit. q. 2. 4.*

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Marie Magdalens ointment, doth sel him for litle. 17. After the Paschal lamb, 26. he giueth them that bread of life promised Io. 6. in a mystical Sacrifice or Separation of his Body and Bloud. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine: and forsaken of the other eleuen for feare: 57. is falsely accused, and impiously condemned of the Iewes Council, 67. and shamefully abused of them: 69. and thrise denied of Peter: Al, euen as the Scriptures and himself had often foretold.

The Passion
according to
S. Matthew in
these two
Chapters, is
the Ghospel at
Masse vpon
Palme Sunday

TENE BRE-
weneday.



AND it came to passe, when Iesvs had ended al these wordes, he said to his Disciples: 2. You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. 3. Then were gathered together the cheefe Priests and Ancients of the People into the court of the high Priest, who was called Caiphaz: 4. and they consulted how they might by some wile apprehend Iesvs, and kil him. 5. But they said: Not on the festiual day, lest perhaps there might be a tumult among the People.

6. And * when IESVS was in Bethania in the house of Simon the Leper 7. * there came to him a woman hauing an alabafter-boxe of precious ointment, and powred it out vpon his head as he sate at the table. 8. And the Disciples seeing it, had indignation saying: Whereto is this waste? 9. For this might haue been sold for much, and giuen to the poore. 10. And IESVS knowing it, said to them: Why doe you molest this woman? for she hath wrought a good worke vpon me. 11. For the poore you haue alwayes with you: but me you haue not alwayes. 12. For she in powring this ointment vpon my body hath done it to burie me. 13. Amen I say to you, wheresoeuer this Ghospel shal be preached in the whole world, that also which she hath done,

Mr. 14,
1.
Luc. 22,
1.

Mr. 14,
3.
Io. 12, 3.

shal

Mr. 14, 10. Luc. 22, 3. "shal be reported for a memorie of her. 14. * Then wēt one of the Twelue, which was called Iudas Iscarioth, to the cheefe Priests, & said to them: What wil you giue me, and I wil deliuer him vnto you? But they appointed vnto him thirtie peeces of siluer. 16. And from thenceforth he sought opportunitie to betray him.

Hereby we learne that the good works of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy daies & Commemorations. MAVNDY-thursday.

Mr. 14, 11. Lu. 22, 7. 17. And * the first day of the Azymes the Disciples came to IESVS saying: Where wilt thou that we prepare for thee to eate the Pasche? 18. But IESVS said: Goe ye into the citie to a certaine man, and say to him: The Maister saith, my time is at hand, with thee doe I make the Pasche with my Disciples. 19. And the Disciples did as IESVS appointed the, and they prepared the Pasche. 20. But when it was Euen, he sate downe with his twelve Disciples. 21. And while they were eating, he said: Amen I say to you, that one of you shal betray me. 22. And they being very sad, began euery one to say: Is it I Lord? 23. But he answering said: * He that dippeth his hand with me in the dish, he shal betray me. 24. The Sonne of man indeed goeth as it is written of him: but woe be to that man, by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. 25. And Iudas that betrayed him, answering said: Is it I Rabbi? He saith to him: Thou hast said.

1. Cor. 11, 14. 26. And * whiles they were at supper, IESVS "tooke bread, and "blessed, and brake: and he gaue to his Disciples, and said: Take ye, and eate: "THIS IS" MY BODY. 27. And taking the chalice, "he gaue thanks: and gaue to them, saying: Drinke "ye al of this. 28. For THIS IS "MY BLOVD OF THE NEW TESTAMENT WHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. 29. And I say to you, I wil not drinke from henceforth of this "fruit of the vine, vntil that day when I shal drinke it with you new in the Kindom of my Father. 30. And an hymne being said, they went forth vnto Mount-oliuer.

See the margin note Mar. 12, 27.

THVRSDAY night.

Zac. 13, 7. Io. 13, 38. 31. Then IESVS saith to them: Al you shal be scandalized in me in this night. For it is written: I wil strike the Pastor, and the sheep of the flock shal be disperfed. 32. But after I shal be risen againe, I wil goe before you into Galilee. 33. And Peter answering, said to him: Although al shal be scandalized in thee, I wil neuer be scandalized. 34. IESVS said to him: Amen I say to thee, that in this night before the cock crow, thou shalt denie me thrise. 35. Peter saith to him: Ye although I should die with thee, I wil not denie thee. Likewise also said al the Disciples.

The Noſturne of Mattins in the Churches Service answereth to this night part of our Sauours Passion, and so consequently the other Canonical houres to the rest.

36. Then IESVS commeth with them into a village called Gethsemani: and he said to his Disciples: Sit you here till I goe yonder, and pray. 37. And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorowful and to be sad. 38. Then he saith to them: My soul is sorowful euen vnto death: stay here, and watch with me. 38. And being gone forward a litle, he fel vpon his face, praying, and saying: My Father, if it be possible, let this chalice passe from me. Neuertheless "not as I wil, but as thou. 40. And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter: Euen so? Could you not watch one houre with me? 41. watch ye, & pray that ye enter not

into tentation. The Spirit in deed is prompt, but the flesh weak. 42. Again the second time he went, and prayed, saying: My Father, if this chalice may not passe, but I must drinke it, thy wil be done. 43. And he commeth againe, and findeth them sleeping, for their eyes were become heauy. 44. And leauing them, he went againe: and he prayed the third time, saying the self same word. 45. Then he commeth to his Disciples, and saith to them: Sleepe ye now and take rest. Behold the houre approacheth, and the Sonne of man shal be betrayed into the hands of sinners. 46. Rise, let vs goe: behold he approacheth that shal betray me.

47. * As he yet spake, behold Iudas one of the Twelue came, and with him a great multitude with swordes and clubs, sent from the cheefe Priests and the Ancients of the People. 48. And he that betrayed him, gauethem a signe, saying: Whomsoever I shal kisse, that is he, hold him. 49. And forthwith comming to IESVS, he said: Haile Rabbi. And he kissed him. 50. And IESVS, said to him: Freind, wherto art thou come? Then they drew nere, and laid hands on IESVS, and held him. 51. And behold one of them that were with IESVS, stretching forth his hand, drew out his sword; and striking the seruant of the high Priest, cut of his eare. 52. Then IESVS saith to him: Returne thy sword into his place: for al that take the sword shal perish with the sword. 53. Thinkest thou that I can not aske my Father, and he wil giue me presently more then twelue legions of Angels? 54. How then shal the scriptures be fulfilled, that so it must be done? 55. In that houre IESVS said to the multitudes: You are come out as it were to a theefe with swords and clubs to apprehend me. I sate daily with you teaching in the temple, and you laid no hands on me. 56. And al this was done, that the scriptures of the Prophets might be fulfilled. Then the Disciples al leauing him, fled.

57. But they taking hold of IESVS, led him to Caiphass the high Priest, where the Scribes and Ancients were assembled. 58. And Peter folowed him a farre off, euen to the court of the high Priest. And going in he sate with the seruants, that he might see the end. 59. And the cheefe Priests and the whole Councel sought false witnes against IESVS, that they might put him to death: 60. and they found not, whereas many false witnesses had come in. And last of al there came two false witnesses; 61. and they said: * This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. 62. And the high Priest rising vp, said to him: Answerest thou nothing to the things which these doe testifie against thee? 63. But IESVS held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the Sonne of God. 64. IESVS saith to him: Thou hast said. Neuertheles I say to you, hereafter you shal see * the Sonne of man sitting on the right hand of the power of God, and comming in the clouds of Heauen. 65. Then the high Priest rent his garments, saying: He hath blasphemed, what need we witnesses any further? Behold, now you haue heard the blasphemie; 66. how thinke you? But they answering said: He is guilty of death. 67. Then did they spit on his face, and buffeted him, & other smote his face with the palmes of their hands, 68. saying: Prophecie vnto vs o Christ; who is he that strook thee?

Io. 18, 5.

Io. 2, 19.

Dan. 7, 13.

69. But Peter sate without in the court; and there came to him one " wench, saying: Thou also wast with IESVS the Galilean. 70. But he denied before them al, saying: I wot not what thou sayest. 71. And as he went out of the gate, an other wench saw him, and she saith to them that were there: And this fellow also was with IESVS the Nazarite. 72. And againe he denied with an oth: That I know not the man. 73. And after a litle they came that stood by, and said to Peter: Surely thou also art of them: for euen thy speach doth bewray thee. 74. Then he began" to curse and to sweare that he knew not the man. And incontinent the cock crew. 75. And Peter remembred the word of IESVS which he had said: Before the cock crow, thou shalt deny me thrise. And going forth, " he wept bitterly.

To this time
the LAVDES
do answer in
the Churches
Service.

AN NOT A T I O N S.

C H A P. XXVI.

8. *This waste.*) Cost bestowed vpon Christs body then alieue, being to the same not necessary, seemed to the Disciples lost and fruitles: so the like bestowed vpon the same body in the Sacrament, vpon Altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

Cost vpon
Churches, Al-
tars &c.

*Ambr.
l. 2. Off.
c. 28.*

10. *Good worke.*) Cost bestowed for religion, deuotion, & signification, is a meritorious worke, and often more meritorious then to giue to the poore; though both be very good, and in some case the poore are to be preferred: yea * in certaine cases of necessity, the Church wil breake the very consecrated vessels & iewels of siluer, and gold, and bestow them in works of mercy. But we may remember very wel, and our Fathers knew it much better, that the poore were then best releued, when most was bestowed vpon the Church.

Releefe of the
poore,

11. *Hane not.*) We haue him not in visible manner as he conuersed on the earth with his Disciples, needing releefe like other poore men; but we haue him after an other sort in the B. Sacrament, and yet hane him truly and really the self same body. Therefore he saith, they should not haue him, because they should not so haue him, but after an other manner. As when he said *Luc. 24. When I was with you*; as though he were not then with them.

Christ alwaies
with vs in the
B. Sacrament.

20. *Twelue.*) It must needs be a great mysterie that he was to worke in the institution of the new Sacrifice by the maruelous transmutation of bread and wine into his body mystic in the and bloud: whereas he admitted none (although many present in the citie] but the institution of twelve Apostles, which were to haue the administration and consecration thereof by the B. Sacrament, the Order of Priesthood, which also was there giuen them to that purpose. Whereas at the ment, eating of the Paschal lamb al the familie was wont to be present.

26. *He tooke bread.*) Here at once is instituted, for the continuance of the external office of Christs eternal Priesthood, according to the order of Melchisedech, both a Sacrifice, and a Sacrament, though the Scriptures giue neither of these names to this action, and our Aduersaries without al reason or religion accept in a sort the one, and vterly deny the other. A Sacrifice, in that it is ordained to continue the memory of Christes death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by consecrating the feneral elements, not into Christes whole Person as it was borne of the Virgin, or now is in Heauen, but the bread into his body apart, as betrayed, broken, and giuen for vs, the wine into his bloud apart, as shed out of his body, for remission of sinnes, and dedication of the new Testament; which be conditions of his Person as he was in Sacrifice and Oblation. In which mystical and vspeakable manner, he would haue the Church to offer and Sacrifice him daily, and he in mysterie and Sacrament dyeth, though now not only in Heauen, but also in the Sacrament, he be indeed *per Concomitantiam* (as the Church calleth it; that is, by sequele of al his partes to each other) whole, alieue,

The holy Eu-
charist is both
a Sacrifice and
a Sacrament.

and immortal. Which point because our aduersaries vnderstand not, *not knowing the Scriptures nor the power of God*, they blaspheme, and abuse the People to their damnation. It is also a Sacrament, in that it is ordained to be receaued into our bodies, and to feede the same to resurrection and immortality, & to giue grace and saluation to our soules, if we worthily receaue it.

Mt. 22.
29.

The blessing
of Christ refer-
red to the crea-
tures and wor-
king an effect
in them.

26. *Blessed* Our Aduersaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit*, he *blessed*, he *gaue thanks*, vse only the later, of purpose, to signifie that Christ blessed not nor consecrated the bread and the wine, & so by that blessing wrought any effect vpon them, but gaue thanks only to his Father, as we doe in saying grace. But the truth is that the word, *εὐλογεῖν*, signifieth properly to blesse, and is referred to the thing that is blessed, as *Luc. 9.* of the fishes, *εὐλόγησεν αὐτοὺς*, *benedixit eis*, he *blessed them*; and thereby wrought in them that wonderful multiplication. So the blesing of God is alwayes affectual; and therefore here also he blessed the bread, and by that blessing with the wordes folowing, made it his body. *Ambro. li. de his qui inini. myst. c. 9.*

Consecration.

Auz. ep. 55. ad Paulinum. Now whereas taking the cup it is said: *he gaue thanks*. We say that it is al one with blessing, and that he blessed the cup, as before the bread: as it is euident by these wordes of S. Paul, *Calix cui benedicimus*, the cup which we blesse: and therefore he callt it, *Calicem benedictionis*, the cup of blesing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thanks? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is al one, as we are taught by S. Paul before alleaged, and by the Fathers, which cal this giuing of thanks ouer the cup or ouer the bread, the blesing therof. *S. Iustin. In fin. 2. Apol. Panem Eucharistisatum.* S. Irenee li. 4. c. 34. *Panem in quo gratias acta sunt.* S. Cyprian de *ca. Do. Calix solum benedictione sacraus*, that is. *The bread blessed by giuing thakes vpon it, The cup consecrated by solemne blesing.*

1. Cor.
10, 16.

τὸν ἄρτον ευ-
χαριστήσεται.

Transsubstan-
tiation.

26. *This is.*) The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the Word was incarnate in the wombe of the Vir-
gin. Damasc. li. 4. c. 14. Cyr. de Cen. Domini. Amb. li. de myst. inini. c. 9.

No figuratiue
but a real pre-
sence.

26. *My body* He said not: *This bread is a figure of my body*; or, *This wine, is a figure of my blood*, but, *This is my body*, and, *This is my blood.* *Damasc. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6. to. 4. eiusdem actionis in fine.* When some Fathers cal it a figure or signe, they meane the ourward formes of bread and wine.

ἐκχυσόμενον.
πλάσμενον.
ἐσθόμενον.

28. *Bloud of the new Testament.*) As the old Testament was dedicated with bloud in these words: *This is the bloud of the Testament &c. Heb. 9.* so here is the institution of the new Testament in Christs bloud, by these wordes: *This is the bloud of the new Testament &c.* Which is here mystically shed, and not only afterward vpon the Crosse: for the Greeke is the present tense in al the Euangelistes, and S. Paul; and likewise speaking of the body *1. Cor. 11.* it is in the Greeke the present tense, and *Lu. 22.* and there also in the Latin. And the Heretikes them selues so put it in their translations.

The elements
after consecra-
tion called
bread & wine.

29. *Ernis of the vine.*) S. Luke putteth these words before he come to the consecration; wherby it seemeth that he speaketh of the wine of the Paschal lamb; and therefore nameth it, the fruit of the vine. But if he speake of the wine which was now his blood, he nameth it not withstanding wine, as S. Paul nameth the other bread, for three causes. First because it was so before: as *Eue* is called *Adams bone*, and, *Aarons rod deuoured their rods.* Wheras they were not now rods, but serpents. And: *He tasted the water turned into wine.* Wheras it was now wine & not water; and such like. Secondly, because it keepeth the formes of bread & wine, and things are called as they appeare, as when *Raphael* is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Wheras they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & soule to euerlasting life.

Gen. 22.
Exo. 7.
10. 2.

39. *Not as I wil*) A perfect example of obedience & submitting our self and our willes to Gods wil and ordinance in al aduersity; and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

Vigils and
Nocturnes.

41. *Watch and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and *S. Hierom; but afterward & vntil this day, specially of Religious Persons.

De orat.
Do. nn.
15.
* Ado.
Vigilans.
e. 53.

The vertue of
the holy Ghost.

69. *Wench.*) S. Gregorie declaring the difference of the Apostles before the receauing of the Holy Ghost and after, saith thus: *Euen this very Pastour of the Church himself, as whose most sacred body we sit, how weake he was, the wench can tel you, but how strong he was after, his answer to the high Priest declareth, Act. 5. 29. We must obey God rather then men.* *Greg. ho. 20. 10. Euang.*

74. *To curſe.*) A goodly example and warning to mans infirmity, to take heed of preſumption, and to hang only vpon God in tentations.
75. *Wept bitterly.*) S. Ambroſe in his Hymne that the Church vſeth at Laudes, ſpeaking of this, ſaith *Hoc ipſa Petra eccleſia carente, culpam diluit.* When the Cock crew, the Rock of the Church him ſelf waſhed away his fault. S. Auguſt 1. *Retract.* c. 21.

weeke.
Mans infirmity.
Peters teares.
& repentance.

CHAP. XXVII.

The cheefe of the Iewes accuſe him to Pilat the Gentil (his betrayer, and the Iudge, and the Iudges wiſe, teſtiſying in the meane time manifeſtly his innocencie :) 20. and perſwade the common People alſo, not only to preſerre the murderer Barabbas, but alſo to crie, CRUCIFIGE : (Al, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures) 27. After many illuſions, 31. he is crucified by the Gentils. 38. Which the Iewes ſeeing, doe triumph as if they had now the victorie. 45. But euen then by many wonderful works he declareth his might, to their conſuſion. 57. Finally being buried, they to make alſure, ſet ſouldiars to keepe his ſepulcher.



AND when morning was come; al the cheefe Priests and Ancients of the People conſulted togeather againſt IESVS, that they might put him to death. 2. And they brought him bound and deliuered him to Ponce Pilate the Preſident.

PRIME, or
Hora prima, in
the Churches
Service.
GOOD FRI-
day.

* 3. Then Iudas that betrayed him, ſeeing that he was condemned, repenting him, returned the thirtie ſiluer peeces to the cheefe Priests and Ancients, 4. ſaying: I haue ſinned, betraying iuſt blood. But they ſaid: What is that to vs? looke thou to it. 5. And caſting downe the ſiluer peeces in the temple, he departed: and went and hanged himſelf with an halter. 6. And the cheefe Priests hauing taken the ſiluer peeces, ſaid: It is not lawful to caſt them into the Corbana, becauſe it is the price of blood. 7. And after they had conſulted togeather, they bought with them the potters field, to be a burying place for ſtrangers. 8. For this cauſe that field was called *Haceldama*, that is, the field of blood, euen to this preſent day. 9. Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying: *And they tooke the thirtie peeces of ſiluer, the price of the priced, whom they did price of the children of Iſrael.* 10. And they gaue them into the potters field, as our Lord did appoint to me.

“ This Corbana was a place about the Temple, which receaued the Peoples guiſts, or offerings.
See Mar. 12, 42.

11. And IESVS ſtood before the Preſident, and the Preſident asked him, ſaying: Art thou the King of the Iewes? IESVS ſaith to him: Thou ſayeſt. 12. And when he was accuſed of the cheefe Priests and Ancients, he answered nothing. 13. Then Pilate ſaith to him: Doeſt thou not heare how great teſtimonies they alleage againſt thee? 14. And he answered him not to any word: ſo that the Preſident did maruel exceedingly.

15. And vpon the ſolemne day the Preſident had accuſtomed to release vnto the People one priſoner, whom they would. 16. And he had then a notorious priſoner, that was called Barabbas. 17. They ther-

HORA TER-
TIA, in the
Churches Ser-
uice.

Mr. 15,
1.
Lu. 23,
1.
Jo. 18,
28.

Zac. 11,
12.

therefore being gathered together, Pilate said: whom wil you that I release to you, Barabbas, or Iesus that is called Christ? 18. For he knew that for enuie they had deliuered him. 19. And as he was sitting in place of iudgement, his wife sent vnto him, saying: Haue thou nothing to doe with that iust man. For I haue suffred many things this day in my sleep for him. 20. But the cheefe Priests and Ancients perswaded the People, that they should aske Barabbas, and make Iesus away. 21. And the President answering, said to them: Whether wil you of the two to be released vnto you? But they said, Barabbas. 22. Pilat saith to them: What shal I doe then with Iesus that is called Christ? They say al: Let him be crucified. 23. The President said to them: Why what euil hath he done? But they cried the more, saying: Let him be crucified. 24. And Pilat seeing that he nothing preuailed, but rather tumult was toward; taking water he washed his hands before the People, saying: I am innocent of the bloud of this iust man: looke you to it. 25. And the whole People answering, said: His bloud be vpon vs, and vpon our children. 26. Then he released to them Barabbas, and hauing scourged Iesus, deliuered him vnto them for to be crucified.

27. Then the Presidents souldiars taking Iesus into the Palace, gathered together vnto him the whole band: 28. * and stripping him, put a scarlet cloke about him, 29. and platting a crowne of thornes, put it vpon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Haile King of the Iewes. 30. And spitting vpon him, they tooke the reed, and smote his head. 31. And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. 32. And in going they found a man of Cyrène, named Simon: him they forced to take vp his Crosse. 33. And they came into the place that is called Golgotha, which is the place of Caluarie. 34. And they gaue him wine to drinke mingled with gal. And when he had tasted, he would not drinke.

35. And after they had crucified him, they deuided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: *They deuided my garments among them; and vpon my vesture they did cast lots.* 36. And they sate and watched him. 37. And they put ouer his head his cause written: THIS IS IESVS THE KING OF THE IEWES, 38. Then were crucified with him two theeues; one on the right hand, and one on the left. 39. And they that passed by, blasphemed him wagging their heads, 40. and saying: Vah, thou that destroyest the Temple of God and in three daies doest reedifie it; saue thine owne self: if thou be the Sonne of God, come downe from the Crosse. 41. In like manner also the cheefe Priests with the Scribes and Ancients mocking, said: 42. He saued other; himself he can not saue: if he be the King of Israel, let him now come downe from the Crosse, and we wil beleue him. 43. * He trusted in God; let him now deliuer him if he wil: for he said that I am the Sonne of God. 44. And the self same thing the theeues also that were crucified with him, reproched him withal.

45. And from the sixt houre there was darkenesse made vpon the whole earth, vntil the ninth houre. 46. And about the ninth houre

IESVS

HORA sexta
in the Churches
Service.

Jo. 19, 2.

Psa. 11,
19.

Psa. 11, 9.
Sep. 2.
18.

IESVS cried with a mighty voice, saying: *Eli, Eli, lamma-sabachthani?* that is, *My God, my God, "why hast thou forsaken me?"* 47. And certaine that stood there and heard, said: He calleth Elias. 48. And incontinent one of them running, tooke a sponge, & filled it with vinegre; and put it on a reed, and gaue him to drinke. 49. And other said: Let be, let vs see whether Elias come to deliuer him. 50. And IESVS againe crying with a mighty voice, yealded vp the ghost. 51. And behold the vele of the Temple was rent in two peeces, from the tope euen to the botome, and the earth did quake, and the rocks were rent, 52. and the graues were opened: and many bodies of the Saints that had slept, rose. 53. And they going forth out of the graues after his Resurrection, came into the holy citie; and appeared to many. 54. And the Centurion and they that were with him watching IESVS, hauing seen the earth-quake and the things that were done, were fore afraid, saying: In deed this was the Sonne of God.

HORA nona
in the Churches Service.

55. And there were there many women a farre of which had folowed IESVS from Galilee, ministring vnto him: 56. among whom was Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the Sonnes of Zebedee. 57. And when it was euening, there came a certaine rich man of Arimathæa, named Ioseph, who also him self was Disciple to IESVS. 58. He went to Pilate, and asked the body of IESVS. Then Pilate comanded that the body should be deliuered. 59. And Ioseph taking the body, wrapt it in cleane sindo, 60. & laid it in his owne new monumēt, which he had hewed out in a rock. And he roled a great stone to the doore of the monument, & went his way. 61. And there was there Marie Magdalene, & the other Marie sitting ouer against the sepulchre.

HORA Vesperarum, or Euen song.
HORA Complotorii, or Complin.

62. And the next day, which is after the Parasceue, the cheefe Priests and the Pharisees came together to Pilate, 63. saying: Sir, we haue remembered, that that seducer said yet liuing, After three dayes I wil rise againe. 64. Command therefore the sepulchre to be kept vntil the third day; lest perhaps his Disciples come, and steale him, & say to the People, he is risen from the dead: and the last errour shal be worse then the first. 65. Pilat said to them: You haue a gard: goe, gard it as you know. 66. And they departing, made the sepulchre sure; scaling vp the stone, with watchmen.

SATURDAY called Sabbatum sanctum.

ANNOTATIONS.

CHAP. XXVII.

3. *Repenting him.*) Note how speedily the plague of God falleth after sinne; and specially men must note what torment of conscience, and desperation often foloweth the sheading of innocent blood. Horror of conscience.

5. *Hanged himself.*) If he had rightly repentend, notwithstanding his horrible treason, he might haue obtained mercy: but by hanging himself he tooke away al meanes of mercy and saluation, because he died finally impenitent. Desperation.

24. *Innocent of his blood.*) Though Pilate was much more innocent then the Iewes, and would haue been free frō the murder of our Sauour, seeking al the meanes that he could (without offending the People & the Emperours lawes) to dimisse him: Yet he is dāned for being the minister of the Peoples wicked wil against his owne cōscience. Euen as al They that execute lawes against their conscience, are like to Pilate.

Officers.

Officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be guilty of innocent blood, and be nothing excused by that they execute other mens wil according to the lawes, which be vniust. For they should rather suffer death them selues, then put an innocent man to death.

40. *If thou be the Sonne.*) Maruel not, when thou hearest our Sauour in the B. Sacrament Christ derided ment mocked at, or seest him abused of wicked men that he straight reuengeth not such in the B. Sacrament blasphemies; or he sheweth not him self there visibly and to the senses, when faithles ment, euen as Heretikes wil say: Let me see him, tast him, &c. for he suffered here the like on the Crosse, vpon the Crosse, when he might at his wil haue come downe with as much ease as he rose when he was dead.

Detestable 46. *Why hast thou forsaken me.*) Beware here of the detestable blasphemie of Caluin blasphemie of and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he Caluin. And was also here so forsaken and abandoned of his Father, that he sustained in soule and other Ministers conscience, the very feares and torments of the damned. Which strange doctrine we find of his schoole, also anounced in an English Catechisme set forth by R.H. Anno. 1583. in these wordes:

*Quest. By what meanes hath Christ appeased his Father wrath, and ransomed vs? Answer. By suffering death of the Crosse, and the torment of Hel in soule, and conscience. Quite contrary to the holie Scriptures, which alwayes attribute our Redemption to Christs death, and shedding of his most precious blood, as to a most sufficient, & onlie ransom for al mankind. Ro. 5, 10. Heb. 9, 14. 1. Pet. 1, 19. 1. Io. 1, 7. and in innumerable other places. But Caluin and his Disciples hold this wicked paradox, to take away the Article of Christs descending into Hel after his death, saying that his descending was nothing els, but that his soule (remaining as yet in his bodie) suffered the very paines of Hel vpon the Crosse. Whereas indeed his descending was in soule (parting forth of the bodie) into that place, where the Fathers of the old Testament were detained, expecting his coming to deliuer them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon S. Luke. c. 16, 22. Act. 2, 27. 1. Pet. 3, 19. and in other places. And concerning the true sence of these wordes: *Why hast thou forsaken me?* as wel by conferring them with other holie Scriptures, as by the vniuerse consent of the ancient Fathers, our Sauour would signifie hereby, that his paines (being now so long on the Crosse, and readie to die) were very great; and therefore according to the infirmitie of his humane nature, for very anguish (as before in the garden he sweat blood, when he was but toward his Passion) he saith, he was forsaken, for two causes. First because it was the wil of God not to deliuer him, but that he should die. Secondly, because his diuine nature did forepresse itself for the time, that he felt no comfort thereof at al, but was left to die in extreme paines, as a mere man. Yea destitute of such consolation, as his holie Martyrs commonly haue in their last agenie. See Origin, Tract. 35. in Mat. S. Hilarie li. 10. de Trinit. S. Leo ser. 17. de Passione S. Bede and others vpon this place.*

Reuerent vsing
of our Lords
Body.

Corporals,

59. *Wrapped.*) This honour and duty done to Christs body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane sindon may signifie by S. Hierom, that the body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen. And so in the whole Church it is obserued by * S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the Altar, must be pure and plaine linnen.

Catech.
Calu. &
Instit.
2. 16, 5.
10.

S. Hier.
in hunc
locum.
* 20. 1.
Concil.

CHAP. XXVIII.

He riseth againe the third day, & (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26. and now after his Resurrection first the Angel, then also himself appointed by the women) 18. and sendeth them to al Nations, to build his Church among the Gentils.



ND in the euening of the Sabbath which dawneth on the first of the Sabbath, came Marie Magdalene, and the other Marie to see the sepulchre. 2. And behold there was made a great earth-quake. For an Angel of our Lord descended from Heauen: and coming, roled back the stone, and sate vpon it: 3. and his countenance was as lightning, and his garment as snow. 4. And for feare of him, the watchmen were frighted, and became as dead. 5. And the Angel answering said to the women: Feare not you. For I know that you seeke I E S V S that was crucified. 6. He is not here, for he is risen, * as he said. Come, and see the place where our Lord was laid. 7. And going quickly tel ye his Disciples that he is risen: and behold he goeth before you into Galilee: there you shal see him, Loe I haue foretold you.

The Ghospel for the night Masse of Christes Resurrection, which is now vsed to be said on Easter eue. EASTER day.

8. And they went forth quickly out of the monument with feare and great ioy, running to tel his Disciples. 9. And behold I E S V S met them, saying: Al haile. But they came neere and tooke hold of his feet, and adored him. 10. Then Iesvs said to them: Feare not. Goe, tel my brethren that they goe into Galilee, there they shal see me.

11. Who when they were departed, behold certaine of the watchmen came into the citie, and told the chiefe Priests al things that had been done. 12. And being assembled togeather with the Ancients, taking counsel, they gaue a great summe of money to the souldiars, 13. saying: Say you, that his Disciples came by night, and stole him away when we were asleep. 14. And if the President shal heare of this, we wil persuaade him, and make you secure. 15. But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes, euen vnto this day.

16. And the eleuen Disciples went into Galilee, vnto the mount where I E S V S had appointed them. 17. And seeing him they adored, but some doubted. 18. And I E S V S comming neere spake vnto them, saying: Al power is giuen to me in Heauen and in earth. 19. going therfore teach ye al Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST, 20. teaching them to obserue al things whatsoeuer I haue comanded you: and behold I am with you al daies, euen to the consummation of the world. H

The Ghospel vpon Friday in Easter weeke

The Ghospel in the feast of the B. Trinitie.

ANNOTATIONS.

CHAP. XXVIII.

The holy Sepulcher, and Pilgrimage therunto.

1. *To see the Sepulcher.*) The deuout women came to visit our Sauours sepulcher, and for their deuotion first desired to know the Resurrection, and to see him risen. The honour of the which Sepulcher, and the Pilgrimage thereunto in the Primitiue Church, S. Hierom declareth in these wordes: *The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs & the Propitiatorie, & the Arke of the Testament, Manna, Aarons rod, & the golden Altar. Dost not the Sepulcher of our Lord seeme unto thee more honorables Which as often as we enter into so often doe we see our Saniour lie in the sindon & staying there a while, we see the Angel againe sit at his feet, & at his head the napkin wrapped togeather. The glorie of whose Sepulcher, we know was long prophesied before to Ioseph hewed it out, by Esay saying: And his rest shal be honour, so wit, because the place of our Lordes burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly like Church to Church, and Christians come out of al the world in Pilgrimage to it.*

a The Catho-
like Church to
be gathered of
al Nations.

19. *Going therefore.*) a Commission to baptize and preach to al Nations giuen to the Apostles, and grounded vpon Christs toueraigne authority, to whom was giuen al power in Heauen and in earth.


b Christs con-
tinual protec-
tion of the
same Church.

20. *With you al daies.*) b Here Christ doth promise his concurrence with his Apostles & their Successours, as wel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeares til Luther and Caluyn.

In Ep.
17. Pau-
lae &
Eutych.
ad Mar.
cel. 10. 1.
Esa. 11.



T H E
A R G V M E N T
O F S. MARKES GHOSPEL.

 Markes Ghospel may be wel diuided into foure parts.

The first part, of the preparation that was made to the manifestation of Christ: Chap. 1. in the beginning.

The Second, of his manifesting himself by Preaching & Miracles, & that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his comming into Iurie, towards his Passion: chap. 10.

The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12. and 15. some what also Col. 4. and 2. Tim. 4. and to Philemon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1. Pet. 5. For so it pleased our Lord, that only two of the Euangelists should be of his twelue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul, Whose Ghospels therfore were of Antiquitie counted as the Ghospels In Catal. of S. Peter and S. Paul them selues. Marke the Disciple, and interpreter of Script. Eccle-
Peter (saith S. Hierom) according to that which he heard of Peters mouth, fiast. wrote at Rome a brieue Ghospel at the request of the Brethren (about 10. or 12. yeares after our Lordes Ascension.) which when Peter had heard, he ap-
proued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. Hypotypof.

In the same place S. Hierom addeth, how he went into Egypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing & admiring the life & conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And In Catalogo, not only S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Secta 29. Nazæorum li. 1. to 2. Cassianus de Instit. Canobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus lib. 2. c. 15. and diuerse others doe make mention of the said Monkes out of the same Authour. Finally, He died (saith S. Hierom) the 8. yeare of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was * translated to Venice, Anno Dom. 830.

* Naucler. generat. 28.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitan or Patriarch of the East, and that by the first Council of Njce. Whereof see S. Leo ep. 53. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.



Pequet incidit.

*Forma Leonis adest MARCO: instar namq̃ leonis
Rugit et exclamat: sit via plana Dei.*



T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O M A R K E .

C H A P . I .

John (the Eremite , of whom the Prophets) preaching pennance , and liuing himself accordingly , baptizeth the People to prepare them to Christ , 7. telling them that it is not his , but Christs Baptisme , in which they shal receaue the Holy Ghost . 9. IESVS there is manifested from Heauen : 12. and by and by he also goeth into the wildernes 14. Beginning in Galilee , 16. after that he hath called foure Disciples , 21. he preacheth first in Capharnaum , confirming his doctrine with beneficial Miracles , to the great admiration of al : 35. then also (but first retiring into the wildernes) in al the rest of Galilee , with like miracles .

THE FIRST part of this Ghospel: of the preparatiō to Christs manifestation,



THE beginning of the Ghospel of IESVS CHRIST the Sonne of God . 2. As it is written in Esay the Prophet : (Behold I send mine Angel before thy face , who shal prepare thy way before thee .)

3. A voice of one crying in the desert . Prepare ye the way of our Lord , make straight his pathes . 4. * Iohn was in the desert baptizing , and preaching the Baptisme of

pennance vnto remission of sinnes . 5. And there went forth to him al the countrie of Iewrie , and al they of Hierusalem , and were baptized of him in the riuer of Iordan , " confessing " their sinnes . 6. And Iohn was " clothed with camels haire , and a girdle of a skinne about his loines : and he did eate locustes and wild honie . 7. And he preached , saying : There cometh a stronger then I after me , whose latchet of his shoes I am not worthie stouping downe to loose . 8. I haue baptized you " with water ; but he shal baptize you with the Holy Ghost .

9. And it came to passe , in those daies came IESVS from Nazareth of Galilee ; and was " baptized of Iohn in Iordan . 10. And forthwith coming vp out of the water , he saw the Heauens opened , and " the Spirit as a doue descending , and remaining on him . 11. And a voice was made

Johns Baptisme put them in hope only of remission of sinnes as a preparatiue to Christes Sacrament by which sinnes were indeed to be remitted Aug. li. 1. de Bapt. c. 10.

from Heauen: Thou art my beloued Sonne, in thee I am wel pleased.

12. And forthwith * the Spirit droue him out into" the desert.

13. And he was in the desert fourtie daies, and fourtie nights: and was tempted of Sathan, and he was with beasts, and the Angels ministred to him.

The second
part of this
Ghospel: of
Christs mani-
festation.

He doth not
preach beleefe
or faith only,
but pennance
also.

14. And * after that Iohn was deliuered vp, IESVS came into Galilee, preaching the Ghospel of the Kingdom of God, 15. and saying: That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and beleue the Ghospel.

16. * And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers) 17. and IESVS said to them: Come after me, and I wil make you to become fishers of men. 18. And immediatly leauing their nets, they folowed him. 19. And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the ship: 20. and forthwith he called them. And leauing their father Zebedee in the ship with his hired men, they folowed him.

21. And * they enter into Capharnaum, and he forthwith vpon the Sabbaths going into the Synagogue, taught them. 22. And they were astonished at his doctrine. For he was teaching them as hauing power, and not as the Scribes. 23. And * there was in their Synagogue a man in an vncleane Spirit; and he cried out, 24. saying: What to vs and to thee IESVS of Nazareth? art thou come to destroy vs? I know who thou art, the Sainct of God. 25. And IESVS threatned him, saying: Hold thy peace, and goe out of the man. 26. And the vncleane Spirit tearing him, and crying out with a great voice, went out of him. 27. And they marueled al, in so much that they questioned among them selues, saying: What thing is this? what is this new doctrine? for with power he commandeth the vncleane Spirits also, and they obey him. 28. And the bruit of him went forth incontinent into al the countrie of Galilee.

29. And immediatly * going forth out of the Synagogue, they came into the house of Simon and Andrew, with Iames and Iohn. 30. And Simons wiues mother lay in a fit of a feuer: and forthwith they tel him of her. 31. And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. 32. And when it was euening after sunne set, they brought to him al that were ill at ease and that had Diuels. 33. And al the citie was gathered togeather at the doore. 34. And he cured many that were vexed with diuerse diseases; and he cast out many Diuels, and he suffred not them to speake that they knew him.

35. And rising very early, and going forth he went into" a desert place: and there he prayed. 36. And Simon sought after him, and they that were with him. 37. And when they had found him, they said to him, That al seeke for thee. 38. And he saith to them: Let vs goe into the next townes and cities, that I may preach there also; for to this purpose am I come.

39. And he was preaching in their Synagogues, and in al Galilee, and casting out Diuels. 40. And a * leper commeth to him beseeching him; and

Mat. 4.

1.
Lu. 4, 1.

Mat. 4.

12.

Lu. 4.

14.

Mat. 4.

18.

Lu. 5, 2.

Mat. 4.

13.

Lu. 4, 32.

Lu. 4.

32.

Mat. 8.

14.

Lu. 4.

42.

Mat. 8, 2.

Lu. 5, 12.

and kneeling downe saith to him : If thou wilt, thou canst make me cleane. 41. And I E S V S hauing compassion of him, stretched forth his hand; and touching him, he saith vnto him : I wil. Be thou made cleane. 42. And when he had spoken, immediatly the leprosie departed from him, and he was made cleane. 43. And he threatned him, and forthwith cast him forth. 44. And he saith to him: See thou tel no body, but goe, shew thyselfe to the high Priest, and offer for thy cleansing the things that Moyses * commanded, for a testimonie to them. 45. But he being gone forth, began to publish, and to blase abroad the word: so that now he could not openly goe into the citie, but was abroad in desert places, and they came together vnto him from al sides.

Our Sauour euen when he healed the leper by extraordinary miraculous power, would yer for order sake send the partie to the Priest.

ANNO TATIONS.

C H A P. I.

5. *Confessing their finnes*] A certaine confession of finnes there vvas euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn made a preparation to the Sacramēt of Penance which afterward was instituted by Christ, as well as he did by baptizing prepare the way to Christs Baptisme.

Confession.

5. *Their finnes.*) He doth not say that they confessed them selues to be sinners, which may be done by a general confession: but that they confessed their finnes, which is a particular confession.

Particular confession.

6. *Clothed.*) The Holy Ghost thought it worthy of special reporting how straitly this Prophet liued, and how he abstained from delicate meates and apparel. See *Mat. 6. 3.*

Iohns example of penance. Baptisme in water.

8. *Wish water.*) Iohn with water only, Christ with the Holy Ghost, not only, as the Heretikes hold, that say water is not necessary, but with water and the Holy Ghost, as it is plaine *Io. 3. vnles a man be borne againe of water and the Holy Ghost, he shal not enter into the Kingdom of Heauen.*

9. *Baptized of Iohn.*) The humility of Christ not disdaining his seruants Baptisme. Which is an example for al faithful not to disdaine Christs Sacraments of any Priest, be he neuer so simple, being by the Catholike Church lawfully called. *Aug. li. de bapt. c. 9.*

10. *The Spirit.*) Expresse mention of the B. Trinitie; the Father speaketh from Heauen, the Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs. *Ambros. li. 1. de Sacramen. c. 1.*

The B. Trinitie.

11. *Desert.*) Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beastes, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the wilderness and prayer.

Christs exāple of penance.

31. *Desert place.*) Christ vsed very often to retire into solitary places, no doubt for our example to teach vs that such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heauenly things.

Solitarie contemplation.

C H A P. II.

Against the Scribes and Pharisees he defendeth first his power to remit finnes in earth, 13. and his eating with sinners (as being the Physicion of soules, signified in those his miraculous cures vpon bodies): 18. then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying withal that he wil change their ceremonies.



ND againe he entred into Capharnaum after some daies, and it was heard that he was in the house, 2. and many came together, so that there was no place, no not at the doore; & he spake to them the Word. 3. And they came to him bringing one sick of the palsey, who was caried of foure. 4. And when they could not offer him vnto him for the multitude, they vncouered the rooffe where he was: and opening it they did let downe the couch wherein the sick of the palsey lay. 5. And when IESVS had seene their faith, he saith to the sick of the palsey: Sonne, thy sinnes are forgiven thee. 6. And there were certaine of the Scribes sitting there and thinking in their harts: 7. Why doth he speake so? he blasphemeth.* Who can forgie sinnes but only God? 8. Which by and by IESVS knowing in his Spirit, that they so thought within them selues, saith to them: Why thinke you these things in your harts? 9. Whether is easier, to say to the sick of the palsey: Thy sinnes are forgiven thee; or to say: Arise, take vp thy couch, and walke? 10. But that you may know that the Sonne of man hath power in earth to forgie sinnes (he saith to the sick of the palsey) 11. I say to thee, arise, take vp thy couch, and goe into thy house. 12. And forthwith he arose; and taking vp his couch, went his way in the sight of al, so that al marueled, and glorified God, saying: That we neuer saw the like.

13. And he went forth againe to the sea; and al the multitude came to him, and he taught them. 14. And when he passed by, * he saw Leui of Alphæus sitting at the custome place; and he saith to him: Follow me. And rising vp he folowed him. 15. And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit downe together with IESVS and his Disciples. For they were many, who also folowed him. 16. And the Scribes & the Pharisees seeing that he did eate with Publicans and Sinners, said to his Disciples: Why doth your Maister eate & drinke with Publicans and sinners? 17. IESVS hearing this, saith to them: The whole haue not need of a Physicion, but they that are ill at ease. For I came not to cal the iust, but sinners.

18. And * the Disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him: Why doe the Disciples of Iohn and of the Pharisees fast; but thy Disciples doe not fast? 19. And IESVS said to them: Why, can the children of the mariage fast, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not fast. 20. But the daies wil come when the bridegrome shal be taken away from them; and then they shal fast in those daies. 21. No body soweth a peece of raw cloth to an old garment: otherwise he taketh away the new peece from the old, and there is made a greater rent. 22. And no body putteth new wine into old bottels: otherwise the wine bursteth the bottels, and the wine wil be shed, and the bottels wil be lost. But new wine must be put into new bottels.

23. And * it came to passe againe when he walked through the corne on the Sabbaths, and his Disciples began to goe forward and to pulck the eares. 24. And the Pharisees said to him: Behold, why do they on the Sab-

* Our Lord is moued to be merciful to sinners by other mens faith and desires, and not only by the parties owne meanes alway.

* He fortelleth that fasting shal be vsed in his Church, no lesse then in the old law, or in the time of Iohn the Baptist. See Mat. c. 9. 15.

Mat. 9, 1.
Lu. 9, 18.

Job. 14,
4.
Esa. 43.
25.

Mat. 9, 9.
Lu. 5,
27.

Mat. 9,
13.
Lu. 5,
33.

Mat. 12,
1.
Lu. 6,
1.

Sab-

Sabboths that which is not lawful? 25. And he said to them : Did you neuer read what Dauid did, when he was¹¹ in necessitie, and himself was an hungred and they that were with him? 26. how^{*} he entred into the house of God vnder Abiathar the high Priest, and did eate the loanes of Proposition, which it was not lawful to eate^{*} but for the Priests, and did giue vnto them which were with him? 27. And he said to them: The Sabbath was made for man, and not man for the Sabbath. 28. Therefore the Sonne of man is¹² Lord of the Sabbath also.

11 The maker of the law may abrogate or dispense when and where for iust cause it seemeth good to him.

AN NOT A T I O N S.

C H A P. II.

4. *Unconuered.*) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.

5. *Sick of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule, by the noisome desires of the world occupying his hart, and withdrawing him from al good works. *Aug. de Paster. c. 6. to. 9.*

9. *The sick man.*) Hereby it appeareth that Christ healed this sick man first in his soule, before he tooke away his bodily infirmity: which may be an instruction for al men in bodily disease, first to cal for the Sacraments, which be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, and therefore can not be healed til the sinnes be remitted. *The Sacraments to be called for in sicknes.*

10. *The Sonne of man.*) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remit sinnes, by that in al their sights he was able to doe miracles, and make the sick man sodenly arise; so the Apostles hauing power granted them to doe miracles, though they be not God, may in like manner haue authority from God to remit sinnes, not as God, but as Gods ministers. *Mā hath power to remit sinnes.*

10. *In earth.*) This power that the Sonne of man hath to remit sinnes in earth, was neuer taken from him, but dureth stil in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in Heauen only. For concerning sinne, there is one court of conscience in earth, and another in Heauen, and the iudgement in Heauen foloweth and approneth this on earth, as is plaine by the wordes of our Sauour to Peter first, & then to al the Apostles: *a Whatsoeuer you shal bind vpon earth, shal be bound in Heauen: whatsoeuer you shal loose vpon earth, shal be loosed in Heauen: Wherevpo S Hierom saith: b That Priests hauing the keies of the Kingdom of Heauen indge after a sort before the day of iudgement. And S. Chrysost li. 3. de Sacerd. paulo post princip more at large.*

25. *In necessity.*) In necessity many things be done without sinne, which els might not be done, and so the very chalices and consecrated iewels and vessels of the Church, in cases of necessity, are by lawfull authority turned to profane vses, which otherwise to alienate to a mans priuate commoditie is sacrilege.

C H A P. III.

The blind Pharisees seeking his death for doing good vpon the Sabboths, he meekly goeth out of the way: where the People that flock vnto him, and his Miracles, are innumerable. 13. Tea to his Twelue also (hauing need of moe workmen) he giueth power to worke Miracles. 20. He so occupieth himself for soules, that his kinne thinke him mad 22. The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blaspheme his casting out Devils, to their owne damnation. 31. That

the Iewes should not (after their manner) thinke it enough, that he is of their blood; he telleth that such rather are deare to him, as keepe Gods commandements.



AND he entred againe into the Synagogue, and there was a man there that had a withered hand. 2. And they watched him whether he would cure on the Sabbath; that they might accuse him. 3. And he saith to the man that had the withered hand: Rise vp into the middes. 4. And he saith to them: Is it lawful on the Sabbath to doe wel or ill? to saue a soule, or to destroy? but they held their peace. 5. And looking round about vpon them, with anger, being sorrowful for the blindnes of their hart, he saith to the man: Stretch forth thy hād. And he stretched it fort; hand his hand was restored vnto him.

6. And the Pharisees going forth, immediatly made a consultation with the Herodians against him, how they might destroy him. 7. But IESVS with his Disciples retired to the sea: and a great multitude from Galilee & Iewrie followed him, 8. and from Hierusalē, & from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9. And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him. 10. For he healed many, so that there preassed in vpon him for to touch him, as many as had hurts. 11. And the vn-cleane Spirits, when they saw him, fel downe vnto him: and they cryed saying: 12. "Thou art the Sonne of God. And he vehemently charged them that they should not disclose him.

∴ The only touching of Christs holy Person, or any part of his clothes, or whatsoever belon- ged to him, did heale al disea- ses.

13. And* ascending into a mountaine, he called vnto him whom he would him self, and they came to him. 14. And he made that" twelue should be with him, and that he might send them to preach. 15. And he gaue them power to cure infirmities, and to cast out Diuels. 16. And he gaue to Simon the name" Peter. 17. And Iames of Zebedee, and Iohn the brother of Iames; and he called their names, *Boanerges*, which is, *the Sonnes of thunder*. 18. And Andrew and Philippe, and Bartlemew and Mat- thew, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus, 19. and Iudas Iscariote, who also betrayed him.

20. And they come to a house; and the multitude resorteth togeather againe, so that they could not so much as eate bread. 21. And when his had heard of it, they went forth to lay hands on him. For they said that he was become" mad. 22. And the Scribes which were come downe from Hierusalem, said: * That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. 23. And after he had called them togea- ther, he said to them in parables: How can Satan cast out Satan? 24. And if a" Kingdom be deuided against it self, that Kingdom can not stand. 25. And if a house be deuided against it self, that house can not stand. 26. And if Satan be risen against himself, he is deuided, and can not stand, but hath an end. 27. No body can rife the vessel of the strong, being entred into his house, vnles he first bind the strong, & then shal he rife his house. 28. Amen I say to you, that al sinnes shal be forgiven the sōnes of men, & the blasphemies wherewith they shal blaspheme: 29. But he

∴ See here the conceit of worldly frien- des, who thinke the Zeale of Religion, mad- nes; and there- fore count the mad, that are Zelous in Gods cause, and for the Catholike faith: and the more Zelous, the more mad.

Ms. 12,
9.
Lm. 6,
6.

Ms. 6,
1. 10, 1.
Lm. 6, 12.
9, 1.

Ms. 12,
34.
Lm. 11,
15.

he that shal blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shal be guilty of an eternal sinne. Because they said: He hath an vncleane Spirit.

Mr. 12, 45. Lk. 8, 19. 30. And * there come his mother and brethren; and standing without they sent vnto him calling him, 31. and the multitude sate about him; and they say to him: 32. Behold thy mother and thy brethren without seeke thee. 33. And answering them, he said: Who is my mother and my brethren? 34. And looking about vpon them which sate round about him, he saith: Behold my mother and my brethren, 35. For whosoever shal doe the wil of God, he is my brother and my sister and mother.

ANNOTATIONS.

CHAP. III.

12. *Then art the Sonne.*) The confession of the truth is not grateful to God, proceeding from euery person, the Diuel acknowledging our Sauour to be the Sonne of God, was bidden hold his peace: Peters confession of the same was highly allowed and rewarded. *Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apost.* Therefore neither Heretikes sermons must be heard, no not though they preach the truth. So is it of their prayer and seruice, which being neuer so good in it self, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hier in .Osee.*

Sermons, Seruice, & praier of Heretikes.

Mat. 1. 14. *Twelue.*] This number of twelue Apostles is mystical and of great importance (as appeareth * by the choosing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, *Gen. 49.* the 12. Princes of the children of Israel, *Num. 1, 12.* fountaines found in Elim, *Exod. 15.* the 12. pretious stones in the Rational of Aaron, *Exod. 39.* the 12. Spies sent by Moyse, *Num. 13.* the 12. stones taken out of Iordan whereof the Altar was made, *Ios. 4.* the 12. loues of Proposition, *Leuit. 24.* &c. *Anselm. in Mt. c. 10.* And these are the 12. foundations of heauenly Hierusalem, *Apoc. 21.*

The number of Twelue, mystical.

Mat. 16. 16. *Peter.*) Peter in numbring the Twelue is alwayes the first, and his name is so giuen him for signification of his calling to be the * Rock or Foundation of the Church vnder Christ: as here also the name BOANERGES is giuen to other two Apostles for signification, and so diuers names elswhere in the old Testament and in the new.

Peters preeminence.

Greg. li. 9. ep. 3. 24. *Kingdom against Kingdom.*) As this is true in al Kingdoms and Common-weales where Ciuil dissension reigneth, so is it specially verified in heresies & Heretikes, which haue alwayes diuisions among themselues as the plague of God, for diuiding them selues and others from the Church.

Dissension of Heretikes.

Mat. 12, 32. 29. *Eternal sinne.*) That which is here called eternal, is (as S. Matthew expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are also sinnes not eternal; and by S. Matthew, that they are such, as shall be forgiven either here, or in the life to come.

Venial sinnes forgiven after death.

33. *Who is my mother.*) Neither is it here said, that he had no mother, as some vpon these wordes faully gather; nor ingratitude to our parents is taught vs by this answer: but we be hereby admonished to preferre the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, aboue our carnal parents or kinne. For so our Maister being occupied here about heauenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was also included, for she did his Fathers wil, *Aug. ep. 38.* Yea and aboue al others, because she had so much grace giuen her that she neuer sinned not so much as venially in al her life. *Aug. de nat. & grat. c. 36.*

Spiritual kinred and busines preferred before carnal and worldly.

The B. Virgin without sinne.

C H A P. IV.

The parables (in which he speaketh to the Iewes because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of foure shal perish, through the fault of the hearers. 21. And that his seruants must confesse their faith, 24. and vse their gifts (contrary to those stony and thorny heares.) And that his Church (notwithstanding the losing of those three parts of the seed) shalbe brought by his providence to the haruest, that is, to the end of the world: 30. growing ouer al in time, though in the beginning it be as the litle mustard-seed, 35. and though such tempests of persecution in the sea of this world doe rise against it.



AND againe he began to teach at the sea side; and a great multitude was gathered togeather vnto him so that he went vp into a boat, and sate in the sea, and al the multitude about the sea was vpon the land. 2. And he taught them in parables many things, and said to them in his doctrine: 3. Heare ye; Behold, the sower went forth to sow. 4. And whiles he soweth, some fel by the way side, and the fowles of the aire came, and did eate it. 5. And other some fel vpon rocky places where it had not much earth; and it shot vp immediatly, because it had not deepnes of earth: 6. and when the sunne was risen, it parched, and because it had not roote, it withered. 7. And some fel among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. 8. And some fel vpon good ground; and it yealded fruit that grew vp & increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

9. And he said: He that hath eares to heare, let him heare. 10. And when he was alone, the Twelue that were with him, asked him the parable. 11. And he said to them: To you it is giuen to know the mysterie of the Kingdom of God; but to them that are without, al things are done in parables: 12. that * seeing they may see, and not see; and hearing they may heare, and not vnderstand: " lest at any time they should be conuerted and their sinnes be forgiven them. 13. And he saith to them: Doe you not know this parable? And how shal you know al parables? 14. He that soweth, soweth the Word. 15. And they by the way side, are these: where the Word is sown, and when they shal haue heard, immediatly commeth Satan, and taketh away the Word that was sown in their harts. 16. And they likewise that are sown vpon the rocky places, are these: who when they heare the Word, immediatly with ioy receaue it; 17. And they haue not root in them selues, but are temporal: afterward when tribulation is risen and persecution for the Word, forthwith they are scandalized. 18. And other there be that are sown among thornes: these are they that heare the Word, 19. and the cares of the World and the deceitfulnes of riches, and concupiscences about other things entring in choke the Word, and it is made fruitles. 20. And these are they that were sown vpon the good ground, which heare the Word, and receaue it, and yeald fruit one thirtie, one sixtie, and

* Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand.

Bed. in 4. Marc.

Mat. 13,
1.
Luk. 8, 40.

Esa. 6, 9

one an hundred.

Luc. 8, 16. 21. And he said to them: * Cometh a candle to be put vnder a bushel, or vnder a bed? and not to be put vpon the candlestick? 22. For there is nothing hid, which shal not be made manifest: neither was any thing made secret, but that it shal come to light. 23. If any man haue eares to heare, let him heare.

Luc. 8, 18. 24. And he said to them: See what you heare. * In what measure you mete, it shal be measured to you againe, and more shal be giuen to you. 25. For he that hath, to him shal be giuen: and he that hath not, that also which he hath, shal be taken away from him.

Luc. 8, 19. 26. And he said: So is the Kingdom of God, as if a man cast seed into the earth, 27. and sleep, and rise vp night and day, and the seed spring, and grow vp whiles he knoweth not, 28. For the earth of it self bringeth forth fruit, first the blade, then the eare, after ward the ful corne in the eare, 29. And when the fruit hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

Mt. 13, 31. 30. * And he said: To what shal we liken the Kingdom of God? or to what parable shal we compare it? 31. As a mustard seed; which when it is sown in the earth, is lesse then al the seeds that are in the earth: 22. And when it is sown, it riseth vp, and becometh greater then al herbes, and maketh great boughes, so that the birdes of the aire may dwel vnder the shadow thereof.

Mt. 8, 23. 33. And with many such parables he spake to them the Word, according as they were able to heare: 34. and without parable he did not speake vnto them; but apart, he explicated al things to his Disciples.

Luc. 8, 22. 35. And he saith to them in that day, when euening was come: * Let vs passe ouer to the other side. 36. And dimissing the multitude, they take him so as he was in the boat: and there were other boats with him. 37. And there arose a great storme of wind, and the waues beatt into the boat, so that the boat was filled. 38. And he was in the hinder part of the boat sleeping vpon a pillow; and they raise him, and say to him: Maister, doth it not pertaine to thee that we perish? 39. And rising vp he threatned the wind, and said to the sea: Peace, be stil. And the wind ceased; and there was made a great calme. 40. And he said to them: Why are you feareful? neither yet haue you faith? And they feared with great feare: and they said one to an other, who is this (thinkest thou) that both wind and sea obey him?

ANNOTATIONS.

CHAP. IV.

11. *Left they should be conuerted.*) These speeches here and els where, we must not so vnderstand as though he spake in parables of purpose & to this end, that the hearers might not vnderstand, lest they should be conuerted; which were as much to say as that he would not haue them vnderstand, nor be conuerted: but we must learne the true sense of this

God is not author of sinne, but mans owne wil.

of this very place in S. Matthew and in the Actes, where our Sauour and S. Paul speake thus: *They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them.* Whereby it is euident, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but themselves would not heare, and vnderstand, and be conuerted: and so were the cause of their owne wilful & obstinate infidelity. And therefore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.

27. *And sleep*) The Church, and Christs doctrine, (sleep we, wake we) increaseth by the great prouidence of God, only the Preachers must sow, and plant, and water, and* God wil giue the increase, nourishing the seed in mens harts. And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.

The Church
visibly increa-
sing.

31. *Mustard seed.*] If the Church and Truth had more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold: the had it been great in the beginning, & smal afterward: where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree. *vide Chrys. 10. contra Gentiles in vita S. Babylæ Mart.*

Christian reli-
gion wonder-
fully spread-
ing.

31. *The birds*] Of al Sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible; but the successe therot farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and rest therein.

1. Cor.
3.

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vse them, if he would permit: 17. and yet they like not their Sauours presence. 21. A woman Gentil, that began her sicknes when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes doe die; but yet them also he wil reuiue, as here the Iewes daughter.



AND they came beyond the strait of the sea into the countrie of the Gerasens. 2. And as he went out of the boat, immediatly there met him out of the sepulchres a man in an vnclane Spirit, 3. that had his dwelling in the sepulchres, and neither with chaines" could any man now bind him: 4. For being often bound with fetters and chaines, he had burst the chaines, and broken the fetters, and no body could tame him. 5. And he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. 6. And seeing I E S V S a farre off, he ranne and adored him: 7. And crying with a great voice, said: What to me and thee I E S V S, the Sonne of God most high: I adiure thee by God that thou torment me not. 8. For he said vnto him: Goe out of the man thou vnclane Spirit. 9. And he asked him, what is thy name? And he saith to him: My name is Legion; because we are many. 10. And he besought him much, that he would not expel him out of the countrie. 11. And there was there about the mountaine a great heard of swine, feeding. 12. And the Spirits besought him, saying: Send vs" into the swine, that we may enter into them. 13. And I E S V S immediatly granted vnto them. And the vnclane Spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea. 14. And they that

1. Cor.
3.

It is not with
out mysterie
that the Diuels
desired, and
Christ suffred
them to enter
into the swine;
signifying that
filthy liuers be
meet dwelling
places for Di-
uels Aug. trafr.
9. in ep. 10.

fed

fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done: 15. And they come to IESVS, and they see him that was vexed of the Diuel, sitting, clothed, and wel in his wits. & they were afraid. 16. And they that had seen it, told thē, in what māner he had been dealt withal that had the Diuel; & of the swine. 17. And they began to desire him, that he would depart from their coasts. 18. And when he went vp into the boat, he that had been vexed of the Diuel, began to beseech him that he might be with him: 19. And he admitted him not, but saith to him: Goe into thy house to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee. 20. And he went his way, and began to publish in Decapolis how great things IESVS had done to him: and al marueled.

21. * And when IESVS had passed in boat againe ouer the strait, a great multitude assembled togeather vnto him, and he was about the sea. 22. And there commeth one of the Arch-synagogues, named Iairus: *Archsynagogue, cheefe gouer-
ner of a Syna-
gogue.* and seeing him, he falleth downe at his feet. 23. And besought him much, saying: That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and liue. 24. And he went with him, and a great multitude folowed him, and they thronged him.

25. And a woman which was in an issue of blood twelue yeares, 26. and had suffered many things of many Physicions, and had bestowed al that she had, neither was any thing the better, but was rather worse: 27. when she had heard of IESVS, she came in the preasse behind him, and touched his garment. 28. For she said: That "if I shal touch but his garment, I shal be safe. 29. And forthwith the fountaine of her blood was dried; and she felt in her body that she was healed of the maladie. 30. And immediatly Iesvs knowing in him self " the vertue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31. And his Disciples said to him: Thou seest the multitude thronging thee, & sayest thou, who hath touched me? 32. And he looked about to see her that had done this. 33. But the woman fearing and trembling, knowing what was done in her, came and fel downe before him, and told him al the truth. 34. And he said to her: Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

35. As he was yet speaking, they come 'to' the Archsynagogue, saying: That thy daughter is dead: why doest thou trouble the Maister any further? 36. But IESVS hauing heard the word that was spoken, saith to the Archsynagogue: Feare not; " only belecue. 37. And he admitted not any man to follow him, but Peter & Iames and Iohn the brother of Iames. 38. And they come to the Archsynagogues house, and he seeth a tumult, and folke weeping and wailing much. 39. And going in, he saith: To Christ to them: Why make you this adoe and weep? the wench is not dead, that can more easily raise a dead man then we can do one but " sleepeth. 40. And they derided him. But he hauing put forth al, taketh the father and the mother of the wench, and them that were with him, and they goe in where the wench was lying. 41. And holding the wenchs hand, he saith to her: *Talitha cumi*, which is asleep, death is being interpreted, *wench* (I say to thee) arise. 42. And forthwith the wench rose vp, and walked, and she was twelue yeares old: and they were

were astonished with great astonishment. 43. And he commanded them earnestly that no body should know it: and he bad that some thing should be giuen her to eate.

ANNOTATIONS.

CHAP. V.

Profane and
natural men.

The touch of
Relikes

3. *Could bind him.*) We see here that mad men which haue extraordinary strength are many times possessed of the Diuel: as there is also a deafe and a dumme Diuel, and vncleane spirits, which worke these effects in men possessing their bodies. Al which things infidels & carnal men, folowing only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueth that the Diuel worketh such things.

28. *If I shal touch.*) So the good Catholike faith: If I might but touch one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Act. 5.* and *19.* See *S. Chrys. 10. 5. cont. Gent. in principio, in vit. Babyle* Yea *S. Basil* faith: He that toucheth the bone of a Martyr, receaueth in some degree holinesse of the grace or vertue that is therein.

*Basil. in
Ps. 115.*

30. *Vertue.*) Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saints by their Relikes or garments doe miracles, the grace and force therof commeth from our Sauour, they being but the meanes or instruments of the same.

36. *Only beleene.*) It is our common speech, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Physitian to his patient, *Only haue a good harr:* when he must also keep a diet and take potions, things more requir'd. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, & thē he did it: otherwise it foloweth in the next Chapter: *He could not doe miracles there because of their incredulity.* Again, for this faith he gaue thē here & in al like places health of body, which they desired. And therefore he faith not: Thy faith hath iustified thee: but, hath made thee safe or whole. Again, this was the fathers faith, which could not iustifie the daughter. Whereby it is most euident, that this Scripture, and the like, are foolishly abused of the Heretikes to proue that only faith iustifieth.

Scripture sōd-
ly applied to
proue only
faith.

By three dead,
are signified
three kinds of
sinners.

41. *Wench arise.*) Christs miracles, besides they be wonders & wayes to shew his power, be also significatiue: as these which he corporally raised frō death, put vs in mind of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauour, of which three, this wench is one, within the house: an other, the widowes sonne in Naim, now carried out toward the graue; the third, Lazarus hauing been in the graue foure daies, and therefore stinking. Which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed.

*Aug. de
verb. Do
ser. 44.*

CHAP. VI.

In his owne countrey (signifying the reprobate Iewes) he is contemned and therefore worketh litle in respect. 7. His Apostles preach euery where and worke miracles, so that King Herod (who shamefully killed Iohn Baptist) and others are stricken with great admiration: 30. After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 5000 with five loaves. 46 And after he hath praied long in the mountaine he walketh vpon the sea. 53. And with the very touch of his garments hemme he healeth innumerable.

AND



AND going out from thence, he went into his countrie; and his Disciples folowed him. 2. And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by al these things? & what wisdom is this that is giuen to him, and such vertues as are wrought by his hands? 3. Is not this the Carpenter, the Sonne of MARIE, the brother of Iames, and Ioseph, and Iude, and Simon? why, are not also his sisters here with vs? And they were scandalized in him. 4. And IESVS said to them: That there is not a Prophet without honour, but in his owne countrie, and in his owne house, and in his owne kinned. 5. And he could not doe any miracle there, but only cured a few that were sick, imposing his hands. 6. And he marueled because of their incredulity, and he went about the townes in circuit teaching.

7. * And he called the Twelue; and began to send them two and two, and gaue them power ouer vncleane Spirits. 8. And he commanded them that they should take nothing for the way, but a rod only: not skrip, nor bread, nor money in their purse, 9. but shod with sandals, and that they should not put on two coats. 10. And he said to them: Whithersoener you shal enter into an house, there tarie til you depart thence. 11. And whosoener shal not receaue you, nor heare you; going forth from thence shake of the dust from your feet for a testimonie to them. 12. And going forth they preached that they should doe penance: 13. And they cast out many Diuels, and * anointed with oile many sick, and healed them.

• A preparatiue to the Sacrament of extreme vnction.

Iac. 5.

14. And * King Herod heard (for his name was made manifest) and he said: That Iohn the Baptist is risen againe from the dead, and therefore vertues worke in him. 15. And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets. 16. Which Herod hearing, said: Iohn whom I beheaded, he is risen againe from the dead.

17. For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of Philippe his brother, because he had married her. 28. For Iohn said to Herod: * It is not lawfull for thee to haue thy brothers wife, 19. And Herodias lay in waite for him: and was desirous to kil him, and could not. 20. For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 21. And when a conuenient day was fallen, Herod made the supper of his birth-day to the Princes, and the Tribunes, and the cheefe of Galilee. 22. And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sate with him at the table, the King said to the damsel: Aske of me what thou wilt, and I wil giue it thee. 23. And he sware to her: That whatsoeuer thou shalt aske I wil giue thee, though the halfe of my Kingdom. 24. Who when she was gone forth, said to her mother, what shal I aske? But she said: The head of Iohn the Baptist. 25. And when she was gone in by and by with hast to the King, she asketh saying: I wil that forthwith thou giue me in a platter the head of Iohn the Baptist.

The Gospell upon the decollation of S. Iohn Baptist. Aug. 29.

• He might & should by Moyses law haue married his brothers wife if he had been dead without issue: but this Philip was yet aliue, and had also this daughter that danced.

26. And the King was ſtroken ſad. Becauſe of his othe and for them that ſate togeather at table he would not diſpleaſe her : 27. but ſending the hangman, commanded that his head ſhould be brought in a platter. 28. And he beheaded him in the priſon, and brought his head in a platter: and gaue it to the damſel, and the damſel gaue it to her mother. 29. Which his Diſciples hearing came, and tooke his body; and they put it in a monument. ¶

30. And * the Apoſtles gathering togeather vnto I E S V S, made relation to him of al things that they had done and taught. 31. And he ſaid to them : Come apart into the deſert place, and reſt a litle. For there were that came and went, many : and they had not ſo much as ſpace to eate. 32. And * going vp into the boat, they went into a deſert place apart. 33. And they ſaw them going away, and many knew : and they ranne flocking thither on foot from al cities, and preuented them.

34. And going forth, I E S V S ſaw a great multitude; and he had compaſſion on them, becauſe they were as ſheep not hauing a ſhepherd, and he began to teach them many things. 35. And * when the day was now farre ſpent, his Diſciples came to him, ſaying : This is a deſert place, and the houre is now paſt : 36. diſmiſſe them, that going out into the next villages and townes, they may buy them ſelues meats to eate. 37. And he anſwering ſaid: Giue ye them to eate. And they ſaid to him: Let vs goe and buy bread for two hundred pence, and we wil giue them to eate. 38. And he ſaith to them: How many loaues haue you? goe and ſee. And when they knew, they ſay: Fiue, and two fiſhes. 39. And he commanded them that they ſhould make al ſit downe, by companies vpon the greene graſſe. 40. And they ſate downe in rankes by hundreds and fifties. 41. And when he had taken the fiue loaues, and the two fiſhes: looking vp vnto Heauen, he bleſſed, and brake the loaues, and gaue to his Diſciples to ſet before them: and the two fiſhes he deuided to al. 42. And al did eate, and had their fill. 43. And they tooke vp the leauings, twelue ful baskets of fragments, and of the fiſhes. 44. And they that did eate, were fiue thouſand men. 45. And immediatly he compelled his Diſciples to goe vp into the boat, that they might goe before him beyond the ¶ ſtrait to Bethſaida; whiles himſelf did diſmiſſe the People.

¶ The narrow ſea, or water.

The Ghoſpel on Saturday after Aſhwe-neſday.

46. And * when he had diſmiſſed them, he went into the mountaine to pray. 47. And when it was late, the boat was in the middes of the ſea, and himſelf alone on the land. 48. And ſeeing them labouring in rowing (for the wind was againſt them) and about the fourth watch of the night he commeth to them walking vpon the ſea, and he would haue paſſed by them. 49. But they ſeeing him walking vpon the ſea, thought it was a gholt, and cried out. 50. ¶ For al ſaw him, and were troubled. And immediatly he talked with them, and ſaid to them: Haue confidence, it is I, feare ye not. 51. And he went vp to them into the ſhip, and the wind ceaſed: and they were farre more aſtoniſhed within them ſelues: 52. for they vnderſtood not concerning the loaues; for their hart was blinded.

Lu. 9.
10.

Mt. 14.
13.

Mt. 14.
15.
Luc. 9.
12.
Io. 6, 5.

Mt. 14.
23.
Io 6, 16.

Ms. 14,
34.

53. And * when they had passed ouer, they came into the land of Gennezareth, and set to the shore. 54. And when they were gone out of the boat, incontinent they knew him: 55. and running through that whole countrie they began to carie about in couches those that were ill at ease, where they heard he was. 56. And whithersoever he entred into townes or into villages or cities, they laid the sicke in the streets, and besought him that they might touch but the hemme of his garment: and as many as touched him, were made whole. ¶

ANNOTATIONS.

CHAP. VI.

Chrys.
ho. 49 in
Mt.
Luc. 4,
25.

3. *The Carpenter.*] As his countrie folkes seeing him not only to be a poore man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and Diuine Generation, did take offence or scandal of him: so doe the Heretikes take like offence at his Person in the B. Sacrament, saying, Why, this is not God; for it is bread made of corne by such a baker, of the same mould that such a lofe is; not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs words.

3. *They were scandalized.*] This scandal rose partly of enuy of his equals by birth, who reputing the selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith: *A Prophet is not without honour but in his owne countrie*; signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (Io. 1.) and that the Gentils would more esteeme of him.

Mr. 5,
36.
Mt. 10,

5. *He could not.*) It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receaue them. And therefore he would not of congruity worke there, where their incredulity was so great that it would not haue profited them. And for this cause he saith * els where to them, that will see and enioy his miracles, *Only beleue.*

8. *Not two coats.*) He forbiddeth superfluities, and too careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthew, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitteth a walking rod or staffe to leane and stay vpon: there he forbiddeth shooes to couer al the foote, such as we weare: here he permitteth sandals, that is such as had soles only, which the poore commonly ware in Iewry, & now some religious men. See S. Augustins opinion li. 2. c. 30 *de consensu Euang.* 10. 4.

13. *With oile.*) In the words of the commission oile is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues by vertue of the general commission.

23. *With oile.*) By this it is cleere that not only the Apostles or other many haue power to worke miracles, by their only word and inuocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHAP. VII.

The Masters of Hierusalem comming so farre to carpe him 6. he chargeth with traditions, partly fruolous, 9. partly also contrarie to Gods commandements. 14. And to the People he yealdeth the reason of that which they carped, 17. and agayne to his Disciples, shewing the ground of the Iewish washing (to wit, that meats otherwise defile

defile the soule) to be false. 24. But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therefore he bestoweth the crumme that she asked, 31. returning (because the time of the Gentils was not yet come) to the Iewes with the lose: 32. where he sheweth his compassion towards mankind so deafe & dumme, 36. and of the People is highly magnified.



AND there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. 2. And when they had seen certaine of his Disciples eate bread with" comon hâds, that is, not washed, they blamed them. 3. For the Pharisees, and al the Iewes, vnles they often wash their hands, eate not, holding the tradition of the Ancients: 4. And from the market, vnles they be washed, they eate not: and many other things there be that were deliuered vnto them to obserue, the washings of cups and cruses, and of brasen vessels & beds. 5. And the Pharisees and Scribes asked him: Why doe not thy Disciples walke according to the tradition of the Ancients, but they eate bread with common hands? 6. But he answering, said to them: Wel did Esay Prophecie of your Hypocrites, as it is written: *This People honoureth me " with their lips, but their hart is farre from me.* 7. And in vaine doe they worship me, teaching doctrines" precepts of men. 8. For leauing the comandement of God, you hold the traditions of men, the washings of cruses and cups: & many other things you doe like to these. 9. And he said to them, wel doe you frustrate the precept of God, that you may obserue your owne tradition. 10. For Moyses said: *Honour thy father and thy mother;* and, *He that shal curse father or mother, dying let him dye.* 11. But you say: If a man say to father or mother, *Corban* (which is a" guift) whatsoener proceedeth from me, shal profit thee: 12. And further you suffer him not to doe ought for his father or mother, 13. defeating the Word of God for your owne tradition which you haue giuen forth. And many other things of this sort you doe.

14. And calling againe the multitude vnto him, he said to thê: Heare me al you, and vnderstand. 15. " Nothing is without a man entring into him, that can defile him. But the things that proceed from a man those are they that make a man" common. 16. If any man haue eares to heare, let him heare. 17. And when he was entred into the house from the multitude, his Disciples asked him the parable. 18. And he saith to them: So are you also vnskilful? Vnderstand you not that euery thing from without, entring into a man, can not make him common: 19. because it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? 20. But he said that the things which come forth from a man, they make a man common. 21. For from within out of the hart of men proceed euil cogitations, aduouteries, fornications, murders, 22. thefts, auarices, wickednesse, guile, impudicities, an euil eye, blasphemie, pride, foolishnes. 23. Al these euils proceed from within, and make a man common.

24. And* rising from thence he went into the coasts of Tyre and Sidon: and entring into a house, he would that no man should know, and he could not be hid. 25. For a woman immediatly as she heard of him, whose

" They that say wel, or teach & preach wel, or haue Christ & his word in their mouth, & liue naughtily, be touched in this place,

" See the first annotatiō vpo this chapter.

Ms. 19,
1.

Es. 4. 29,
13.

Exo. 20,
12.
Leu. 10,
9.

Ms. 19,
21.

whose daughter had an vncleane Spirit, entred in, and fel downe at his feet. 26. For the woman was a Gentile, a Syrophanician borne. And she besought him that he would cast forth the Diuel out of her daughter. 27. Who said to her: Suffer first the children to be filled. For it is not good to take the childrens bread, and cast it to the dogs. 28 But she answered, and said to him: Yea Lord; for the whelpes also eate vnder the table of the crummes of the children. 29. And he said to her: For this saying goe thy way, the Diuel is gone out of thy daughter. 30. And when she was departed into her house, she found the maid lying vpon the bed, and the Diuel gone out.

of Tyre
and Si-
don, he
came

31. And againe going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the middes of the coasts of Decapolis. 32. And they bring to him one deafe and dumme; and they besought him that he would impose his hand vpon him. 33. And taking him from the multitude apart, he put his fingers into his eares, and spitting, touched his tongue; 34. And looking vp vnto Heauen, he groned, and said to him: *Ephpheta*, which is, *Be thou opened*. 35. And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right. 36. And he commanded them not tel any body. But how much he commanded them, so much the more a great deale did they publish it. 37. And so much the more did they wonder, saying: He hath done al things wel; he hath made both the deafe to heare, and the dumme to speake. **K**

The Ghospel
vpon the 11
Snday after
Pentecost.

ANNO T A T I O N S.

C H A P. VII.

3 Common.) Common and vncleane is al one. For the Iewes were commanded by the Law to eate certaine kinds of meats only, and not al indifferently: and because these were separated from other meats, and as it were sanctified to their vse, they called the other common and profane: and because the Law calleth those cleane and these vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Act. 10.*

7. *Precepts of men.*) Mens ordinances which be repugnant to Gods commandements, be here condemned as al obseruations not edifying nor profitable to the fulfilling of Gods commandements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoeuer they bragge of Scriptures, al their manner of administration and ministerie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apostles & Ancients, and al the precepts of holy Church we are comāded to keep, as things not prescribed by man but by the Holy Ghost *Act. 15. 18. 41. 2. The 1. 2. 11.*

Commande-
ments of men.

Traditions.

Dutie to pa-
rents.

11 *Guist.*) To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or the Altar, that is impious and vnnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

15. *Nothing entring into a man.*) As these wordes of our Sauour doe not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entring into a man, defileth a man. For neither they then, nor we now abstaine, for that any meates are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

Christ's spittle
worketh mira-
cles.

Exorcismes &
other cerem-
nies in Baptis-
me.

33. *Spitting.*) Not only by Christ's word and wil, but also by ceremonie and by appli-
cation of external creatures which be holy, miracles are wrought; as by Christ's spittle,
which was not part of his Person, being a superfluity of his body, but yet most holy.

Theophyl. in 7. Marci.

34. *Ephphetha.* (The Church doth most godly imitate and vse these very wordes and
ceremonies of our Sauour in the Exorcismes before Baptisme, to the healing of their
soules that are to be baptizd, as Christ here healed the bodily infirmities, and the
disease of the soule together. *Ambros. li. de Sacramen. c. 1.*

CHAP. VIII.

Of compassion he feedeth the People, 4000. with seauen loaves. 10. After al which mi-
racles as though they were yet vn sufficient to prone him to be Christ, the obstinate
Pharisees doe require some miracle from Heauen. 13. Wherevpon forsaking them, he
warneth his Disciples to beware of the leauen of their doctrine, neither to feare want
of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter
confesseth him (though men at this while had not learned so farre) to be Christ. 31.
And by and by he reuealeth to them his Passion, 32. rebuking also Peter for dissua-
ding it, 34. and shewing that it is a thing wherein al that wil be saued (namely
in time of persecution) must follow him.

The Gospel
vpon the 6.
Sunday after
Pentecost.
Great seruour
and deuotion
in the good
People, & ex-
ceeding force
in our Maisters
preaching, that
made them
abide fasting
so long to
heare his di-
uine sermons.



N those daies againe when there was a great multi-
tude, and had not what to eate: calling his Disciples
together, he saith to them: 2. I haue compassion vpon
the multitude, because loe^e three daies they now en-
dure with me, neither haue what to eate. 3. And if I
dimisse them fasting into their home, they wil faint in
the way; for some of them came farre off. 4. And his Disciples answered him: Whence may a man fil them here with bread in the wilderness?
5. And he asked them: How many loaves haue ye? Who said: Seauen.
6. And he commanded the multitude to sit downe vpon the ground. And
taking the seauen loaves, giuing thanks he brake, and gaue to his
Disciples for to set before them, and they did set them before the mul-
titude. 7. And they had a few litle fishes; and he blessed them, and com-
manded them to be set before them. 8. And they did eate and were fil-
led, and they tooke vp that which was left of the fragments, seauen
maundes. 9. And they that had eaten were about foure thousand: and he
dimissed them. †

10. And * immediatly going vp into the boat with his Disciples, he
came into the quarters of Dalmanutha. 11. And the Pharisees went forth,
and began to question with him, asking of him a signe from Heauen,
tempting him. 12. And groning in Spirit, he saith: Why doth this Genera-
tion aske a signe? 13. Amen I say to you, If a signe shal be giuen to this
Generation. 13. And leauing them, he went vp againe into the boat, and
passed beyond the strait.

14. And they forgot to take bread: and they had but one loaf with
them in the boat. 15. And he commanded them, saying: Looke wel
and beware of the leauen of the Pharisees, and the leauen of Herod
16. And

Ms. 15,
32.

Ms. 15,
39, 16,
1.

16. And they reasoned among them selues saying : Because we haue not bread. 17. Which IESVS knowing, saith to them : Why doe you reason, because you haue not bread ? doe you not yet know nor vnderstand ? yet haue ye your hart blinded ? 18. hauing eyes see you not ? and hauing eares heare you not ? Neither doe you remember ? 19. When * I brake fise loaves among fise thousand ; and how many baskets ful of fragments tooke you vp ? They say to him, Twelue. 20. * When also seauen loaves among foure thousand, how many maundes of fragments tooke you vp ? And they say to him, Seauen. 21. And he said to them : How doe you not yet vnderstand ?

22. And they come to Bethsaïda ; and they bring to him one blind, and desired him that he would touch him. 23. And taking the hand of the blind, he led him forth out of the towne ; and spitting into his eyes, imposing his hands, he asked him if he saw any thing. 24. And looking vp, he said : I see men as it were trees, walking. 25. After that againe he imposed his hands vpon his eyes, and he began to see, and was restored, so that he saw al things clerely. 26. And he sent him into his house, saying : Goe into thy house, and if thou enter into the towne, tel no body.

Our Sauour vsed to worke much by touching, & by imposition of his hands: that we may learne not to cōtemne the corporal and external application of holy things, nor to chalēge by the spirit & faith only, as Heretikes doe.

27. And * IESVS went forth and his Disciples into the townes of Cæsarea-Philippi ; and in the way he asked his Disciples, saying to them : Whom doe men say that I am ? 28. Who answered him, saying : Iohn the Baptist, some Elias, & other some as it were one of the Prophets. 29. Then he saith to them : But whom doe you say that I am ? Peter answering said to him : Thou art Christ. 30. And he threatned them that they should not tel any man of him.

31. And he began to teach them, that the Sonne of man must suffer many things, and be reiectēd of the Ancients and of the high Priests & the Scribes, and be killed : and after three daies rise againe. 32. And he spake the Word openly. And Peter taking him, began to rebuke him. 33. Who turning, and seeing his Disciples, threatned Peter, saying : Goe behind me Satan, because thou sauourest not the things that are of God, but that are of mē. 34. And calling the multitude together with his Disciples, he said to them : If any man wil folow me, let him deny himself, and take vp his crosse, and folow me. 35. For he that wil saue his life, shal lose it ; and he that shal lose his life for me and the Ghospel, shal saue it. 36. For what shal it profit a man, if he gaine the whole world, & suffer damage of his soule ? 37. Or what permutation shal a man giue for his soule ? 38. For he that shal be ashamed of me, and of my wordes in this aduouterous and sinful Generation, the Sonne of man also wil be ashamed of him, when he shal come in the glorie of his Father with the holy Angels.

ANNOTATIONS.

CHAP. VIII.

6. *Came to his Disciples.* He serueth the People not immediatly him self, but by the Apostles ministerie to teach vs that we must receiue Christes Sacraments and doctrine,

G ii not at

Mr. 6,
38.

Sup. v. 5

Ms. 16,
13.
Ln. 9,
18.

εὐλογίας
κῶτα.

Blessing of
creatures wor-
keth an effect
in them.

What is to
suffer for the
Ghospel.

Doing against
our owne con-
science.

not at our owne hand, but of his Priests and our Pastours.

7. *Blessed them.*) So is it in some ancient Greek copies, agreeable to our Latin, and in S. Luke expressly in the common Greek text, that he blessed the five loaves and the two fishes: which must be alwayes marked against the Heretikes, which denie this blessing to pertaine to the creatures, but feine it alwayes to be referred to God for thanks giuing. For if it were so, he would haue said grace but once for that whole refection: but he did feuerally blesse both the bread first, & afterward the fishes also, multiplying them by his said blessing (as * he did mankind and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures them selues.

35. *For we and the Ghospel.*) By the Ghospel is signified, not only the foure Euangelists, but al Scriptures, and whatsoever Christ said that is not in Scripture; for he saith in this very place: *He that shal be ashamed of my wordes, the Sonne of man wil be ashamed of him, &c.* Neither his owne wordes only, but whatsoever the Apostles taught in word or writing; for our Sauour saith: *He that despiseth you, despiseth me.* For defense of any of these, and of euery Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Ghospel.

26. *Gain the whole world.*) Let such note this, that for feare or flattery of the world condescend to obey the vniust lawes of men touching religion, against their owne consciences, and be content for the rest of a few daies of this life, and for sauing their temporal goods, to lose their soule and the ioyes of heauen.

Luc. 9.
16.

Cent.
21. 28.

Luc. 9.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glorie, wherevnto suffering doth bring, 9. and then againe doth iaculate his Passion 14. A Diuel also he casteth out, which his Disciples (vpon whom therefore the peruerse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he reuealeth more about his Passion. 33. And (because in the way to Capharnaum they contended for the Primacie) he teacheth them that humility is the way to Primacie before God: 38. bidding them also, not to prohibit such as be not against them: nor to giue scandal to any one of the faithful: and on the other side, the faithful to auoid them by whom they may be scandalized and fall, be they neuer so neere vnto them.

See the Annotations vpon the 17. of S. Matthew.

The law and the Prophets ioyne with Christ and his Ghospel: the one signified by Moyse, the other by Elias. By whose apparitions here we also learne that sometime there may be personal encounter betwixt the liuing & the dead, though not ordinarily.



AND he said to them: Amen I say to you, that there be some of them that stand here, which shal not tast of death, vntil they see the Kingdom of God comming in power. 2. And after six daies Iesus taketh Peter and Iames and Iohn, and bringeth them alone into a high mountaine apart, and was transfigured before them. 3. And his garments were made glistering and white exceedingly as snow, the like wherof a fuller can not make white vpon the earth. 4. And there appeared to them Elias with Moyse; and they were talking with Iesus. 5. And Peter answering, said to Iesus: Rabbi, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyse, and one for Elias. 6. For he knew not what he said; for they were frighted with feare: 7. And there was a cloud ouershadowing them, and a voice came out of the cloud, saying: This is my Sonne most deare: heare ye him. 8. And immediatly looking about, they saw no man any more but Iesus only with them. 9. And as they descended from the mountaine, he commanded them that they should not tel any man what things

Mat. 16.
27. 17. 1.
Luc. 29. 7.

things they had seene, but when the Sonne of man shal be risen againe from the dead. 10. And they kept in the word with them selues; questioning together what that should be, *when he shal be risen from the dead.*

11. And they asked him, saying: What say the Pharisees then and the Scribes, that * Elias must come first? 12. Who answering said to them: Elias when he commeth first, shal restore al things: and how it is written of the Sonne of man, that he shal suffer many things and be contemned. 13. But I say to you that Elias also is come (and they haue done to him whatsoeuer they would) as it is written of him.

The Ghospel
vpon wenesday
in the Imber
weeke of Sep-
tember.

14. And * comming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. 15. And forthwith al the People seeing I E S V S, was astonished, and much afraid: and running to him, saluted him. 16. And he asked them, what doe you question of among you? 17. And one of the multitude answering, said: Maister, I haue brought my sone to thee, hauing a dumme Spirit, 18. Who, where-soeuer he taketh him, dasheth him, and he someth, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not. 19. Who answering them, said: O incredulous Generation, how long shal I be with you? how long shal I suffer you? bring him vnto me. 20. And they brought him. And when he had seen him, immediatly the Spirit troubled him; and being throwen vpon the ground, he tumbled soming. 21. And he asked his father: How long time is it since this hath chanced vnto him? But he said: From his infancie: 22. And oftentimes hath he cast him into fire and into waters, to destroy him. But if thou canst any thing, help vs, hauing compassion on vs. 23. And Iesus said to him: If thou canst beleue, al things are possible to him that beleeueth. 24. And incontinent the father of the boy crying out, with teares said: I doe beleue Lord; help my incredulity. 25. And when I E S V S saw the People running together, he threatned the vncleane Spirit, saying to him: Deafe and dumme Spirit, I command thee, goe out of him, and enter not any more into him. 26. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, that he is dead. 27. But Iesus holding his hand, lifted him vp; and he rose. 28. And when he was entred into the house, his Disciples secretly asked him, why could not we cast him out? 29. And he said to them: This kind can goe out by nothing but by prayer and fasting. †

Note the
great force of
prayer, and
fasting.

30. And * departing thence they passed by Galilee, neither would he that any man should know. 31. And he taught his Disciples, and said to them: That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal rise againe. 32. But they knew not the word: and they were afraid to aske him.

33. And * they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way? 34. But they held their peace, for in the way they had disputed among them selues, which of them should be the greater. 35. And sitting downe, he called the Twelve, and saith to them: If any man wil be first, he shal be last of al, and the minister of al. 36. And taking a child, he set him in the middes of them. Whom when he had embraced, he said to them: 37. Who-soeuer

foeuer shal receaue one of such children in my name, receaueth me. And whosoever shal receaue me, receaueth not me, but him that sent me.

38. * Iohn answered him, saying: Maister we saw one casting out Diuels in thy name, who foloweth not vs, and we prohibited him. Luc. 9.
49.

∴ Reward for almes-deeds, whereby it is euident they be meritorious.

∴ To giue scandal by our life to the weake in faith, is a great sinne, specially in Prests Preachers, & Princes.

39. But IESVS said: Doe not prohibit him. For there is no man that doth a miracle in my name, and can soone speake il of me. 40. For he that is not against you, is for you. 41. For whosoever shal giue you to drinke a cup of water in my name, because you are Christs; amen I say to you, he shal not lose his reward. 42. And whosoever shal scandalize one of these litle ones beleeuing in me; it is good for him rather if a millstone were put about his necke, and he were cast into the sea. 43. And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, maimed, then hauing two hands to goe into Hel, into the fire vnquenchable, 44. where their worme dieth not, and the fire quencheth not. 45. And if thy foot scandalize thee, chop it off. It is good for thee to enter into life euerlasting, lame, rather then hauing two feet, to be cast into the Hel of vnquenchable fire, 46. where their worme dieth not, and the fire quencheth not. 47. And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be cast into the Hel of fire, 48. where their worme dieth not, and the fire quencheth not. 49. For euery one shal be salted with fire: and * euery victime shal be salted with salt. 50. Salt is good. But if the salt shal be vnseasoned; wherwith wil you season it? Haue salt in you, and haue peace among you.

Luc. 22.
13.

AN NOTATIONS.

CHAP. IX.

Elias.
Moyfes.

4. *Elias with Moyfes.*] Moyfes representeth the Persons of al Saints that shal be departed this life when Christ commeth in his Maiestie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found aliue when he commeth in glorie. Who both shal then begin to reigne which Christ in glorie. *Beda in 9. Marc.*

Elias and Iohn
Baptist Eremites.

13. *Elias also is come.*) Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremit, and shal be the Precursour of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremit, and his Precursour. *Theod. in Casen. Thoma super hunc locum.* See S. Hierom in the life of Paul the Eremit, that both Elias and Iohn Baptist were counted principal professors of that life.

The name of
IESVS worketh miracles.

38. *In thy name.*) Miracles are wrought sometime by the name of IESVS, whatsoever the men be, when it is for the prooffe of a truth or for the glorie of God. In so much that Iulian the Apostata himselfe did driue away Diuels with the signe of the Crosse: as S. Gregoris Nazianzene writeth *Orat. 1. in Iulian. Theodoret. l. 3. c. 3. hist.* And so also Heretikes may doe miracles among the Heathen, to proue any article of the Christian faith; but they neuer did nor euer shal worke any miracle to proue any of their erroneous opinions; as, to proue that Christ is not really in the B. Sacrament.

C H A P. X.

He answereth the tempting Pharisees (and againe his Disciples afterward) that the case of a man with his wife shal be (as in the first institution) vterly indissoluble. 13. He blesseth children. 17. He sheweth what is to be done to get life euerlasting: 21. what also for a rich man to be perfect; 28. as also what passing reward they shal haue that doe so in time of persecution. 32. He reuealeth more to his Disciples, touching his Passion. 35. bidding the two ambitious suiters to thinke rather of suffering with him: 41. and teaching vs in the rest of his Disciples, not to be greued at our Ecclesiastical Superiours, considering they are (as he was himself) to toile for our saluation. 46. Then going out of Iericho, he giueth sight to a blind man.

The third part of this Gospel Christes coming into Iewrie toward his



AND rising vp thence, he commeth into the coasts of Iewrie beyond Iordan: and the multitudes assemble againe vnto him. And as he was accustomed, againe he taught them. 2. And the Pharisees comming neere, asked him: Is it lawful for a man to dimisse his wife? 3. tempting him. 4. But he answering, said to them: What did Moyses command you? 5. Who said: * Moyses permitted to write a bil of diuorce, and to dimisse her. 6. To whom IESVS answering, said: For the hardnes of your hart he wrote you this precept. 7. But from the beginning of the creation * God made the male & femal. 8. For this cause, * man shal leaue his father & mother; and shal cleaue to his wife. 9. And they two shal be in one flesh. Therefore now they are not two, but one flesh. 10. That therfore which God hath ioyned together, let no man separate.

The obligation betwixt man and wife is so great, that during life it can not be broken.

10. And * in the house againe his Disciples asked him of the same thing. 11. And he saith to them: Whosoever dimisseth his wife and * marieth another, committeth aduoutrie vpon her. 12. And if the wife dimisse her husband, and mary another, she committeth aduoutrie.

13. And * they offered to him yong children, that he might touch them. And the Disciples threatned those that offered them. 14. Whom when IESVS saw, he took it il, and said to them: Suffer the litle children to come vnto me, and prohibit them not. For the Kingdom of God is for such. 15. Amen I say to you, whosoever receaueth not the Kingdom of God as a litle child, shal not enter into it. 16. And embracing them, and * imposing hands vpon them, he blessed them. 17. And when he was gone forth in the way, a certaine man running forth & kneeling before

Our Sauiour gaue the children his blessing, imposing his hands vpon them.

him asked him, * Good Maister, what shal I doe that I may receaue life euerlasting? 18. And IESVS said to him, why callest thou me good? * None is good but one, God. 19. Thou knowest the * commandments, * Commit not aduoutrie, Kill not, Steale not, Beare not false witnesse doe not fraud, Honour thy father and mother. 20. But he answering, said to him: Maister al these things I haue obserued from my youth. 21. And IESVS beholding him, loued him, and said to him: One thing is wanting vnto thee: * goe, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in Heauan; and come, folow me. 22. Who being stricken sad at the word, went away sorowful for he had many possessions. 23. And IESVS looking about, saith to his Disciples: How hardly shal they that haue

Note that the keeping of Gods commandments procureth life euerlasting.

This is counsell of perfection (not a precept) which the Religious professing and keeping voluntarie pouertie, doe folow.

money, enter into the Kingdom of God! 24. And the Disciples were astonished at his wordes. But IESVS againe answering, saith to the: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! 25. It is easier for a camel to passe through a needels eye, then for " a rich man to enter into the Kingdom of God. 26. Who marueled more, saying to themselues: And who can be saued? 27. And IESVS beholding them saith: With men it is impossible; but not with God. For al things are possible with God. 28. And Peter began to say vnto him: Behold, we haue left al things, and haue folowed thee. 29. IESVS answering, said: " Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Ghospel, 30. that shal not receaue " an hundred times so much now in this time; houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come life euerlasting. 31. But * many that are first, shal be last; and the last, first.

" Exceeding
happie be they
that can forsa-
ke their tem-
poral things
for religion.

32. And they were in the way going vp to Hierusalem: and IESVS went before them, and they were astonished; and folowing were afraid. And * taking againe the Twelue, he began to tel them the things that should befall him, 33. That, behold we goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priests, and to the Scribes and Ancients, and they shal condemne him to death, and shal deliuer him to the Gentils. 34. and they shal mock him, and spit on him, and scourge him, and kil him, and the third day he shal rise againe.

35. And * there came to him Iames and Iohn the sonnes of Zebedee, saying: Maister, we wil that what things soeuer we shal aske, thou doe it to vs. 36. But he said to them: What wil you that I doe to you? 37. And they said: Grant to vs, that we may sit, one on thy right hād & the other on thy left hand, in thy glorie. 38. And IESVS said to them: You wot not what you aske. Can you drinke the cup that I drinke; or be baptized with the Baptisme wherwith I am baptized? 39. But they said to him, we can. And IESVS said to them: The cup indeed which I drinke, you shal drinke; and with the Baptisme wherwith I am baptized, shal you be baptized: 40. but to sit on my right hand or on my left, is not mine to giue vnto you, but to whō it is prepared. 41. And the ten hearing, began to be displeased at Iames and Iohn. 42. And IESVS calling them, saith to them: * You know that they which seeme to rule ouer the Gentils, ouer-rule them: and their Princes haue power ouer them. 43. But it is not so in you. But whosoever wil be greater, shal be your minister; 44. and whosoever wil be first among you, shal be the seruant of al. 45. For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

46. And * they come to Iericho: and when he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bartimæus the blind man, sate by the way side begging. 47. Who when he had heard, that it is IESVS of Nazareth, he began to crie, and to say: IESVS, sonne of Dauid, haue mercie vpon me. 48. And many threatned him, to hold his peace. But he cried much more, Sonne of Dauid, haue mercie vpon me. 49. And IESVS standing stil commanded him to be called. And they

Mat. 19

30.

Luc. 13

30.

Mt. 20

17.

Luc. 18

31.

Mt. 20

20.

Mt. 20

25.

Lu. 12

25.

Mt. 20

29.

Lu. 13

35.

they cal the blind mā, saying to him: Be of better cōfort, arise, he calleth thee. 50. Who casting of his garment leapt vp, and came to him. 51. And IESVS answering, said to him: What wilt thou that I doe vnto thee? And the blind man said to him: Rabbōni, that I may see. 52. And IESVS said to him: Goe thy wayes, thy faith hath made thee safe. And forthwith he saw, and folowed him in the way.

ANNOTATIONS.

CHAP. X.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid Toleration & greater inconueniences. No man may doe euil for any cause, but he may permit other permission of mens euils for diuerse causes: as God himself doeth, who can doe no euil. So doth the euil.

Aug ep. Prince and Common-wealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith & good life, sheneither approueth, nor dissembleth with silence, nor commit eth

Luc. 16, 18. 11. *And marish another.*) That which S. Matthew vttered more obscurely, and is mi-Mariage after slaken of some, as though he meant that for fornication a man might put away his wife, diuorce vn- and many another, is here by this Euangelist (as also by S. Luke) put out of doubt, ge- lawful. nerally auouching, that whofoeuer putteth away his wife and marieth another commit- teth aduoutrie. *Aug li. 1. de adul. coniug. c. 11. & sequentibus.*

18. *None is good*) None is entirely, substantially, and of himself good, but God: though by participation of Gods goodness, men are truly also called good.

25. *A rich man*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which liue in Schisme or Heresie to save their goods.

Mat. 19. 10. *An hundred times so much.*) Sometime God doth so blasse men also in worldly be- Their reward nefits that haue forsaken al for him, as S. Greg. S. August. and S. Paulinus doe note: but in this life that the principal meaning is, * that he wil giue to such men in this life abundance of grace forsake ought- and spiritual comfort and contentation and ioy of conscience (as they feele which haue for Gods sake. experience) the which spiritual gifts exceed the temporal commodities more then an hundred fold. In so much that he that hath fully forsaken but smal things for religion, would not forsake religion to haue al the world.

CHAP. XI.

Being now come to the place of his Passion, he entreth with triumph as their Christ. 12. The fourth He curseth that fruitlesse le. sie tree. 15. He sheweth his zeale for the house of God: part of this for which the Rulers seek his destruction. 24. He exhorteth his Disciples to stedfastnes Ghospel. The of faith, and to forgine their enemies. 27. He auoucheth his power by the witness Holy weeke of Iohn who was a man sent of God. his Passion in Hierusalem.

Mat. 11, 1. 12. 19, 20. 25. AND when they came nigh vnto Hierusalem and Betha- PALME nia to Monnt-oliuet, se sendeth two of his Disciples, 2. and Sunday. saith to them: Goe into the towne that is against you, and immediatly entring in thither, you shal find a colt tied, vpon which no man yet hath sitten: loose him, and bring him. 3. And if any man shal say to you, what doe you? say that he is needful for our Lord: and incontinent he wil send.

∴ Al these
voluntary du-
ties were grate-
ful to our
Saviour: and fo
be the like
done to him in
the B. Sacra-
ment.
MVNDAY.

send him hither. 4. And going their waies, they found the colt tied befo-
re the gate without in the meeting of two waies: and they loose him.
5. And certaine of them that stood there, said to them: What doe you
loosing the colt? 6. Who said to them as I E S V S had commanded them;
and they did let him goe with them. 7. And they brought the colt to
I E S V S; and they lay their garments vpon him, and he sate vpon him.
8. And ∴ many spred their garments in the way: and others did cut
boughes from the trees, and strowed them in the way. 9. And they that
went before and they that folowed, cried saying: *Hosanna, blessed is he that*
commeth in the name of our Lord. 10. *Blessed is the Kingdom of our father Dauid that*
commeth, Hosanna in the highest. 11. And he entred Hierusalem into the tem-
ple; and hauing vewed al things round about, when now the euening
houre was come, he went forth into Bethania with the Twelue.

12. And the next day when they departed from Bethania, he was an
hungred. 13. And * when he had seen a farre off a figtree hauing leaues,
he came if happily he could find any thing on it. And when he was co-
me to it, he found nothing but leaues. For it was not the time for figges.
14. And answering he said to it: Now no man eate fruit of thee any
more for euer. And his Disciples heard it. 15. And they come to Hieru-
salem.

And * when he was entred into the temple, he began to cast out them
that sold and bought in the temple, and the tables of the bankers, and
the chaires of them that sold pigeons he ouerthrew. 16. And he suffred
not that any man should carie a vessel through the temple; 17. And he
taught, saying to them; Is it not written, *That my house shal be called the*
house of prayer to al Nations? But you haue made it a den of theeues. 18. Which
when the cheefe Priestes and the Scribes had heard, they sought how
they might destroy him. For they were afraid of him, because the whole
multitude was in admiration vpon his doctrine. 19. And when euening
was come, he went forth out of the citie.

TUESDAY.

b The Ghospel
for S Grego-
rius Thaum-
turgus No-
uemb. 17.
And in a Vo-
luntie Masse for
anie necessi-
tie.
∴ Faith of God
isto beleue
that he is able,
and that he wil
doe it, if it be
expedient, and
no impediment
on our part.
∴ God neuer
forgiueth sin-
ne to him that
pa-doneth not
his enemies fro
his

20. And * when they passed by in the morning, they saw the figtree
withered from the rootes. 21. And Peter remembring, said to him: Rab-
bi, behold the figtree that thou didst curse, is withered. 22. b And I E S V S
answering faith to them: Haue ∴ faith of God. 23. Amen I say to you,
that whosoever shal say to this mountaine, Be taken vp and be cast into
the sea, and shal not stagger in his hart, but beleue that whatsoener he
saith shal be done; it shal be done vnto him. 24. Therefore I say to you,
al things, whatsoener you aske, praying, beleue that you shal receaue,
and they shal come vnto you. 25. And when you shal stand to pray,
forgiue if you haue ought against any man; that also your Father which
is in Heauen, may forgiue you your sinnes. 26. ∴ If so be that you wil not
forgiue, neither wil your Father that is in Heauen, forgiue you your
sinnes. 27. And they come againe to Hierusalem.

And * when he walked in the temple, there come to him the cheefe
Priests & the Scribes and the Ancients, 28. and they say to him: In what
power doest thou these things? and who hath giuen thee this power,
that thou shouldest doe these things? 29. And I E S V S answering
said to them: I also wil aske you one word, and answer you me, and I

wil

Pf. 117,
26.

Mt. 21,
19.

Mt. 21,
12.
Luc. 19,
45.

Esa. 56,
7.
Iere. 7,
11.

Mt. 21,
20.

Mt. 21,
23.
Luc. 20,
2.

wil tel you in what power I doe these things. 30. The Baptisme of Iohn was it from Heauen, or from men? answer me. 31. But they thought with them selues, saying: If we say, from Heauen; he wil say, why then did you not beleue him? 32. If we say, from men, we feare the people. For al accounted Iohn that he was indeed a Prophet. 33. And they answering say to IESVS: We know not. And IESVS answering saith to them: Neither doe I tel you in what power I doe these things

weeks
his hart whe-
reby it is euidēt
that more is
required then
only faith.

ANNOTATIONS.

CHAP. XI.

16. *Vessel through the temple.*) He could not abide to see the Temple of God profaned, no nor suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had been done in due place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie?

Profaning of
Gods Church.

17. *Denne of theeues.*) If the Temple was then a denne of theeues, because of profane & secular marchandise; how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Bodie of Christ, is made a denne of the Ministers of Caius bread?

CHAP. XII.

He fortelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place: 10. himselfe being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Caesar: 18. answereth also the inuention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so hauing put al the busie Seales to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man 38. Bidding the people to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poore widow for her two mites, about al.

∴ This man, is
God the Father
this vineyard,
is (as Esay saith
51.) the house
of Israel. The
seruants sent,
are Moyse and
the Prophets,
whō the Iewes
did diuersely
afflict and per-
secute.

∴ his Sonne is
Christ our Sa-
uiour, whom
the Iewes cru-
cified out of
the citie of Ie-
rusalem, as it
were casting
him out of the
vineyard.



ND he began to speake to them in parables: ∴ A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a strange cuntry. 2. And sent to the husbandmen in season a seruant, to receaue of the husbandmen, of the fruit of the vineyard. 3. Who apprehending him, beatt him; and sent him away emptie. 4. And againe he sent to them another seruant; and him they wounded in the head, and vsed him reprochfully. 5. And againe he sent another, & him they killed: and many other, beating certaine, and killing others. 6. Therefore hauing yet one ∴ sonne most deare; him also he sent vnto them last saying: That they wil reuerence my sonne. 7. But the husbandmen said one to another: This is the heire; come, let vs kil him; and the inheritance shal be ours. 8. And Apprehending him, they killed him, and cast him

Es. 1,
1.
Mt. 21,
33.
Lu. 20,
9.

¶ The Iewes and their guides to whom the vineyard was set, destroyed: and Gods vineyard given to the Apostles and their Successours in the Gentils.
 ¶ Christ is become the corner stone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are contained.

him forth out of the vineyard. 9. What therefore wil the Lord of the vineyard doe? ¶ He wil come and destroy the husbandmen; and wil giue the vineyard to others. 10. Neither haue you read this scripture, *The stone which the builders reiected; the same is made the head of the corner*: 11. *By our Lord was this done, and it is maruelous in our eyes*? 12. And they sought to lay hāds on him, and they feared the multitude. For they knew that he spake this parable to them. And leauing him they went their way.

13. * And they send to him certaine of the Pharisees and of the Herodians; that they should entrap him in his word. 14. Who comming, say to him: Maister, we know that thou art a true speaker, and carest not for any man; for thou doeſt not looke vpon the person of men, but teachest the way of God in truth. Is it lawful to giue tribute to Cæsar; or shal we not giue it? 15. Who knowing their subteltie, said to them: Why tempt you me? bring me a penie that I may see it. 16. But they brought it him. And he saith to them: Whose is this image, and inscription? They say to him, Cæsars. 17. And IESVS answering, said to them: Render therefore the tinings that are Cæsars, to Cæsar; and that are Gods, to God. And they marueled at him.

18. And * there came to him the Saducees that say there is no resurrection; and they asked him saying: Maister, 19. * Moyses wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, "his brother shal take his wife and raise vp seed to his brother. 20. There were therefore seauen brethren; and the first took a wife, and died leauing no issue. 21. And the second took her, and died: and neither this left issue. And the third in like manner. 22. And the seauen took her in like sort; and did not leaue issue. Last of al the woman also died. 23. In the resurrection therefore when they shal rise againe, whose wife shal she be of these? for the seauē had her to wife. 24. And IESVS answering, said to them: Doe ye not therefore erre, "not knowing the scriptures, nor "the power of God? 25. For when they shal rise againe frō the dead, they shal neither marie, nor be married, but are as the Angels in Heauen. 26. And as concerning the dead, that they doe rise againe, haue you not read in the booke of Moyses, how in the bush God spake to him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Iacob*? 27. He is not the God of the dead, but of the liuing. You therefore are much deceaued.

28. And * there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first cōmandement of al. 29. And IESVS answered him: That the first cōmandemēt of al is, *Heare Israel: the Lord thy God is one God*. 30. *And thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind, and with thy whole power*. This is the first cōmandement. 31. And the second is like to it: *Thou shalt loue thy neighbour as thy self*. And other cōmandement greater then these there is not. 32. And the Scribe said to him: Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him. 33. And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and ¶ to loue his neighbour

¶ This excel-

lencie of Charitie teacheth vs that faith only is not sufficieny

Pf. 117,
22.

Mt. 22,
15.
Lu. 26,
20.

Mt. 22,
23.
Luc. 10,
27.
Act.
23, 6.
Deut. 5,
5.

Exo. 3,
6.

Mt. 22,
34.

Deut. 6,
5.

Leu. 19,
18.

bour as himself, is a greater thing then al Holocausts and Sacrifices.
34. And IESVS seeing that he had answered wisely, said to him: Thou art not farre from the Kingdom of God. And no man now durst aske him.

35. And * IESVS answering, said, teaching in the temple: How doe the Scribes say, that Christ is the sonne of Dauid? 36. For Dauid himself saith in the Holy Ghost: *Our Lord said to my Lord, sit on my right hand, until I put thine enemies the foote-stoole of thy seete* 37. Dauid therefore himself calleth him Lord, and whence is he his sonne? and a great multitude heard him gladly. 38. And he said to them in his doctrine: * Take heed of the Scribes that wil walke in long robes, and be saluted in the market-place, 39. And sit in the first chaires in the Synagogues, and loue the highest places at suppers: 40. Which deuoure widowes houses vnder the pretence of long prayer: these shal receaue larger iudgement.

41. * And IESVS sitting ouer against the tresurie, beheld how the multitude did cast money into the tresurie, and many rich men did cast in much. 42. And when there came a certaine poore widow, she cast in two mites, which is a farthing. 43. And calling his Disciples together, he saith to them: Amen I say to you, that this poore widow hath cast in more then al that haue cast into the tresurie. 44. For al they of their aboundance haue cast in; but she, of her penurie hath cast in al that she had, her whole liuing.

God doth accept almes that are correspondent to euery mans abilitie: and the more able, the more must a man giue.

AN NOT A T I O N S.

C H A P. XII.

17. *To Gods.*) These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God; but also giue to the Prince more then due, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate: Obey God, doe as he commandeth; Serue him first, and then the Prince.

God first to be served & then the Prince.

19. *His brother shal take*) Marke wel here, that the Law which saith, Thou shalt not marie thy brothers wife, it not such as admitteth not dispensation, as though this marriage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marie his brothers wife.

Marrying the brothers wife.

24. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleaged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctours and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctours and Catholike Church make the like deduction sometime and proofes, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the holy Ghost in them. For example, when of that place, *It shal not be forgiven in this world nor in the world to come*, ancient Fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat. 12. 31.*

Many truths deduced out of scripture which Heretikes see not.

24. *The power of God.*) Euen so doe heretikes erre two waies: because they know not the Scriptures, which they interpret contrarie to the sense of the whole Church and of al the ancient Fathers, and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of al such matters, only by reason and their owne imagination,

Heretikes ignorant and without faith.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Tempels destruction) he foretelleth, 5. what things shal be before the consummation of the world, as specially the Churches ful preaching vnto al Nations. 14. Then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time. 24. then incontinent the day of Iudgement, 28. to our great comfort in those miseries vnder Antichrist. 32. As for the moment, to visit pertaineth not to knowe it. 33. but rather euery man to watch, that we be not vnprovided when he cometh to each one particularly by death.

See the Annotations vpon S. Matthew, c. 24.

TUESDAY
night.

Great warres
toward the latter end,

Much persecution of the faithful and Catholike men in the later end.

Great treachery and many false brethren at the same time.

Constancie & perseverance necessarie in time of persecution,



AND when he went out of the Temple, one of his Disciples saith to him: Maister, behold what manner of stones, and what kind of buildings. 2. And Iesus answering, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroyed.

3. And when he sate in Mount-oliuet against the Temple, Peter and Iames and Iohn and Andrew asked him apart: 4. Tel vs, "when shal these things be? and what shal be the signe when al these things shal begin to be consummate? 5. And Iesus answering began to say to them, See, that no man seduce you. 6. For many shal come in my name saying that "I am he; and they shal seduce many. 7. And when you shal heare of warres and bruits of warres, feare not. For these things must be, but the end is not yet. 8. For Nation shal rise against Nation and Kingdom against Kingdom, and there shal be earth-quakes in places, & famines. These things are the beginning of sorowes. 9. But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogues shal you be beaten, and you shal stand before Prefidents and Kings for my sake, for a testimonie vnto them. 10. And into al Nations first the Ghospel must be preached. 11. And when they shal lead you and deliuer you, be not careful beforehand what you shal speake; but that which shal be giuen you in that houre, that speake ye. For it is not you that speake, but the Holy Ghost. 12. And brother shal deliuer brother vnto death, and the father his Sonne; and the children shal arise against the parents, and shal worke their death. 13. And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be faued.

14. And when you shal see "the abomination of desolation, standing where it ought not (he that readeth, let him vnderstand) then they that are in Iewrie, let them flee vnto the mountaines: 15. and he that is on the house-top, let him not goe downe into the house, nor enter in to take any thing out of his house: 16. and he that shal be in the field, let him not returne back to take his garment. 17. And woe to them that are with-child and that giue suck in those daies. 18. But pray that the things chance not in the winter. 19. For those daies shal be such tribulations as were not from the beginning of the creation that God

created

Ms. 24.
1.
Luc. 21.
5.

Dan. 9.
27.
1. Thess.
2. 4.

created vntil now, neither shal be. 20. And vnles the Lord had shortned the dayes, no flesh should be sauēd: but for the elect which he hath elected, he hath * shortned the daies. 21. And then if any man shal say vnto you, Loe, here is Christ, loe, there: doe not belecue. 22. For there shal rise vp false-Christes and false-Prophets, and they shal shew " signes and wonders, to seduce (if it be possible) the elect also. 23. You therefore take heed; behold I haue foretold you al things.

24. But in those daies after that tribulation * the sunne shal be darkened, and the moone shal not giue her light, 25. and the starres of Heauen shal be falling downe, and the powers that are in Heauen, shal be moued. 26. And then they shal see the * Sonne of man comming in the clouds, with much power and glorie. 27. And then shal he send his Angels, and shal gather togeather his elect from the foure winds, from the vttermoſt part of the earth to the vttermoſt part of Heauen. 28. And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaues come forth, you know that sommer is very nigh. 29. So you also when you shal see these things come to passe, know ye that it is very nigh, at the doores. 30. Amen I say to you, that this Generation shal not passe, vntil al these things be done. 31. Heaue & earth shal passe, but my words shal not passe.

32. But of that day or houre no man knoweth, neither the Angels in Heauen, nor the * Sonne, but the Father. 33. Take heed, watch, and pray. For you know not when the time is. 34. Euen as a man who being gone into a strange cuntry, left his house; and gaue his seruants authoritie ouer each worke, and commanded the porter to watch. 35. Watch ye therefore (for you know not when the Lord of the house commeth: at euen, or at midnight, or at the cock crowing, or in the morning) 36. lest comming vpon a soden, he find you sleeping. 37. And that which I say to you, I say to al, Watch. **K**

Antichrist.
reigne shal be
but three yerres
and a halfe,
Dan. 6. Apoc. 13.

Not as
though himself
knew not, as
the Heretikes
Agnoita held;
but because he
knew it not
for to teach it
others, as
being not ex-
pedient. Amb.
de fide li. 5. c. 8.
The Ghospel
for some Con-
fessours
Bishops.
And on the
Anniversary
of the creation
of a Bishop.

ANNOTATIONS.

CHAP. XIII.

4. When shal these things be? The miseries which did fall before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Antichrist: whereupon Christ speaketh indifferently of both.

6. (I am he) As before the destruction of Hierusalem, diuers Seducers arose, and called themselves Christes, promising the People deliuerance from the feares and dangers, they were in of forraigne souldiars; so shal there come many towards the end of the world and make themselves Christes & Authours of Sects, and shal gaine many Disciples; as in plaine words foloweth in this chapter v. 21. There shal rise vp False-Christes, and False Prophets &c.

14. The abomination of desolation. No heresie doth so properly and purposely tend to this abomination of desolation * which by Antichrist shal be achieued, as this Caluiniſme, which taketh away with other Sacraments and external worship of God, the very sacrifice of Christes Body and bloud, which being taken away (as S. Cyprian saith) no religion can remaine.

22. Signes and wonders. False-Christes and False-Prophets be seducers, who in the later day by the power of the Diuel shal seeme to worke wonders, and yet men must not beleuee them; Much lesse these, which for their false faith can not shew so much as one false miracle.

Arch-heretikes
be false-
Christes and
false-Prophets

Caluiniſme
tendeth to the
abomination
of desolation.

CHAP. XIV.

THE PASSI- Iudas by occasion of Marie Magdalens ointment, doth ſel him to the Councel of the
ON according to S. Marke in theſe two chap- Iewes. 12. After the Paſchallambe he giueth them the bread of life (10. 6.) in a
ters, is the Ghof- myſtical Sacrifice or ſeparation of his bodie and bloud. 27. and that night, is after his
pel at Maſſe prayer, 43. taken of the Iewes men, Iudas being their Captaine: is forſaken of the
vpon Tueſday other eleuen for feare: 53. is falſly accuſed and impiouſly condemned of the Iewes
in the Holy Councel: 65. and ſhamefully abuſed of them: 66. and thruſt denied of Peter. Al euen
weeke, as the Scriptures and himſelf had often foretold.

TENE BRE
weneſday.



AND the Paſche was, and the Azymes after two daies: and the cheefe Priests and the Scribes ſought how they might by ſome wile lay hands on him, and kil him. 2. But they ſaid: Not on the feſtial day, leſt there might be a tumult of the People.

3. And * when he was at Bethania in the houſe of Simon the Leper, and ſate at meate, there came a woman hauing an alabaſter boxe of ointment, of pretious ſpike-narde; and breaking the alabaſter-boxe, ſhe powred it out vpon his head. 4. But there were certaine that had indignation within them ſelues, and ſaid: Whereto is this waſt of the ointment made? 5. For this ointment might haue been ſold for more then three hundred pence, and giuen to the poore. And they murmured againſt her. 6. But I E S V S ſaid: Let her alone, why doe you moleſt her? ſhe hath wrought a good worke vpon me. 7. For the poore you haue alwaies with you; and when you wil, you may doe them good; but me you haue not alwaies. 8. That which ſhe had, ſhe hath done; ſhe hath preuented to anoint my body to the burial. 9. Amen I ſay to you, whereſoeuer this Ghospel ſhal be preached in the whole world, that alſo which ſhe hath done, ſhal be told for a memorie of her.

¶ We haue not
¶ Chriſt here
needing our
almes, as when
he conuerſed
vpon the earth
See. Mat. 23, 11.

10. And * Iudas Iſcariote one of the Twelue went his way to the cheefe Priests, for to betray him to them. 11. Who hearing were glad; and they promiſed him: that they would giue him money. And he ſought how he might betray him conueniently.

MAVNDI
Thurſday.

12. And * the firſt day of the Azymes when they ſacrificed the Paſche, the Diſciples ſay to him: Whither wilt thou that we goe, and prepare for thee to eate the Paſche? 13. And he ſendeth two of his Diſciples, and ſaith to them: Goe ye into the citie; and there ſhal meet you a man carying a pitcher of water, ſollow him; 14. and whitherſoeuer he entreth, ſay to the Maiſter of the houſe, that the Maiſter ſaith, where is my reſectorie, where I may eate the Paſche with my Diſciples? 15. And he wil ſhew you a great chamber, adorned; and there prepare for vs. 16. And his Diſciples went their waies, and came into the citie; and they found as he had told them, and they prepared the Paſche. 17. And * when euen was come, he commeth with the Twelue. 18. And when they were ſitting at the table and eating, I E S V S ſaid: Amen I ſay to you, that one of you ſhal betray me, he that eateth with me. 19. But they

Mat. 26
1.
Lu. 2
1.

Mat. 26
6.
Ioan. 12
3.

Mat. 26
17.
Lu. 22.7

Mat. 26
17.
Lu. 22.7

Io. 13.
21.

they began to be sad, and to say to him seuerally, Is it I? 20. Who said to them: One of the Twelue, he that dippeth with me his hand in the dish. 21. And the Sonne of man in deed goeth, * as it is written of him, but woe to that man by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. 22. And * whiles they were eating, IESVS tooke bread: and blessing brake, and gaue to them, and said: Take, THIS IS MY BODY. 23. And taking the chalice, giuing thanks he gaue to them. And they al dranke of it. 24. And he said to them: THIS IS MY BLOVD OF THE NEW TESTAMENT, THAT SHAL BE SHED FOR MANY. 25. Amen I say to you, that now I wil not drinke of the fruit of the vine vntil that day when I shal drinke it new in the Kingdom of God. 26. And an hymne being said, they went forth into Mount-oliuet.

28. And IESVS saith to them: You shal al be scandalized in me in this night; for it is written, *I wil strike the Pastour, & the sheepe shal be disperfed.* 28. But after that I shal be risen againe, I wil goe before you into Galilee. 29. And Peter said to him: Although al shal be scandalized, yet not I. 30. And IESVS saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twise, shal thrise deny me. 31. But he spake more vehemently: Although I should die togeather with thee, I wil not denie thee. And in like manner also said they al.

32. And they come into a farme-place called Gethsemani. And he saith to his Disciples: Sit you here, vntil I pray. 33. And he taketh Peter and Iames and Iohn with him; and he began to feare and to be heauy. 34. And he saith to them: My soul is sorowful euen vnto death; stay here, and watch. 35. And when he was gone forward at litle, he fel flat vpon the ground; and he prayed that if it might be, the houre might passe from him; 36. and he said: Abba, Father, al things are possible to thee, transerre this chalice from me, but not that which I wil, but that which thou. 37. And he commeth, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? could thou not watch one houre? 38. Watch ye, and pray that you enter not into tentation. The spirit in deed is prompt, but the flesh infirme. 39. And going away againe, he prayed, saying the self same word. 40. And returning, againe he found them asleep (for their eyes were heauy) and they wist not what they should answer him. 41. And he commeth the third time, and saith to the: Sleep ye now, and take rest. It sufficeth: the houre is come; behold the Sonne of man shal be betrayed into the hands of sinners. 42. Arise, let vs goe. Behold, he that shal betray me, is at hand.

43. And * as he was yet speaking, commeth Iudas Iscariote one of the Twelue, and with him a great multitude with swords and clubs, from the cheefe Priests and the Scribes and the Ancients. 44. And the betrayer of him had giuen them a signe, saying: Whomsoeuer I shal kisse, it is he, lay hold on him, and lead him warily. 45. And when he was come, immediatly going to him, he saith: Rabbi, and he kised him. 46. But they laid hands vpon him, and held him. 47. And one certaine man of the standers about drawing out a sword, smote the seruant of the cheefe Priest, and cut of his eare. 48. And IESVS answering,

H said

Al dranke, to wit, al the twelue; for moe were not present. Whereby is euident that the words in S. Mat. (26, 27) *Drinke ye al of this*, were spoken to al the Apostles only, which here are said that they al did drinke. And so it is no general commandement to al men, See Annot. in Mr. c. 26. 29. THVRSDAY night.

Ps. 40.
10.
Mt. 26,
26.
Lm. 21,
19.
1. Cor.
11, 24.

Zac. 13,
7.

Mt. 26,
47.
Lm. c. 22,
47.
Jo. 18, 1.

said to them: As to a theefe are you come out with swords and clubs to apprehend me? 49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50. Then his Disciples leauing him, al fled. 51. And a certaine yong man folowed him clothed with sindon vpon the bare; and they tooke him. 52. But he casting off the sindon, fled from them naked.

53. And they brought I E S V S to the cheefe Priest; and al the Priests and the Scribes and the Ancients asssembled togeather. 54. And Peter folowed him a farre off euen in vnto the court of the high Priest; and he sate with the seruants at the fire, and warmed himself. 55. And the cheefe Priests and al the Councel sought testimonie against I E S V S, that they might put him to death, neither found they. 56. For many spake false witnes against him; and the testimonies were not conuenient. 57. And certaine rising vp, bare false witnes against him, saying: 58. That we heard him say, * I wil dissolue this temple made with hand, and in three daies wil I build an other not made with hand. 59. And their testimonie was not conuenient. 60. And the high Priest rising vp into the middes, asked I E S V S, saying: Answerest thou nothing to these things that are objected to thee of these? 61. But he held his peace and answered nothing. Againe the high Priest asked him, and said to him: Art thou Christ the Sonne of the Blessed God? 62. And I E S V S saith to him: I am. And you shal see the * Sonne of man sitting on the right hand of power, and comming with the clouds of Heauen. 63. And the

Io. 2, 19

Dan. 7
13.

Here we may see that they, were worthily reprobated and forsakē, according to our Saviours prediction by theparable (Mar. 12) The kindom of God shal be taken frō you &c. He feareth not afterward Rome the Lady of the world, that in the house of Caiphas was afraid of the high Priestes wech. Leo in Natiu. Pte. & Pau. ser.

high Priest renting his garments, saith: What need we witnesses any further? 64. You haue heard blasphemie. How thinke you? Who al condemned him to be guilty of death. 65. And certaine began to spit vpon him, and to couer his face, and to beat him with buffets, and to say vnto him, Prophecie; and the seruants gaue him blōwes.

66. And when Peter was in the court beneath, there commeth one of the woman-seruants of the high Priest. 67. And when she had seen Peter warming him self, beholding him she saith: And thou wast with I E S V S of Nazareth. 68. But he denied, saying: Neither know I, neither wot I what thou saiest. And he went forth before the court; and the cock crew. 69. And againe a wench seeing him, began to say to the standers about, That this fellow is of them. 70. But he denied againe. And after a while againe they that stood by, said to Peter: Verily thou art of them; for thou art also a Galilæan. 71. But he began to curse and to sweare, That I know not this man whom you speake of. And immediatly the cock crew againe. And Peter remembred the word that I E S V S had said vnto him: Before the cock crow twise, thou shalt thrise deny me. And he began to weep.

ANNOTATIONS.

C H A P. XIV.

4. *This wast*) Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniustly.

6. *Let her alone*) Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, when they blame good men for giuing their goods to the Church.

22. *Bread.*) *This is bread before the Sacramental wordes, but the Consecration once done, of bread is made the flesh of Christ.* Ambros. li 4. c. 4. de Sacramentis.

23. *Chalice.*) Wine and water is put into the Chalice, but is made blood by Consecration of the heauenly Word: though to auoid the lothsomnesse which would be in the sight of blood, thou receauest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

22. *My bodie,* 24. *My blood*) Who soeuer beleeueth it not to be true that is said, he falleth from grace and saluation. Epiph. in Ancorato. *Let vs euer giue credit to God & neuer resist him, though the thing that he saith seeme neuer so absurd in our imagination, or saue passe at our sense and vnderstanding. For his words can not beguile vs, but our sense may easily be deceived. Seeing therefore that he said, This is my body, let vs neuer doubt of the matter.* Chrysost. ho. 83. in Mat. sub finem.

71. *He began to curse.*] In this one Apostle Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, because without both the Church is not. *Aug. ser. 13. de verb. Do. Againc,* Our Sauour would shew by the example of the cheefe Apostle, that no man ought to presume of him self, when neither S. Peter could auoid the danger of mutability *Aug. tract. 66. in. Euang. to. Leo Ser. 9. de Pas. Do.*

Cost religiously bestowed vpon Christ & his Church.

The real presence by Consecration. Very blood vnder the forme of wine,

Faith necessarie in the B. Sacrament.

Peter.

C H A P. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6. And (he seeking to deliuer him) they perswade the common People (who hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but also to crie Crucifige (to the reprobation of the whole Nation,) 16. After many illusions, 20. he is crucified by the Gentils. 29. which the Iewes seeing, doe triumph as if they had now the victorie. 33. But euen then by many wonderfull workes he declareth his might, 42. and finally is buried honourably.



AND forthwith in the morning the cheefe Priests with the Ancients and the Scribes & the whole Councel, consulting together, binding IESVS led & deliuered him to friday. Pilate. 2. And Pilate asked him: Art thou the King of the Iewes? but he answering, said to him: Thou saiest. 3. And the cheefe Priests accused him in many things. 4. And Pilate againe asked him, saying: Answerest thou nothing? see in how great things they accuse thee. 5. But IESVS answered nothing more; so that Pilate marueled.

6. And vpon the festiual day he was wont to release vnto them one of the prisoners whomsoever they had demanded. 7. And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. 8. And when the multitude was come vp, they began to require, according as alwayes he did

vnto them. 9. And Pilate answered them, and said: Wil you that I release to you the King of the Iewes? 10. For he knew that the cheefe Priests for enuy had deliuered him. 11. But the cheefe Priests moued the People, that he should release Barabbas rather to them. 12. And Pilate againe answering, said to them: What wil you then that I doe to the King of the Iewes? 13. But they againe cried: Crucifie him. 14. And Pilate saith to the: Why, what euil hath he done? But they cried the more: Crucifie him. 15. And Pilate willing to satisfie the People, released to them Barabbas, and deliuered Iesvs, hauing whipped him, for to be crucified.

16. And the souldiars led him into the court of the Palace, and they cal togeather the whole band: 17. and they clothe him in purple, and plattng a crowne of thornes, they put it vpon him. 18. And they began to salute him: Haile King of the Iewes. 19. And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20. And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they lead him forth to crucifie him. 21. And they forced a certaine man that passed by, Simon a Cyrenéan comming from the countrie, the father of Alexander and Rufus, to take vp his crosse. 22. And they bring him into the place Golgotha, which being interpreted is, *The place of Caluarie*. 23. And they gaue him to drinke wine mingled with myrrhe; and he tooke it not.

24. And crucifying him, they deuided his garments, casting lots vpon them, who should take which. 25. And it was the third houre, and they crucified him. 26. And the title of his cause was superscribed, KING OF THE IEWES. 27. And with him they crucifie two theeues; one on the right hand, and an other on his left. 28. And the Scripture was fulfilled that saith: *And with the wicked he was reputed*. 29. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, he that destroieth the Temple, and in three daies buildeth it: 30. saue thy self, comming downe from the crosse. 31. In like manner also the cheefe Priests mocking said with the Scribes one to an other: He saued others, himself he can not saue. 31. Let Christ the King of Israel come downe now from the crosse that we may see and belecue. And they that were crucified with him, railed at him.

33. And when it was the sixt houre, there was made darknes vpon the whole earth vntil the ninth houre. 34. And at the ninth houre IESVS cried out with a mightie voice, saying: *Eloi, Eloi, lamma-sabacthani*: Which is being interpreted, *My God, my God, why hast thou forsaken me?* 35. And certaine of the standers about hearing, said: Behold, he calleth Elias. 36. And one running and filling a sponge with vinegre, and putting it about a reed, gaue him drinke, saying: Let be, let vs see if Elias come to take him downe. 37. And IESVS putting forth a mightie voice, gaue vp the ghost. 38. And the vele of the temple was rent in two, from the top to the bottome. 39. And the Centurion that stood ouer against him, seeing that so crying he had giuen vp the ghost, said: In deed this man was the Sonne of God.

40. And there were also women looking on a farre off: among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and

Io. 19, 1.

Esa. 53.

11.
shon
that de-
stroyeth
buildeth

Pf. 11, 7.

So Heretikes
say of the B.
Sacrament, If
it be Christ, let
him saue him-
self from al in-
juries.

See (Mat. c.
27, 46) the
blasphemous
exposition of
Caluin and his
folowers, and
take heed ther-
of.

of Ioseph, and Salôme; 41. and when he was in Galilee, they followed him, and ministred to him, and many other women that came vp together with him to Hierusalem. 42. And when euening was now come (because it was the Parasceue, which is the Sabboth-eue) 43. came Ioseph of Arimathæa a noble Senatour, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of Iesus. 44. But Pilate marueled if he were now dead. And sending for the Centurion, asked him if he were now dead. 45. And when he vnderstood by the Centurion, he gaue the body to Ioseph. 46. And Ioseph" buying findon, and taking him downe, wrapped him in the findon, and laid him in a monument, that was hewed out of a rock. And he roled a stone to the doore of the monument. 47. And Marie Magdalene and Marie of Ioseph beheld where he was laid.

ANNOTATIONS.

CHAP. XV.

11. *Cheefe Priests*.) Heretikes abuse the ignorant People with these naughtie Priests of the old Testament, to make that name odious, & to discredit the Priests of Christ in the new Testament. But for these Priests, thou maist not maruel that they are so busy against Christ, * partly because they were such as were intruded by the secular power of the Roman Emperour, and from yeare to yeare by bribery and frendship, not by succession according to the Law of Moyse; partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedech: and for these causes God suffered their former priuileges of wisdom and iudgement and discretion to decay in these later vsurpers, and that according to the prophet saying: *The Law shal perish from the Priest and counsell from the Ancients.* But the Priesthood of the new Testament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it al truth; and for Peter the cheefe Priest thereof vnder Christ, our Saviour praied, That his faith should not faile: and to the rest also he said: *He that heareth you, heareth me.*

The Priests of the old Testament.

The Priesthood of the new Testament.

15. *To satisfie the People.*) Pilate should haue suffered death, rather then by other mens prouocation or commandement haue executed an innocent: as a Christian iudge should rather suffer al extremitie, then giue sentence of death against a Catholike man for his faith.

Executing lawes against innocents.

46. *Buying findon.*) This dutie done to Christs body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithfull men, to vse al honour and deuotion towards the bodies of Saints and holy Persons.

Religious duty toward the bodies of Christ and his Saints.

CHAP. XVI.

The third day, to three women at his sepulcher, an Angel telleth that he is risen, and wil (as he promised Mar. 14, 28.) shew himself in Galilee. 9. The same day he appeareth to Marie Magdalene, afterward to two Disciples: yet the Eleuen wil not beleue it, vntil to them also he appeareth. 15. To whom hauing giuen commision into al Nations, with power also of Miracles, he ascendeth, and they plant his Church euery where.

The Ghospel.
vpō Easter day.

EASTER
DAY.



AND when the Sabbath was past, Marie Magdalene and Marie of Iames, and Salōme¹ bought spices, that comming they might anoint I E S V S. 2. And very early the first of the Sabbaths, they come to the monument, the sunne being now risen. 3. And they said one to another: Who shal role vs back the stone from the doore of the monument? 4. And looking, they saw the stone roled back. For it was very great. 5. And entring into the monument, they saw a yong man sitting on the right hand couered with a white robe: and they were astonished. 6. Who saith to the: Be not disinaied; you seeke I E S V S of Nazareth, that was crucified; he is risen, he is not here, behold the place where they laid him. 7. But goe, tel his Disciples and² Peter that he goeth before you into Galilee; there you shal see him, * as he told you. 8. But they going forth, fled from the monument. For trembling and feare had inuaded them: and they said nothing to any body, For they were afraid.

9. And he rising early the first of the Sabbath, * appeared first to Marie Magdalene, * out of whom he had cast seauen Diuels. 10. She went and told them that had been with him, that were mourning & weeping. 11. And they hearing that he was aliue and had been seen of her, did not beleue.

12. And * after this he appeared in an³ other shape to two of them walking, as they were going into the countrie. 13. And they going told the rest: neither them did they beleue.

14. Last * he appeared to those Eleuen as they sate at the table; and he exprobrated their incredulity and hardnes of hart, because they did not beleue them that had seen him risen againe. 15. And he said to them: * Going into the whole world preach the Ghospel to al creatures. 16. He that⁴ beleueth and is baptized, shal be saued; but he that beleueth not, shal be condemned. 17. And them that beleue⁵ these signes shal follow: In my name shal they cast out Diuels; They shal speake with new tongues; 18. Serpents shal they take away; And if they drinke any deadly things, it shal not hurt them; They shal⁶ impose hands vpon the sick and they shal be whole.

19. And so our Lord I E S V S after he spake vnto them, * was assumed into Heauen, and sate on the right hand of God. 20. But they going forth preached euery where: our Lord working withal, and confirming the Word with signes that folowed, *

¹ Peter is named in special (as often els where) for pre-rogatiue.

The Ghospel
vpō the Ascen-
sion day. And
for some Mar-
tyrs.

² Miracles in
the Church by
imposition of
hands
The Ascension.

Mr. 18,
1.
Luc. 24,
1.
Io. 20, 13

Mr. 14,
28.

Io. 20,
16.
Luc. 8,
2.

Lu. 24,
13.

Lu. 24,
36.
Io. 10,
26.
Mt. 28,
19.

Luc. 24,
51.

ANNOTATIONS.

CHAP. XVI.

- 1. Bought spices.*) As she did bestow and consume a costly ointment vpon his body being yet aliue (c. 14. 3.) Christ himself defending and highly commending the fact against Iudas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great deuotion and merit, she and these other women seeke to anoint his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed vpon the poore) and therefore, * she first before the other, * and they next, saw him after his Resurrection.
- 11. In an other shape.*) Christ though he haue but one corporal shape, natural to his Person, yet by his omnipotencie he may be in whatsoeuer forme, & appeare in the likeness of any other man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament.
- 16. He that beleeueth.*) (Note wel, that whereas this Euangelist mentioneth only faith & Baptisme, as though to beleue & to be baptized were enough, S. Matthew addeth these wordes all of our Sauour, *teaching them to obserue al thin^{gs} whatsoener I haue commanded you,* which containeth al good workes and the whole iustice of a Christian man.
- 17. These signes shal follow.*) It is not meant, that al Christians or true beleeuers should doe miracles; but that some for the prooffe of the faith of al, should haue that guift, The which is the grace or guift of the whole Church, executed by certaine for the edification and profit of the whole.
- The womens deuotion toward Christs body being dead.
- Christs body vnder diuers formes.
- Not only faith.
- The guift of miracles.





THE A R G V M E N T OF S. LVKES GHOSPEL.

L. *Lukes Ghospel may be deuided into fūe partes.*

The first part is, of the Infancie both of the Precursour, and of Christ himselfe: chap. 1. and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap. 3. and a piece of the 4.

The third, of Christs manifesting himselfe, by preaching and miracles specially in Galilee: the other piece of the 4. chap. vnto the middes of the 17.

The fourth of his coming into Iurie towards his Passion: the other piece of the 17. hap. vnto the middes of the 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19. chap. vnto the end of the booke.

S. Luke was Sectatour (saith S. Hierome) that is, a Disciple of the Apostle Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16. chap. S. Luke putteth himself in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia.

And in like manner, in the first person, commonly through the rest of that booke. Of him and his Ghospel, S. Hierom vnderstandeth this saying of S. Paul: We haue sent with him the brother, whose praise is in the Ghospel through al Churches. Where also he addeth: Some suppose, so often as Paul in his Epistles saith, According to my Ghospel, that he meaneth of Lukes booke. And againe: Luke learned the Ghospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles; which himself also in the beginning of his booke declareth, saying: As they deliuered to vs who them selues from the beginning saw, & were Ministers of the Word.

It followeth in S. Hierome: Therefore he wrote the Ghospel, as he had heard; but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name to the Colossians: Luke the Phisiciō saluteth you. And to Timothe: Luke alone is with me. Finally of his end thus doth S. Hierom write: He liued fourescore and foure yeares, hauing no wife. He is buried at Constantinople; to which citie his bones with the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yeare of

Constantinus: And of the same Translation also in an other place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered with pretious coverings, and that they are not either tied in cloutes or throwen to the dunghil. Why, are we then * sacrilegious, when we enter the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothe, at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feeble their presence?

His sacred body is now at Padua in Italie; Whither it was againe translated from Constantinople.

THE



Picquet. incisit.

*Effigies Vituli, LVCA, tibi conuenit: exstat
Zachariae in scriptis mentio prima tuis.*



T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O L V K E.

C H A P. I.

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also him self. 39. The Visitation of our Ladie, where both the mothers doe Prophetic. 57. The Nativitie and Circumcision of the Precursor, where his father doth prophetic. 80. The Precursor is from a child an Eremite.

THE FIRST
part: of the In-
tancie both of
the Precursor
and of Christ
himself.



BE CAUSE many haue gone about to compile a Narration of the things that haue been accomplished among vs; 2. according as they haue deliuered vnto vs, who from the beginning them selues saw and were Ministers of the Word; 3. it seemed good also vnto meⁿ hauing, diligently attained to al things from the beginning, to write to thee in order, Good * Theophilus, 4. that thou maist know the veritie of those

wordes wherof thou hast been instructed.

5. There was in the daies of Herod the King of Iewrie, a certaine Priest named Zacharie, of the * course of Abia; & his wife of the daughters of Aaron, and her name Elizabeth. 6. And they were bothⁿ iust before God, walkingⁿ in al the commandementsⁿ and iustifications of our Lord without blame, 7. and they had no sonne: for that Elizabeth was barren, and both were wel stricken in their daies. 8. And it came to passe, when he executed the priestly function in the order of his course before God, 9. according to the custome of the priestlie functioⁿ, he went forth by lot * to offer incense, entring into the Temple of our Lord; 10. and * al the multitude of the People wasⁿ praying without at the houre of the incense. 11. And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense. 12. And Zacharie was troubled, seeing him; and feare fel vpon him. 13. But the Angel said to him: Feare not Zacharie, for thy praier is heard; and thy wife

Eliza-

The Ghospel
vpon the cue of
S. Iohn Baptist.

ⁿWe see here
that the Priest
did his dutie
within, the
People in the
meane time
praying withⁿ
out: and that
the Priests func-
tions did profite
them, though
they neither
heard nor saw
his doings.

Mat. 1;

Par.
4, 10.

Jo. 3;
7.
eu. 16,
6.

Elizabeth shal beare thee a sonne and thou shalt cal his name Iohn: 14. and thou shalt haue " ioy and exultation , and many shal reioyce in his natiuitie. 15. For he shal be great before our Lord ;" and wine and sicer he shal not drinke ; and he shal be replenished with the Holy Ghost euen from his mothers womb. 16. And he shal * conuert many of the children of Israel to the Lord their God. 17. And he shal goe before him * in the spirit and vertue of Elias, that he may conuert the harts of the Fathers vnto the children, and the incredulous to the wisdom of the iust, to prepare vnto the Lord a perfect People. ¶ 18. And Zacharie said to the Angel : Whereby shal I know this? for I am old ; and my wife is wel stricken in her daies. 19. And the Angel answering said to him : I am Gabriel that assist before God ; and am sent to speake to thee , and to Euangelize these things to thee. 20. And behold , " thou shalt be dumme, and shalt not be able to speake vntil the day wherein these things shal be done ; for- because thou hast not beleued my wordes, which shal be fulfilled in their time. 21. And the People was expecting Zacharie ; and they marueled that he made tariance in the Temple. 22. And comming forth he could not speake to them, and they knew that he had seen a vision in the Temple. And he made signes to them, and remained dumme.

* This abstinence foretold and prescribed by the Angel, sheweth that it is a worthie thing, and an act of religion in S. Iohn, as it was in the Nazarites.

:: Zacharie punished for doubting of the Angels word.

b The Gospel 23. And it came to passe , after the daies of his office were expired , " he vpon the Annunciation of ceaned; and hid herselfe sixe months , saying: 25. For thus hath our Lord our Lady Mary done to me in the daies wherein he had respect to take away my reproch among men.

26. *b* And in the sixt month , the Angel Gabriel was sent of God into a citie of Galilee, called Nazareth, 27. * to a Virgin espoused to a man whose name was Ioseph, of the house of Dauid ; and the Virgins name was MARIE. 28. And the Angel being entred in, said vnto her: " HAILE " *ful of grace, our Lord is with thee : Blessed art thou among women.* 29. Who hearing heard , was troubled at his saying , and thought what manner of salutation this should be. 30. And the Angel said to her: Feare not MARIE, for thou hast found grace with God. 31. * Behold thou shalt conceaue in thy womb, and shalt beare a Sonne; and thou shalt cal his name IESVS. 32. He shal be great , and shal be called the Sonne of the most High , and our Lord God shal giue him the seat of Dauid his Father: 33. * and he shal reigne in the house of Iacob for euer , and of his Kingdom there shal be no end. 34. And MARIE said to the Angel: " How shal this be done, " because I know not man? 35. And the Angel answering , said to her: The Holy Ghost shal come vpon thee , and the power of the most High shal ouershadou thee. And therefore also that which of thee shal be borne Holy , shal be called the Sonne of God. 36. And behold " Elizabeth thy cosin, she also hath conceaued a Sonne in her old age ; and this month, is the sixt to her that is called barren; 37. because there shal not be impossible with God any word. 38. And MARIE said , " BEHOLD the handmaid of our Lord , be it done to me according to thy word. ¶ And the Angel departed from her.

42. :: She doubted not of the thing as Zacharie, but enquired, of the meanes.

:: At this very moment when the B. Virgin gaue consent, she conceaued him perfect God & perfect man.

c The Gospel vpon the Visitation of our Lady, Iul. 2. And vpon the Iul. friday in Aduent.

39. *c* And MARIE rising vp in those daies, went vnto the hil countrie with speed into a citie of Iuda. 40. And she entred into the house of Zacharie,

Mal. 4.
6.
Ms. II.
14.

Ms. I.
18.

Esa. 7.
14.

Dan. 7.
14. 27.

Zacharie, and saluted Elizabeth. 41. And it came to passe; as Elizabeth heard the salutation of MARIE, the " infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: 42. and she cried out with a loud voice, and said, " BLESSED art thou among women, and blessed is the fruit of thy womb. 43. And whence is this to me, that the " mother of my Lord doth come to me? 44. For behold as the voice of thy salutation sounded in mine eares, the infant in my womb did leap for ioy. 45. And Blessed is she that beleueed because those things shal be accomplished that were spoken to her by our Lord. 46. And MARIE said:

MY SOVLE doth magnifie our Lord:

47. And my spirit hath reioyced in God my Sauour. ¶

48. Because he hath regarded the humilitie of his handmaid; for behold from hence forth " al Generations " shal cal me Blessed.

49. Because he that is mightie hath done great things to me, and holy is his name.

50. And his mercie from Generation vnto Generations, to them that feare him.

51. He hath shewed might in his arme: he hath dispersed the proud in the conceit of their hart.

52. He hath deposed the mightie from their seat, & hath exalted the humble.

53. The hungrie he hath filled with good things: and the rich he hath sent empty.

54. He hath receaued Israel his child, being mindful of his mercie,

55. As he spake to our Fathers, to Abraham and bis seed for euer.

56. And MARIE taried with her about three months: and she returned into her house.

57. And Elizabeths ful time was come to be deliuered; and she bare a Sonne. 58. And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her. 59. And it came to passe; on the eight day they came to circumcise the child, and they called him by his fathers name Zacharie. 60. And his mother answering, said: Not so, but he shal be called Iohn. 61. And they said to her, That there is none in thy kinred that is called by this name. 62. And they made signes to his father, what he would haue him called. 63. And demanding a writing table, he wrote, saying: " * Iohn is his name. And they al marueled. 64. And forthwith his mouth was opened, and his tongue, and he spake blessing God. 65. And feare came vpon al their neighbours; and al these things were bruited ouer al the hil-countrie of Iewrie: 66. and al that had heard, laid them vp in their hart, saying: What an one, trow ye, shal this child be? For the hand of our Lord was with him. 67. And Zacharie his father was replenished with the Holy Ghost; and he prophecied, saying:

68. BLESSED BE OVR LORD God of Israel: because he hath visited and wrought the redemption of his People: ¶

69. And hath erected the horne of saluation to vs, in the house of Dauid his seruants.

70. As he spake by the mouth of his holy Prophets, that are from the beginning:

71. Saluation from our enemies, and from the hand of al that hate vs:

72. To worke mercie with our Fathers; and to remember his holy Testament,

73. * The oath which he sware to Abraham our father, 74. that he would giue to

Magnificat
at Euen song.

¶ Haue the
Protestants had
alwaies Gene-
rations to ful-
fil this prophe-
cie: or doe they
cal her Blessed,
that derogate
what they can
from her gra-
ces, blessings
and al her ho-
nour?

The Gospell
vpon the Nati-
uities of S. Iohn
Baptist Iun. 14.
called Midwin-
mer day.

Benedictus
at Laudes.

That

That without feare being deliuered from the hand of our enemies, we may serue him,

75. In holines and iustice before him, al our daies.

76. And thou child, shalt be called the Prophet of the Higheft: for * thou shalt goe before the face of our Lord to prepare his waies.

77. To giue knowledge of faluation to his People, vnto remiffion of their finnes,

78. Through the bowels of the mercie of our God, in which the * Orient, from on high, hath vifited vs.

79. To illuminate them that fit in darkenes, and in the shadow of death: to direct our feet into the way of peace.

80. And the child grew, and was strengthened in spirit, and was in the deserts vntil the day of his manifestation to Israel,

¶ Marke that he was a voluntarie Eremitte, and chose to be folitarie from a child, til he was to preach to the People, in so much that antiquitie counted him the first Eremitte, Hiero. in vit. Pauli.

Mal. 3. 1.

Zac. 3. 9. 6. 12. Mal. 4. 2.

ANNOTATIONS.

CHAP. I.

Sacred Writers & holy Councils.

3. *Having diligently attend.*) Hereby we see, that though the Holy Ghost ruled the penne of holy Writers that they might not erre, yet did they vse humane meanes to searce out and find the truth of the things they wrote of. Euen so doe Councils, and the President of them, Gods Vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Io. 16. 13*: as in the very first Council of the Apostles them selues at Hierusalem is manifest. *Act. 15. 7. and 28.* Againe here we haue a familiar preface of the Authour as to his friend or to euery godly Reader (signified by Theophilus) concerning the cause and purpose & manner of his writing, and yet the very same is confessed Scripture, with the whole booke following. Maruel not then if the Authour of the second booke of the Machabees * vse the like humane speeches both at the beginning and in the later end; neither doeth he therefore reiect the booke for no Scripture, as our Heretikes doe; or not thinke him a sacred Writer.

2. Mac. 1. & 15.

The second booke of the Machabees.

6. *Iust before God*) Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deed and before God.

True iustification by obseruing the commandements.

6. *In al the commandements.*) Three things to be noted directly against the Heretikes of our time, first, that good men doe keepe al Gods commandements: which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our iustification.

Corrupt translation of Heretikes.

δικαιώματα.

6. *Iustifications.* This word is so vsual in the Scriptures (namely in the Psal. 118) to signifie the commandments of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one vseth Tullies word forsooth, in Latin *confinia*: and his scholers in their English Bibles say, Ordinnances.

Beza in Annot. no. Test. 155b.

14. *Ioy and exultation.*] This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyful celebrating of his Natiuitie.

The continencie of Priests. Ministers not so perfect as the Priests of the old law.

21. *He departed.*] In the old Law (saith S. Hierom) they that offered Hostes for the People, were not only not in their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer Sacrifices, must alwaies be free from matrimonic. *Li. 1. c. 6. 19. an. touin. and ep. 50. c. 3.* Se S. Ambrose in 1. Tim. 3. And therefore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they

they in the old Law did to their Sacrifices, and to the loaves of proposition, 1. Reg. 21.

28. *Haile ful of grace.*] Holy Church and al true Christian men doe much a id often vse these wordes brought frō Heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Christs Incarnation & our Saluation by the same; and be the very abridgement and summe of the whole Ghospel. In so much that the Greeke Church vsed it daily in the Masse.

Often saying of the *Aue Marie.*

28. *Ful of grace.*] Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her fulnes of grace, they say here *Haile freely beloued*, contrarie to al significatiō of the tikes. Greeke word, which is at the least, *endued with grace*, as S. Paul vseth it Ephes. 1. by S. Chrysostoms interpretation: or rather *ful of grace*, as both * Greeke and Latin Fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *wel is she only called ful of grace, who only obtained the grace, which no other woman deserued, to be replenished with the anshour of grace.* And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word (*Luc. 16. 10.*) *ful of fores* Beza, *uicerosus*.

Corrupt translation of Here.

κεχαριτωμένη. ἐχαριτωσε.

ηλικιωμένος.

34. *I know not man.*] These wordes declare (saith S. Augustine) that she had now vowed virginity to God. For otherwise neither would she say, *How shal this be done?* nor haue added, *because I know not man* Yea if she had said only the first words, *How shal this be done?* it is euident that she would not haue asked such a questiō, how a woman should beare a sonne promised her, if she had married meaning to haue carnal copulatiō c. 4. *de de Virg.* As if he should say, If she might haue knowen a man and so haue had a child, she would neuer haue asked, *How shal this be done?* but because that ordinarie way was excluded by her vow of virginity, therefore she asketh, *How?* And in asking, *How?* She plainly declareth that she might not haue a child by knowing man, because of her vow. See S. Grego. Nyssene *de sancta Christi Natiuitate*.

Our B. Lady vowed virginity.

36. *Elizabeth thy cosin.*) By this that Elizabeth and our Lady were cosins, the one of the Tribe of Leui the other of Iuda, is gathered that Christ came of both Tribes, Iuda and Leui, of the Kings and the Priests him self both a King & a Priest, and the Anointed (to wit) by grace spiritually, as they were with oile materially and corporally. *August. li. 2. de Consens. Euan. c. 1.*

Christ came of both Tribes, Iude and Leui.

42. *Blessed art thou.*) At the very hearing of our Ladies voice, the infant and She were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her Blessed and her fruit Blessed, as the Church doeth also by her words and example in the AVE MARIE.

The Blessed Virgin Marie;

43. *Mother of my Lord*) Elizabeth being an exceeding iust and Blessed woman, yet the worthines of Gods mother doth so far excel her and al other women, as the great light the little starres. *Hiero. Praef. in Sophon.*

Her excellencie

48. *Shal cal me blessed.*) This Prophecie is fulfilled, when the Church keepeth her Festiual daies, & when the Faithful in al Generations say the Aue Marie, and other holy Anthems of our Lady. And therefore the Calvinistes are not among those Generations which cal our Lady Blessed.

Her honour in al the world.

62. *Iohn is his name*) We see that names are of signification and importance, God him self changing or giuing names in both Testaments; as, Abraham, Israel, Peter, and the principal of al others, Iesus; and here Iohn, which signifieth, Gods grace or mercie, or, God will haue mercie. For he was the Precursour and Prophet of the mercie and grace that ensued by Christ Iesus. Note also that as then in Circumcision, so now in Baptisme (which answereth therevnto) names are giue. And as wee here & in al the old Testament, great respect was had of names: so we must beware of strange, profane, & secular names (now a daies too common) & rather according to the * Catechisme of the holy Council of Trent, take names of Saints and holy men, that mey Put vs in mind of their vertues.

Mysterie and signification in names.

What names to be giuen in Baptisme.

71. *Iustice before him.*) Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but indeed before him and in his sight and not imputatiue that the comming of Christ was to giue men such iustice.

True iustice;

78. *The Orient.*) Maruel not if Heretikes countrole the old authentical translation, as though it differed from the Greeke; whereas here they make much a doo to controle not only al the Greek Interpreters of the old Testament, but also S. Luke him self, for the word *ανατολη*, as differing from the Hebrew.

The Heretikes controle both Greeke and Latin text.

C H A P. II.

The Natiuitie of Christ, 8. and manifestation thereof to the Shepheards by an Angel & by them to others. 21. His Circumcision. 22. His Presentation, togeather with Simons (as also Annes) attestation and prophesying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41. His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of wisdom shewed among the Doctours at twelve of his age.

The Gospel
at the first Mas-
se vpon Christ-
mas day.
In the yeare,
frō the creatiō
of the world
3199. frō Noēs
flūd, 1957. from
the Natiuitie
of Abraham, 2015
frō Moyses &
the comming
forth of the
People of Is-
rael out of
Egypt, 1510.
frō Dauid a-
nointed King,
1032. from the
first Olympias,
800. from the
building of
Rome, 752.
hebdomada 63
according to
the prophetic
of Daniel (c. 9)
that is, in the
yeare 440. or
there about; in
the sixt Age of
the world, whē
there was vni-
uersal peace in
al the world:
the Eternal
God the Sonne
of the Eternal
Father, mean-
ing to conse-
crate & sancti-
fie the world
with his most
blessed com-
ing, being
conceaued of
the Holy Ghost
nine



AND it came to passe, in those daies there came forth an Edict from Cæsar Augustus, that he whole world should be enroled. 2. This first enrolling was made by the President of Syria Cyrinus. 3. And al went to be enroled, euery one into his owne citie. 4. And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Beth-lehem: for because he was of the house and familie of Dauid, 5. to be enroled with MARIE his depoused wife that was with child. 6. And it came to passe, when they were there, her daies were fully come that she should be deliuered. 7. And she brought forth her first begotten Sonne, and swadled him in clothes, and laid him downe in a manger; because there was not place for them in the inne.

8. And there were in the same countrie shepheards watching, and keeping the night watches ouer their flock. 9. And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare. 10. And the Angel said to them: Feare not; for behold I euangelize to you great ioy, that shal be to al the People: 11. because this day is borne to you a SAVIOVR which is Christ our Lord, in the citie of Dauid. 12. And this shal be a signe to you; You shal find the infant swadled in clothes, and laid in a manger. 13. And sodenly there was with the Angel a multitude of the heauenly armie, praising God, and saying, 14. *Glorie in the highst to God: and in earth peace to men of god wil.* ¶ 15. b And it came to passe, after the Angels departed frō them into Heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this Word that is done, which our Lord hath shewed to vs. 16. And they came with speed; and they found MARIE and Ioseph, and the infant laid in the manger. 17. And seeing it, they vnderstood of the Word that had been spoken to them concerning this child. 18. And al that heard, did maruel; and concerning those things that were reported to them by the shepheards. 19. But MARIE kept al these words, conferring them in her hart. 20. And the shepheards returned, glorifying and praying God in al things that they had heard, and seen, as it was said to them. ¶

21. c And * after eight daies were expired, that the child should be circumcised; his name was called I E S V S, which was * called by the Angel, before that he was conceaued in the womb. ¶

Glorie
in ex-
cellsa
Masse.

Leu. 12,
6.
Exo. 13,
1.
Nu. 8,
16.
Leu. 13,
1.

Exo. 13,
15 14,
17.
D. u. 16,
2.

22. d And after the daies were fully ended of her purification * according to the law of Moyfes, they caried him into Hierusalem, to present him to our Lord (23. as it is written in the law of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.* 24. and to giue a sacrifice * according as it is written in the law of our Lord, a paire of turtles, or two yong pigeons. 25. And behold there was a man in Hierusalem named Simeon, and this man was iust and religious, expecting the consolation of Israel: and the Holy Ghost was in him. 26. And he had receaued an answer of the Holy Ghost, that he should not see death vntles he saw first the e^c CHRIST of our Lord. 27. And he came in Spirit into the Temple. And when his parents brought in the child I E S V S, to doe according to the custome of the Law for him, 28. he also tooke him into his armes, and blessed God, and said:

29. N O W T H O V dost dimisse thy seruant O Lord, according to thy word in peace.

30. Because mine eyes haue seen thy S A L V A T I O N,

31. Which thou hast prepared before the face of al Peoples:

32. A light to the reuelation of the Gentils, & the glorie of thy People Israel. ¶

33. And his father and mother were marueling vpon those things which were spoken concerning him. 34. And Simeon blessed them, and said to MARIE his mother: Behold this is set vnto the ruine, and vn to the resurrection of many in Israel, & for a signe which shal be contradicted, 35. and f thine owne soule shal a sword pearce, that out of many harts cogitations may be reuealed. 36. And there was Anne a prophetisse, the daughter of Phannuel, of the Tribe of Aser: she was farre striken in daies, and had liued with her husband seauen yeares from her virginitie. 37. And she was a widow vntil eightie and foure yeares; who departed not from the Temple, by fastings and praiers seruing night and day. 38. And she at the same houre sodenly comming in, confessed to our Lord; and spake of him to al that expected the redemption of Israel. 39. And after they had wholly done al things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.

40. And the child grew, and waxed strong: ful of wisdom, and the grace of God was in him. ¶ 41. And his parents went euery yeare vnto Hierusalem * at the solemne day of Pasche. 42. g And when he was twelue yeares old, they going vp into Hierusalem according to the custome of the festiual day; 43. and hauing ended the daies, when they returned, the child I E S V S remained in Hierusalem: and his parents knew it not. 44. And thinking that he was in the companie, they came a daies iourney, and sought him among their kinsfolke and acquaintance. 45. And not finding him, they returned into Hierusalem, seeking him. 46. And it came to passe, after three daies they found him in the Temple sitting in the middes of the Doctours, hearing them and asking them. 47. And al were astonished that heard him, vpon his wisdom & answers.

48. And seeing him, they wondered. And his mother said to him: Sonne, why hast thou so done to vs? behold thy father and I sorowing did seeke thee. 49. And he said to them: What is it that you sought me? did you not know, that I must be about those things which are my

nine moneths after his cōception, IESVS CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yeare of Cesar Augustus 42. *Vward in martyrol. Decēb. 25. according to the common ancient supputation.*

b The Ghospel at the second masse vpon Christmas day. And within the Octaue. And for a Votiuē of our Lady from christmas to Candlemas. c The Ghospel vpon the Circuncision of our Lord Iā. 1. d The Ghospel vpon the Purification of our Lady, or Candlemas day. Feb. 2.

¶ e See Iohn. 1; 11 and 41. Nunc dimittis. at Complin. The Ghospel vpon Sunday within the Octaue of Christmas. ¶ f Simeon prophesied not onely of Christ but also our B. Lady: specially of her sorowes, wherein she was alwaies partaker with our sauour, from his flight into Aegypt euen to his death.

g The Ghospel vpon the first Sunday after the Epiphany.

Fathers? 50. And they vnderstood not the word thath spake vnto them. 51. And he went downe with them, and came to Nazareth; and was subiect to them. And his mother kept al these words in her hart. 52. And Iesus proceeded in wisedom and age, and grace with God and men. †

ANNOTATIONS.

CHAP. II.

Free wil.

14. *Mens of good wil.*) The birth of Ghrist giueth not peace of mind or saluation but to such as be of good wil, because he worketh not our good against one willes, but our willes concurring. *Aug. quest. ad Simplic. li. 1. q. 2. 10. 4.*

Our B. Lady
ful of deep
contempla-
tions.

19. *Kept al.*) Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a womā. and not admitted to teach or dispute in publick of high mysteries; yet she knew al these mysteries, and wisely noted and contemplated of those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

Mens ruine
and damna-
tion is of them
selues.

34. *To the ruine.*) Therfore to the ruine of some, because they would not beleue in him, and so were the cause of their owne ruine, as he is elsewhere called *A stumbling stone*, because many would stumble at him and so fall by their owne fault. Other some he raised by grace from sinne to iustice, and so he was the resurrection of many. The Apostles fetch the like speech, saying: *We are to some the odour of life, vnto life; to others, the odour of death vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly sinne and damnation.

Holy widow-
hood.

37. *A widow.*) Marke that widowhood is here mentioned to the commendation thereof euen in the old Testament also, and the fruit, and as it were the profession thereof, is here commended, to wit, fasting, praying, being continually in the Temple euen as S. Paul more at large for the state of the new Testament speaketh of widowhood & virginie, as being professions more apt and commodious for the seruice of God.

Fasting an act
of Religion.

37. *By fastings and prayers seruing.*) Seruing, in the Greeke is *λατρεῖν*, that is, doing diuine worship vnto God, as by praier, so also by fasting: so that fasting is *λατρεία*, that is, an act of Religion whereby we doe worship God, as we doe by praier, and not vsed only to subdve our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obe-
dience to pa-
rents.

61. *Subiect to them.*) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ himself, being God, would be subiect to his parents being but his creatures.

CHAP. III.

The second
part: The pre-
paration that
was made to
the manifesta-
tion of Christ.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7. insinuating their reprobation, and the Gentils vocation. 10. teaching also & exhorting each sort to doe their dutie. 15. That himself is not Christ, he sheweth by the difference of their two Baptismes: 17. and saith that Christ wil also iudge his baptized. 19. Johns imprisonment. 21. Christ being him selfe also baptized of Iohn, hath testimonie from Heauen, 23. as he whose Generation reduceth vs againe to God.

The Gospell
vpon Imber
Saturday in
in Aduent.
And on the 4.
Sunday in Ad-
uent.



AND in the fifteenth yeare of the empire of Tiberius Cæsar, Pontius Pilate being Gouvernour of Iewrie, and Herod being Tetrach of Galilee, and Philip his brother Tetrach of Ituræa and the countrie Trachonitis, and Lysanias Tetrarch of Abilina,

2. Vnder

Mt. 3, 1.
 Mr. 1, 1.
 Esa. 40.
 3.
 Mt. 3, 7.
 11.
 Mr. 1, 3.
 1 com-
 mesh
 Io. 1, 26.
 Act. 1, 5
 11, 16.
 19, 4.
 Mt. 14, 3.
 Mar 6, 17.
 1 brother
 Philip, 3.
 Mt. 3, 11.
 Mr. 1, 9.
 Io. 1, 32.

2. vnder the high Priests Annas and Caiphas : the Word of our Lord
 was made vpon Iohn the sonne of Zacharie, in the desert. 3. And* he
 came into al the countrie of Iordan, preaching the Baptisme of* pen-
 nance vnto remission of sinnes; as it is written in the booke of the prepareth the
 sayings of Esay the Prophet : 4. *A voice of one crying in the desert; prepare the way to Christ.*
 way of our Lord, make straight his paths. 5. Euery valley shal be filled; and euery
 mountaine and hil shal be made low, and crooked things shal become straight; and
 rough waies, plaine : 6. And al flesh shal see the SALVATION of God.

7. He said therfore to the multitudes that went forth to be baptized
 of him : * Ye vipers broods, who hath shewed you to flee from the
 wrath to come? 8. Yeald therfore* fruits worthie of penance; and doe*
 ye not begin to say, we haue Abraham, to our father. For I tel you, that nance be works
 God is able of these stones to raise vp children to Abraham. 9. For now satisfactorie,
 the axe is put to the roote of the trees. * Euery tree therfore that yeal-
 deth not good fruit, ' shal be cut downe, and cast into fire. 10. And the
 multitudes asked him, saying : What shal we doe then? 11. And he an-
 swering, said vnto them : * He that hath two coats, let him giue to him
 that hath not ; and he that hath meat, let him doe likewise. 12. And the
 Publicans also came to be baptized, and said to him : Maister, what shal
 we doe? 13. But he said to them : Doe nothing more then that which is
 appointed you. 14. And the souldiars also asked him, saying : What shal
 we also doe? And he said to them: Vexe not, neither caluminate any man;
 and be content with your stipends.

15 And* the People imagining, and al men thinking in their harts of
 Iohn, lest perhaps he were Christ: 16. Iohn answered, saying vnto al : *
 I indeed baptize you with water; * but there ' shal come* a mightier
 then I, whose latchet of his shoes I am not worthie to loofe; he shal
 baptize you in the Holy Ghost and fire: 17. whose fanne is in his hand,
 and he wil purge his floore; and wil gather the wheat into his barne, but
 the chaffe he wil burne with vnquencheable fire.

18. Many other things also exhorting did he euangelize to the Peo-
 ple.

19. * And Herod the Tetrach, when he was rebuked of him for Hero-
 dias his ' brothers' wife, and for al the euils which Herod did : 20. * He
 added this also aboue al, and shut vp Iohn into prison. 21. * And it came
 to passe when al the People was baptized, IESVS also being baptized and
 praying, Heauen was opened: 22. And the Holy Ghost descended in cor-
 poral shape as a doue vpon him: and a voice from Heauen was made:
 Thou art my beloued Sonne, in thee I am wel pleased. 23. And I E S V S
 him self was beginning to be about thirtie yeares old: as it was thought,
 the sonne of Ioseph, who was ' of Heli, 24. who was of Matthat, who
 was of Leui, who was of Melchi, who was of Ianne, who was of Ioseph,
 25. who was of Matthatias, who was of Amos, who was of Naum, who
 was of Helli, who was of Nagge, 26. who was of Mahath, who was of
 Matthatias, who was of Semei, who was of Ioseph, who was of
 Iuda, 29. who was of Iohanna, who was of Refa, who was
 of Zorababel, who was of Salathiel, who was of Neri,
 28. who was of Melchi, who was of Addi, who was of Cosam,

Peza boldly
wipet out of
this Ghospel,
these wordes,
who was of Cai-
nas: though al
the Greeke
copies both of
the old Testa-
ment & of the
new, haue them
with full con-
sent.

Whereby we
learne the into-
lerable fau-
nes of the
Caluinists, and
their contempt
of holy scrip-
ture, that dare
so deale with
the very Ghos-
pel it self.

The reconci-
liation of Mat-
thew and Luke
in our Sauours
pedegree.

who was of Elmadan, who was of Her, 29. who was of Iesus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui, 30. who was of Simeon, who was of Iudas, who was of Ioseph, who was of Iona, who was of Eliacim. 31. who was of Melcha who was of Menna, who was of Matthat, who was of Nathan, who was of Dauid, 32. * who was of Iesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, 33. who was of Aminadab, who was of Aram, who was of Efron, who was of Phares, who was of Iudas 34. who was of Iacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35. who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36. * who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noë, who was of Lamech, 37. who was of Mathusale, who was of Henoah, who was of Jared, who was of Malaleel, who was of Cainan, 38. who was of Henos, who was of Seth, who was of Adam, who was of God.

Melcha

Mt. 1, 5

ANNOTATIONS.

CHAP. III.

20. He added this *about al.*) The fault of Princes and other great men, that can not only abide to heare their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warne them, as Prophets & Priests doe, from God) is exceeding great.

23. *Of Heli*) Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Escha begat Iacob: and after the death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli were brethren of one mother. This Heli therefore marying and dying without issue: Iacob his brother, according to the Law married his wife, and begat Ioseph, and so raised up seed to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph which as (S. Matthew saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1 Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. & 3. de cons. Euang.*

CHAP. IIII.

Christ going into the Desert to prepare himself before his manifestation, overcometh the tentations of the Diuel. 24. then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. insinuating by occasion the Iewes his countreymens reprobation. 31. In Carpharnaum his doctrine is admired. 33. specially for his miracle in the Synagogue. 38. from which going to Peters house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

The Churches fast of 40. daies (called Lent) cometh of this, & is an Apostolical Tradition. *Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcell. adu. erro. Mō. 1 an. Leo ser. 6. et 2. de Quadrages.*



AND IESVS ful of the Holy Ghost, returned from Iordan, & was driuen in the spirit into the desert. 2. fourtie daies, and was tempted of the Diuel. And he did eate nothing in those daies; and when they were ended, he was an hungred. 3. And the Diuel said to him: If thou be the Sonne of God, say to this stone that it be made bread. 4. And IESVS made answer vnto him: It is written, That not in bread

Mt. 4, 1.
Mt. 1, 12

bread

Deu. 8, bread alone shal man liue, but in euery word of God. 5. And the Diuel brought him into an high mountaine, and shewed him al the Kingdoms of the whole world in a moment of time; 6. and he said to him: To thee wil I giue this whole power, and the glorie of them; for to me they are deliuered, and to whom I wil, I doe giue them. 7. Thou therfore
Deu. 6, if thou wilt adore before me, they shal al be thine. 8. And I E S V S
13. 10, answering said to him: It is written, "Thou shalt adore the Lord thy God
20. & him only shalt thou serue. 9. And he brought him into Hierusalem, & set him vpon the pinnacle of the Temple; and he said to him: If
26. thou be the Sonne of God, cast thy self from hence downward.
Ps. 90, 10. For: it is written, that He hath given his Angels charge of thee, that they
11. preserue thee: 11. and that in their hands they shal beare thee vp, lest perhaps thou knock thy foote against a stone. 12. And I E S V S answering said to him:
Deu. 6, It is said, Thou shalt not tempte the Lord thy God. 13. And al the tentation being
16. ended, the Diuel departed from him vntil a time.
Mat. 4, 14. * And I E S V S returned in the force of the spirit into Galilee, and the
12. fame went forth through the whole countrie of him. 15. And he taught in their Synagogues, and was magnified of al.
Mat. 1, 14. * And he came to Nazareth where he was brought vp: and he
Mat. 13, entred according to his custom on the Sabboth day into the Synagogue; and he rose vp to read. 17. And the booke of Esay the Prophet was
54. deliuered vnto him. And as he vnfolded the booke, he found
Mr. 6, 1. the place where it was written: 18. The Spirit of the Lord vpon me, for which
10. 4, 41 he anointed me, to euangelize vnto the poore he sent me, to heale the contrite of hart,
Esai. 61, 19. to preach to the captiues remission, and sight to the blind, to dimisse the bruised
1. vnto remission, to preach the acceptable yeare of the Lord, and the day of retribution.
 20. And when he had folded the booke, he rendred it to the minister, and sate downe. And the eyes of al in the Synagogue were bent vpon him. 21. And he began to say vnto them: That this day is fulfilled this scripture in your eares. 22. And al gaue testimonie to him; and they
 "marueled in the words of grace that proceeded from his mouth, and they said: Is not this Iosephs sonne? 23. And he said to them: Certes you wil say to me this similitude, Physicion, cure thy self: as great things as we haue heard done in Capharnaum, doe also here in thy countrie. 24. And he said: Amen I say to you, that no Prophet is accepted in his owne countrie. 25. In truth I say to you, * there were many widowes in the daies of Elias in Israel, when the Heauen was shut three yeares and six moneths, when there was a great famine made in the whole earth: 26. And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. 27. * And there were many lepers in Israel vnder Elisaus the Prophet; and none of them was made cleane but Naaman the Syrian. 28. And al in the Synagogue were filled with anger, hearing these things. 29. And they rose, and cast him out of the citie: and they brought him to the edge of the hil, where vpon their citie was built, that they might throw him downe headlong. But he passing through the middes of them, went his way. **K**

See the Annotation in S. Matthew c. 4, 11.

If the Diuel himself allea-ge Scripture against Christ, no maruel that heretikes doe so against Christs Church.

The third part: of Christs manifesting himself by preaching and miracles, specially in Galilee. Our Sauour vsed to preach in their Synagogues.

He had a maruelous grace, and an extraordinary force in mouing the harts of his hearers.

The Ghospel vpon monday in the 3. weeke of Lent.

31. * And he went downe into Capharnaum a citie of Galilee ; and there he taught the on the Sabboths. 32. And they were astonished at his doctrine ; because his talke was in power. 33. And in the Synagogue there was a man hauing an vncleane Diuel, and he cried out with a loud voice. 34. Saying: Let be, what to vs and thee Iesvs of Nazareth? art thou come to destroy vs? I know thee who thou art, *the Saunt of God.* 35. And I E S V S, rebuked him, saying: Hold thy peace, & goe out of him. And when the Diuel had throwen him into the middes, he went out of him, and hurt him nothing. 36. And there came feare vpon al, and they talked togeather one with another, saying: What word is this, that in power and vertue he commandeth the vncleane Spirits, and they goe out? 37. And the fame of him was published into euery place of the countrie.

The Ghospel vpon Thursday in the 3. weeke of Lent. And vpon Imber Saturday in Whitsonweek. And in time of mortalitic. See Mar. 8, 11. in margine.

38. And IESVS rising vp out of the Synagogue, entred into Simons house. * And Simons wiues mother was holden with a great feuer; and they besought him for her. 39. And standing ouer her, he commanded the feuer, and it left her. And incontinent rising, she ministred to them. 40. And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he imposing hands vpon euery one, cured them. 41. And Diuels went out from many, crying and saying: That thou art the Sonne of God. And rebuking them he suffred them not to speake, that they knew he was Christ.

42. And when it was day, going forth he went into a desert place; & the multitudes sought him, and came euen vnto him; and they held him that he should not depart from them. 43. To whom he said: That to other cities also must I euangelize the Kingdom of God; because therefore I was sent. 44. And he was preaching in the Synagogues of Galilee. F

Mat. 4,
13, 7, 28.
Mat. 1,
21.

Mat. 8,
14.
Mr. 1,
30.

AN NOT A T I O N S.

C H A P. IIII.

The Diuels tentations.

11. *Departed until a time.*) No maruel if the Diuel be often or alwaies busie with Christiansmen, seeing after he was plainly ouercome by Christ, yet did he not giue him ouer altogether, but for a time.

Miracles at one place and not at another.

23. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the same elsewhere, if it liked his wisdom. So doth he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him. *Aug. ep. 137.*

Christs body contained in place about nature.

30. *Passing through the middes of them.*) Either by making himself inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which & the like doings mentioned in the Ghospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

The Apostles left their wiues

38. *Simons wiues mother*) It is euident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places *ep. 43. c. 2. ad Iulianum. Li. 1. adu. Iovin.* See the Annot. *Matth. 19, 29.*

C H A P. V.

Having taught the People out of Peters ship, 4. he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witnesse that he is not against Moyses. 15. The People flocking vnto him, he retireth into the wildernesse. 17. To the Pharisees in a solemn assembly he proueth by a miracle his power to remit sinnes in earth. 27. He defendeth his eating with sinners, as being the Physician of soules. 33. and his not prescribing as yet of any fastes to his Disciples.



ND it came to passe, when the multitudes pressed vpon him to heare the word of God, and him self stood beside the lake of Genesareth. 2. * And he saw two ships standing by the lake: and the fishers were gone downe, and washed their nets. 3. And he going vp into one ship that was Simons, desired him to bring it back a litle from the land. And sitting, he taught the multitudes out of the ship.

The Ghospel
vpon the 4.
Sunday after
Pentecost

4. And as he ceased to speake, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. 5. And Simon answering, said to him: Maister, labouring al the night, we haue taken nothing; but in thy word I wil let loose the net. 6. And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. 7. And they beckned to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sinke. 8. Which when Simon Peter did see, he fel downe at IESVS knees, saying: Goe forth from me, because I am a sinful man, O Lord. 9. For he was wholly astonished and al that were with him, at the draught of fishes which they had taken. 10. In like manner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And IESVS said to Simon: Feare not; from this time now, thou shalt be taking men. 11. And hauing brought their ships to land, leauing al things they folowed him. †

12. * And it came to passe, when he was in one of the cities, & behold a man full of leprosie, and seeing IESVS, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane. 13. And stretching forth the hand he touched him, saying: I wil. Bethou made cleane. And immediatly the leprosie departed from him. 14. And he commanded him that he should tel no body, but, Goe, shew thy self to the Priest, and offer for thy cleansing * as Moyses commanded, for a testimony to them.

Our Sauour
often health
by touching.
See S. Mat.
Annot. c. 8, 4.

15. But the bruit of him went abrode the more, and great multitudes came together to heare, and to be cured of their infirmities. 16. And he retired into the desert, and praied.

17. * And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctours of Law that were come out of Ierusalem; and the vertue of our Lord

The Ghospel
vpon Iniber
Friday in
Whitsonweek.

Mat. 4,
18.
Mr. 1,
16.

Mat. 8.
2.
Mr. 1,
40.

Leu. 14,
3.

Mat. 9, 2.
Mr. 2, 3.

Lord was to heale them. 18. And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. 19. And not finding on which side they might bring him in for the multitude, they " went vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, before I E S V S. 20." Whose faith when he saw, he said: Man, thy sinnes are forgien thee. 21. And the Scribes and Pharisees began to thinke, saying: Who is this that speaketh blasphemies? Who can forgie sinnes, but only God? 22. And when I E S V S knew their cogitations, answering he said to them: What doe you thinke in your hartes? 23. Which is easier to say, Thy sinnes are forgien thee; or to say, Arise, and walke? 24. But that you may know that " the Sonne of man hath power in earth to forgie sinnes (he said to the sick of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house. 25. And forthwith rising vp before them, he tooke that wherein he lay; and he went into his house, magnifying God. 26. And al were astonished: and they magnified God. And they were replenished with feare, saying: That we haue seen maruelous things to day. ¶

The Ghospel
vpon Saint
Matthewes
eue. Septemb.
20.

27. * And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he said to him: Follow me. 28. And " leauing al things, he rose and followed him. 29. And Leui made him a great feast in his house; and there was a great multitude of Publicans, and of others that were sitting at the table with them. 30. And their Pharisees and Scribes murmured, saying to his disciples: Why doe you eate and drinke with publicans and sinners? 31. And I E S V S answering said to them: They that are whole, need not the Physicion: but they that are ill at ease. 32. " I came not to cal the iust, but sinners to pennance. ¶

" Christ came
not to cal
those who pre-
sume of their
owne iustice,
and that count
themselues to
haue no need
of Christ.

" See. S. Mat.
Annot. c. 9, 14.

33. But they said to him: * Why doe the Disciples of Iohn " fast often, and make obsecrations, and of the Pharisees in like manner; but thine doe eate and drinke? 34. To whom he said: Why, can you make the children of the bridegrome fast whiles the bridegrome is with them? 35. But the daies wil come; and when the bridegrome shal be taken away from them, then they shal fast in those daies. 36. And he said a similitude also vnto them: That no man putteth a peece from a new garment into an old garment; otherwise both he breaketh the new, and the peece from the new agreeth not with the old. 37. And no bodie putteth new wine into old bottels; otherwise the new wine wil breake the bottels, and it self wil be shed, and the bottels wil be lost. 38. But new wine is to be put into new bottels: and both are preserued together. 39. And no man drinking old, wil new by and by. for he saith, The old is better.

Mr. 9, 9.
Mr. 2,
14.

Mat. 9,
14.
Mar. 2,
18.
Lu. 11,
1.

ANNOTATIONS.

CHAP. V.

Peters ship.

3. One ship Simon.) It is purposely expressed that there were two ships, and that one
of

of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching

Peters fishing.

6. *A great multitude of fishes.*) Likewise by this significant miracle wrought about Peters fishing, is evidently forshewed what wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles: as when at one draught, that is to say, * at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by himself and his Successours vnto the worlds end.

7. *Beckoned to their fellower.*) Peter had so much worke that he called for help & ioyned Peters coadiu- vnto him the other ship representing to vs his Copartners in the preaching of the tours. Ghospel, and the coniunction of the Synagogue and the People of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. 11.*

10. *Thou shalt be taking men.*) That al this afore said did properly meane Peters trauailles to come, in the conuersion of the world to Christ, and his prerogative before al men therein, it is euident by Christs special promise made to him seuerally and apart in this place, that he should be made the raker of men, though to other he giueth also, as to Peters cooperatours and coadiutours the like office. *Mat. 4. 19.*

Peters preemi-
nence in fishing
for mens soules.

19. *Went up vpon the roose.*) A strange diligence in procuring corporal health of & by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our freinds, and to seeke to his Church & Sacraments with what extra- ordinarie paine fouer.

Zeale of sou-
les.

20. *Whose faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. Therefore if thou doubt to obtaine forgiuenesse of thy great offen- ses, ioyn vnto thy self intercessours, vse the Churches help, which may pray for thee and obtaine for thee that which our Lord might denie to thyself. *Amb. li. 1. in Luc.*

The intercessio-
of others.

24. *The Sonne of man in earth.*) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes; which he said both for himself and vs. For he, as God being made man & Lord of the Law, forgiueth sinnes. And we also haue obtain- ed by him that wonderful grace. For it is said to his Disciples: *Whose sinnes you shal remis, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?

Priests doe re-
mit sinnes.

28. *Leaning al followed him.*) The * profane Iulian charged Matthew of too much lightnes, to leaue al and follow a stranger, at one word. But indeed hereby is seen the maruelous and following efficacye of Christs Word and internal working, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not only then in presenee, but also daily doth in the Church. For so S. Antonie, S. Fran- cis, and others, by hearing only the Word of our Saniour read in the Church forsooke al, and followed him.

Forfaking al,
and following
Christ.

S Hieroni
(ep. 2. ad Nepo-
tian.) writeth
of himself,
that being at
Constantinople,
he asked his
maister Grego-
rie Nazianzen
the famous
Doctour, then
Bishop there,
what Sabbath
this was. Who
by his answer
declared that it
was very hard
to tel; neither
is it yet knowe
to the best lear-
ned. Yet the
Protestants are
wont to say, Al

CHAP. VI.

For reproofing by Scripture and miracle (as also by reason) the Pharisees blindnes about the obseruation of the Sabbath, 11. they seeke his death. 12. Hauiug in the mountaine prayed al night, he chooseth twelue Apostles, 17. and after many miracles vpon the diseased, 20. he maketh a sermon to his Disciples before the people: proposing Heauen to such as wil suffer for him, 24. and woe to such as wil not. 27. Yet with al exhor- ting to doe good euen to our enemies also. 19. and that the Maisters must first mend themselves. 46. finally to doe good works, because only faith wil not suffice.

AND it came to passe on the Sabbath second-first, when he passed through the corne, his Disciples did pluck the eares, & did eate rubbing them with their hands. 2. And certaine of the Pharisees said to them: Why doe you that which is not lawfull on the Sabbaths? 3. And Iesus answering the said: "Neither this haue you read which Dauid did, when himself

is very ealie.



Mat. 2,
41. 43.

In cate-
na S.
Thoma.
10. 20,
23.

Hiero. in
Mat. 9.
Athan.
in vis S.
Antonij.
August.
confes. li.
3. c. 11.
Bonau.
in vis S.
Fräncisci.

Ms. 11.
1.
Mar. 2,
23.

was an hungred & they that were with him: 4. * how he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that were with him, which it is not lawfull to eate * but only for Priests? 5. And he said to them: That the Sonne of man is Lord of the Sabbath also.

6. And it came to passe on another Sabbath also, that he entred into the Synagogue, and taught. * And there was a man, and his right hand was withered. 7. And the Scribes and Pharisees watched if he would cure on the Sabbath; that they might find how to accuse him. 8. But he knew their cogitations; and he said to the man that had the withered hand: Arise, and stand forth into the middes. And rising he stood. 9. And IESVS said to them: I aske you, if it be lawfull on the Sabbaths to doe wel or il; to saue a soule or to destroy? 10. And looking about vpon the al, he said to the mā: Stretch forth thy hād. And he stretched it forth; & his hand was restored. 11. And they were replenished with madnes; & they communed one with another what they might doe to IESVS.

12. And it came to passe in those daies, he went forth into the mountaine to pray, and he passed the whole night in the prayer of God. 13. * And when day was come, he called his Disciples; and he chose twelue of them ("whom also he named *Apostles*") 14. "Simon whom he surnamed Peter, and Andrew his brother, James and Iohn, Philippe and Bartholomew, 15. Matthew and Thomas, James of Alphæus and Symon that is called Zelotes, 16. and Jude of James, and Judas Iscariote which was the traitour. 17. And descending with them he stood in a plaine place, and the multitude of his Disciples, and a very great companie of People from al Iewrie and Hierusalem, and the sea coast both of Tyre & Sidon, 18. which were come to heare him, and to be healed of their maladies. And they that were vexed of vncleane Spirits, were cured. 19. And al the multitude sought to touch him, because vertue went forth from him, and healed al. 20. And he lifting vp his eyes vpon his Disciples, said:

* Blessed are ye poore: for yours is the Kingdom of God. 21. Blessed are you that now are an hungred: because you shal be filled. Blessed are you that now doe weepe: because you shal laugh. 22. Blessed shal you be when men shal hate you, and when they shal separate you, and vp-braid you, and abandon your name as euil, for the Sonne of mans sake. 23. "Be glad in that day and reioyce; for behold, your reward is much in Heauen. ¶ For according to these things did their Fathers to the Prophets. 24. But woe to you that are rich: because you haue your consolation. 25. Woe to you that are filled: because you shal be hungrie. Woe to you that now doe laugh: because you shal mourne and weep. 26. Woe, when al men shal blesse you: For according to these things did their Fathers to the false-Prophets.

27. But to you I say that doe heare: Loue your enemies, doe good to them that hate you. 28. Blesse them that curse you, and pray for them that calumniate you. 29. And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. 30. And to euery one that asketh thee, giue,

and

The Ghospel
vpon S. Bartle-
mewes day.
Aug. 24.

The Ghospel
vpon Ss. Fabiā
and Sebastian.
day, Ian. 10.
vpon S. Dio-
nyse day. Octo.
9. vpon Alha-
lowes eue.
And for manie
Martyrs.
See S. Mar.

Annot. c. 3, 28.

* That is, to
euery one iust-
ly asking. For
that which is
vniustly asked,
may be iustly
denied. Aug. l.
1. c. 40. de Serm.
Do. in monte.

1. Re. 11.

4.

Leu. 24.

9.

Mt. 12.

10.

Mr. 3, 1.

Mt. 10,

1.

Mr. 3, 1.

6, 7.

Ln. 9.

1.

Mt. 3, 2.

6, 7.

and of him that taketh away the things that are thine, aske not againe.
 31. And according as you wil that men doe to you, doe you also to the in
 like manner. 32. And if you loue them that loue you, what thanke is to
 you? for sinners also loue those that loue them. 33. And if ye doe good to
 them that doe you good: what thanke is to you? for sinners also doe this.
 34. And if ye lend to them of whom ye hope to receaue; what thanke is to
 you? for sinners also lend vnto sinners, for to receaue as much. 35. But
 loue ye your enemies; doe good and " lend, hoping for nothing thereby:
 and your reward shal be much, and you shal be the Sonnes of the High-
 est, because him self is beneficial vpon the vnkind and the euil. 36. Be
 ye therefore merciful as also your Father is merciful. 37. Iudge not, &
 you shal not be iudged. Condemne not, & you shal not be condemned.
 Forgiue, and you shal be forgiuen. 38. Giue, and there shal be giuen to
 you. Good measure & pressed downe and shaken together and running
 ouer shal they giue into your bosome. For with the same measure that
 you doe mete, it shal be measured to you againe.

The Gospell
 vpon the first
 Sunday after
 Pentecost.

39. And he said to them a similitude also: Can the blind lead the blind?
 doe not both fall into the ditch? 40. The Disciple is not aboue his
 Maister: but euery one shal be perfect, if he be as his Maister.
 41. And why seeest thou the mote in thy brothers eye: but the beame
 that is in thine owne eye thou considerest not? 42. Or how canst thou
 say to thy brother: Brother, let me cast out the mote out of thine eye:
 thy self not seeing the beame in thine owne eye? Hypocrite, cast first
 the beame out of thine owne eye; and then shalt thou see cleerly to take
 forth the mote out of thy brothers eye. ¶

43. For there is no good tree that yealdeth euil fruits; nor euil tree,
 that yealdeth good fruit. 44. For euery tree is knowen by his fruit. For
 neither doe they gather figges of thornes; neither of a bush doe they
 gather the grape. 45. The good man of the good treasure of his hart
 bringeth forth good; and the euil man of the il treasure bringeth forth
 euil. For of the aboundance of the hart the mouth speaketh,

He buildeth
 right & surely,
 that hath both
 faith and good
 works: he build-
 deth on sand,
 that trusteth to
 his faith or
 reading or
 knowledge of
 the scripture,
 & doth not
 worke or liue
 accordingly.

46. And why cal you me, Lord, Lord: and doe not the things which I
 say? 47. Euery one that commeth to me, and heareth my words, and
 doeth them, I wil shew you to whom he is like. 48. He is like to a man
 " bulding a house, that digged deep, and laid the foundation vpon a
 rock. And when an inundation rose, the riuer beatt against that house,
 and it could not moue it; for it was founded vpon a rock. 47. But he that
 heareth, and doeth not; is like to a man building his house vpon the
 earth without a foundation: against the which the riuer did beat; and
 incontinent it fel, and the ruine of that house was great.

AN NOTATIONS.

CHAP. VI.

Heretikes vnderstand not the Scriptures.

ledge of the Scripture; but our Sauour often sheweth their great ignorance. Euen so the Heretikes that now adaias vaunt most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.

9. *Sane a soule.*) Hereby it seemeth that Christ (as at other times lightly alwaies) did not only heale this man in body, but of some correspondent disease in his soule.

The Churches praier at the times of giuing holy orders.

12. *The whole night.*) Our Sauour instantly prayed, alone in the mount without doore, al night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly when Priests are to be ordered, and a lesson to vs al what we should doe for our owne necessities, when Christ did so for other mens.

The name and dignitie of Apostles.

13. *Whom he named Apostles*) Here it is to be noted against our Aduersaries that deceitfully measure to the simple the whole nature and qualitie of certaine sacret functions, by the primitiue signification & compasse of the names or words whereby they be called; with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) * can make no Lawes nor prescribe or teach any thing not expressed in his *mandatum*. Know therefore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy writers, and in this point by Christs owne expresse imposition. And so this word *Apostle*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: whom he indowed aboue that which the vulgar etymologie of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which roome and dignitie (which is called in the Psalme and in the Actes a Bishoprike) when Iudas fel, Mathias was chosen to supply it, & was numbred among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreeth by special imposition & prerogatiue, though afterward it was by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles Successours: as also (by the like vse of Scriptures) to the first conuerters of countries to the faith, or their coadiutors in that function. In which sense S. Paul chalengeeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as we cal S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al which taking, it euer signifieth Dignitie, Regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first indeed Apostles, &c.* Whereby we may see that S. Peters dignitie was a wonderful eminent prerogatiue and soueraigntie, when he was the Head not only of other Christian men, but the Head of al Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the word Apostle, more profitably and truly they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sens*, him self also specially and aboue al other being *Missus*, that is, *Sent*; and called also Apostle in the Scriptures; to warne vs by the nature of the word, that none are true Apostles, Pastours, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, & that al Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor

Peters preeminence.

Al persecution for Christ is a blessing.

14. *Simon.*) Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling. See *Aumoi. Ms.* 10, 3.

23. *Be glad.*) The common miseries that fall to the true preachers and other Catholike men for Christs sake, as pouertie, famine, mourning, & persecutions, be indeed the greatest blessing that can be, and are meritorious of the reward of Heauen. Contrariwise, al the felicities of this world without Christ, are indeed nothing but woe; and the entrance to euermlasting miserie.

The vanitie of Heretical preachers.

26. *Shal blasse you.*] This woe pertaineth to the Heretikes of our daies, that delight to haue the Peoples praises and blessings & shouts, preaching pleasant things of purpose to their itching eares: as did the False Prophets, when they were magnified and commended therefore of the carnal Iewes.

Against vsurie.

35. *Let it, hoping nothing*) In that we may here seeme to be moued to lend to those whom we thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a commandemēt, except the case of necessitie. But it may be takē rather for a precept, wherein vsurie, that is to say, the expectatiō nor of the money lēt, but of vantage for lone, is forbiidden: as by other places of Scripture it is condēd, & is a thing against the Law of nature & Nations. And great shame & pitie it is, that it should be so much vsed or suffered amōg Christiāns, or so couered & cloked vnder the habite of other cōtractes, as it is.

Cal. Inf.
li. 4. c. 5.

Pf. 108.
8.

Act. 1.

20.

Eph. 2,

20.

Act. 14.

1. Cor.

12.

Eph. 4,

11.

1. Cor 9,

2.

Phil. 2,

25.

In. 4,

18.

Heb. 3,

C H A P. VII.

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11. the widowes sonne he reuiuerh and restoreth to her, & is renoumed therevpon. 18. To Iohns messengers he as. svereth with miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24. And afterward he declareth how worthy credit was Iohns testimonie. 29. inuighing against the Pharisees, 31. who with neither of their māners of liuing could be wonne, 36. shewing also vnto them by occasion of Marie Magdalen, how he is a freind to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and pennance.



ND when he had fully said al his words into the eares of the People, he entred into Capharnaum. 2. And the seruant of a certaine Centurion being sick, was readie to die: who was deare vnto him. 3. And when he had heard of I E S V S, he sent vnto him the Ancients of the Iewes, desiring him to come and heale his seruant. 4. But they being come to I E S V S, besought him earnestly, saying to him, That he is worthie that thou shouldest doe this for him. 5. For he loueth our Nation; and he hath built a Synagogue for vs. 6. And I E S V S went with them. And when he was now not farre from the house, the Centurion sent his freinds vnto him, saying: Lord, trouble not thyself. For *I am not worthie that thou shouldest enter vnder my rooffe.* 7. For the which cause neither did I thinke my self worthie to come to thee; but say the word, and my seru-
uant shal be made whole. 8. For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth; and to another, come, and he commeth; and to my seruant, doe this, and he doeth it. 9. Which I E S V S hearing, marueled; and turning to the multitude that followed him he said: Amen. I say to you, neither in Israel haue I found so great faith. 10. And they that were sent, being returned home, found the seruant that had been sick, whole.

See the Annotations vpon S. Matth. c. 8, 8.

11. And it came to passe, afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. 12. And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother; and she was a widow: and a great multitude of the citie with her. 13. Whom when our Lord had seen, being moued with mercie vpon her, he said to her: Weep not. 14. And he came neere and touched the coffin. And they that caried it stood stil; and he said: Yong man, I say to thee, arise. 15. And he that was dead, sat vp, and began to speake. And he gaue him to his mother. 16. And feare tooke them al; and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visited his People. 17. And this saying went forth into al Iewrie of him, & into al the countrie about.

The Ghospell vpon the 15. Sunday after Pentecost. And vpon Thursday in the 4. weeke of Lent. And for S. Monica S. Augustins mother. Maij. 4.

18. And Iohns Disciples shewed him of al these things. 19. *And Iohn called.

called two of his Disciples, and sent them to IESVS, saying: Art thou he that art to come; or expect we another? 20. And when the men were come vnto him, they said: Iohn the Baptift hath sent vs to thee, saying: Art thou he that art to come; or expect we another? 21. (And the self same houre, he cured many of maladies, and hurts, and euil Spirits: and to many blind he gaue sight.) 22. And Answering, he said to them: Goe & report to Iohn what you haue heard and seen: * That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, 23. the poore are euangelized: and blessed is he whosoever shal not be scandalized in me.

Pauperes euangelizantur, that is, to the poore the Ghospel is preached, and they receaue it
 Marketh this wel concerning Iohns apparel and diet. See the Annotatiōs vpon S. Matth. c. 3, 4.

As they that cōfessed Iohns Baptisme, despised Gods counsel & wisdom; so much more they that make no account of the Sacramēts of the Church, despise Gods counsel & ordinance touching their saluation, to their owne damnation.
 The Ghospel vpon S. Marie Magdalēs day Iul. 22. And vpon Thursday in Passon weeke. And vpon Imber Friday in Sept.
 A perfect patterne of true penitēce in this woman, who sought of Christ with open teares & other strange works of satisfaction & deuotion, remission of her finnes.

24. * And when Iohns messengers were departed, he began to say of Iohn to the multitudes: What went you out into the desert to see? a reed moued with the wind? 25. But what went you forth to see? a man clothed in soft garments? Behold they that are in costly apparel and delicacies, are in the houses of Kings. 26. But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. 27. This is he of whom it is written: Behold I send mine Angel before thy face, which shal prepare thy way before thee. 28. For I say to you: A greater Prophet among the children of women then Iohn the Baptift, there is no man. But he that is the lesse in the Kingdom of God, is greater then he. 29. And al the People hearing and the Publicans, iustified God, being baptized with Iohns Baptisme. 30. But the Pharisees and the lawyers despised the counsel of God against them selues, being not baptized of him. 31. And our Lord said: Wherevnto then shal I liken the men of this Generation, and wherevnto are they like? 32. They are like to children sitting in the market-place, and speaking one to another, and saying: We haue piped to you, and you haue not danced; we haue lamented, and you haue not wept. 33. For Iohn Baptift came* neither eating bread nor drinking wine; and you say: He hath a Dinel. 34. The Sonne of man came eating and drinking; and you say: Behold a man that is a gurmander and a drinker of wine, a freind of Publicans and sinners. 35. And wisdom is iustified of al her children.

36. And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate downe to meate. 37. And behold a woman that was in the citie, a sinner, as she knew that he was set downe in the Pharisees house, she brought an alabaſter boxe of ointment; 38. and standing behind beside his feet, she began to water his feet with teares, & wiped them with the haire of her head, and kissed his feet, & anointed them with the ointment. 39. And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40. And IESVS answering said to him: Simon, I haue somewhat to say vnto thee. But he said: Maister, say. 41. A certaine creditour had two debtors; one did owe fīue hundred pence, & the other fiftie. 42. They hauing not wherewith to pay, he forgauē both. Whether therefore doth loue him more? 43. Simon answering said: I suppose that he to whom he forgauē more. But he said to him: Thou hast iudged rightly. 44. And turning to the woman, he said vnto

Expositio
 Gato.
 Esa. 33
 5, 6, 1.

Ms. II.
 7.

Mal. 3.
 1.

Ms. 3, 4.

vnto Simon : Doeſt thou ſee this woman ? I entred" into thy houſe, water to my feet thou didſt not giue; but ſhe with teares hath watered my feet, and with her haire hath wiped them. 45. Kiſſe thou gaueſt me not; but ſhe ſince I came in, hath not ceaſed to kiſſe my feet. 46. With oile thou didſt not anoint my head; but ſhe with ointment hath anointed my feet. 47. For the which I ſay to thee : Many finnes are forgiven her, becauſe ſhe hath" loued much. But to whom leſſe is forgiven, he loueth leſſe. 48. And he ſaid to her: Thy finnes are forgiven thee. 49. And they that ſate together at the table began to ſay within them ſelues." Who is this that alſo forgiveth finnes? 50. And he ſaid to the woman:" Thy faith hath made thee ſafe, goe in peace. ¶

Not only faith (as you may perceiue) but loue or charitie obtaineth remiſſion of finnes. ¶ As the Phariſees did alwayes carpe ¶ Chriſt for remiſſion of finnes in earth, ſo the Heretike reprehend his Church that remitteth finnes by his authoritie.

ANNOTATIONS.

CHAP. VII.

f. Builds a Synagoge.) As at that time to found a Synagoge, was acceptable to God, and procured the prayers of the faithful People for whoſe uſe it was made: ſo now much more in the new Teſtament, to build a Church, Monafterie, College, or any like worke for the honour and ſervice of God, is grateful to him and procureth the prayers of the good People for whoſe uſe ſuch things be founded. Building of Churches, Monafteries, &c,

44. Into thy houſe.) An exceeding approbation of the extraordinary workes and ſignes of external deuotion, which ſeeme to carnal men (though otherwiſe faithful) to be often ſuperfluous or not acceptable. This Simon was perhaps of a good wil, and therfore (as diuers other did elſewhere) invited Chriſt to his houſe, not of curioſitie or captiouſnes, as ſome other did; but of affection, as it may ſeeme by Chriſts familiar talke with him. Notwithſtanding his duties towards him were but ordinary. But the anointing, waſhing, kiſſing, wiping of his feet in ſuch ſort as the woman did, were further ſignes of more then vulgar loue: ſuch as is in deuout men or women that goe on pilgrimage and kiſſe deuoutly the holy memories of Chriſts and his Saints. Which is no more but an exteriour expreſſing of their affection, and that they loue much, as euery vulgar Chriſtian mandoth not. Exteriour ſignes of more then common deuotion.

50. Thy faith.) The remiſſion of her finnes being attributed before to charitie, is now alſo ſaid to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo though but one named. Becauſe when there be diuers cauſes concurring to one effect, the ſcriptures commonly name but one, and that eſpecially which is moſt proper to the purpoſe and time, not excluding the other. And therfore his working miracles vpon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce al men to beleeu in him; and therfore ſpecially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they asked at his hands: without which it had been rather a mockrie and tentation of him, then a true deſire of benefit at his hands. Iuſtification attributed not to faith only.

CHAP. VIII.

Going ouer al Galilee with his traine, 4. he preacheth to the Iewes in parables because of their reprobation, 9. but to his Disciples manifestly; because he wil not for the Iewes incredulity haue his coming frustrate: 19. signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22. To whom also (signified by the Gerasens) after the tempest in his sleep (that is, in his death) & calme in his resurrection, he commeth: but they preferring their temporals before his presence, he leaueth them againe. 41. Likewise comming to cure the Iewes (who were borne when the Gentils sickned about Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die, but them also in the end he wil restore,



AND it came to passe afterward, and he made his iourney by cities and townes preaching and euangelizing the Kingdom of God; and the Twelue with him, 2. and some women that had been cured of wicked Spirits and infirmities; * Marie which is called Magdalene, out of whom seuen Diuels were gone forth,

3. and Ioane the wife of Chusa Herods Procuratour, and Susan, and many others that did minister vnto him of their substance.

The Ghospel
vpo the Sunday
of Sexagesime.

4. And * when a very great multitude assembled and hastned out of the cities vnto him, he said by a similitude. 5. The sower went forth to sow his seed. And whiles he soweth, some fel by the way side, and was troden vpon, and the foules of the aire did eate it. 6. And other some fel vpon the rock; and being shot vp, it withered, because it had not moisture. 7. And other some fel among thornes, and the thornes growing vp withal, choked it. 8. And other some fel vpon good ground; and being shot vp, yealded fruit an hundred fold. Saying these things he cried: He that hath eares to heare, let him heare.

9. And his Disciples asked him what this parable was. 10. To whom he said: To you it is giuen to know the mysterie of the Kingdom of God; but to the rest in parables, that * seeing they may not see, and hearing may not vnderstand. 11. And the parable is this: The seed, is the Word of God. 12. And they besides the way, are those that heare, then the Diuel commeth, and taketh the Word out of their hart, lest beleeuing they be saued. 13. For they vpon the rock; such as when they heare, with ioy receaue the Word: and these haue no roots; because for a time they beleue, and in time of tentation they reuolt. 14. And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleasures of this life, and render not fruit. 15. And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience. ¶

16. And no man lighting a candel doth couer it with a vessel, or put it vnder a bed; but setteth it vpon a candellsticke, that they that enter in, may see the light. 17. For there is not any thing secret, that shal not be made manifest; nor hid, that shal not be knownen, & come abrode. 18. See ther-

¶ See the Annotations vpon
S Matthew. c.
13, 14.

¶ Against the Heretikes that say, faith once had can not be lost, and that he which now hath not faith, neuer had.

Mr. 16.
9.

c alie
mulse.
Mt. 13.
1.
Mr. 4, 1.

Es. 6, 9.

therfore how you heare. For he that hath, to him shal be giuen; and whosoever hath not, that also which he thinketh he hath, shal be taken away from him.

19. And * his mother and brethren came vnto him; and they could not come at him for the multitude. 20. And it was told him: Thy mother and thy brethren stand without, desirous to see thee. 21. Who answering said to them: My mother and my brethren, are they that heare the Word of God and doe it.

22. * And it came to passe one day; and he went vp into a boat, and his Disciples, and he said to them: Let vs strike ouer the lake. And they launched forth. 23. And when they were sailing, he slept; and there fel a storme of wind into the lake, and they were filled, and were in danger. 24. And they came and raised him, saying: Maister, we perish. But he rising, rebuked the wind and the tempest of water; and it ceased, and there was made a calme. 25. And he said to them: Where is your faith? Who fearing, marueled one to an other, saying: Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him? 26.

* And they sailed to the countrie of the Gerasens which is ouer against Galilee.

27. And when he was come forth to the land, there met him a certaine man that had a Diuel now a very long time, and he did weare no clothes, neither did he tarie in house, but in the monuments. 28. And as he saw IESVS, he fel downe before him; and crying out with a great voice, he said: What is to me & thee IESVS sonne of God most high? I beseech thee doe not tormēt me. 29. For he commanded the vncleane Spirit to goe forth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters; and breaking the bonds was drinen of the Diuel into the deserts. 30. And IESVS asked him saying: What is thy name? But he said: Legion; because many Diuels were entred into him. 31. And they besought him that he would not command them to goe into the depth. 32. And there was there a heard of many swine feeding on the mountaine; & they desired him that he would permit the to enter into them. And he permitted them. 33. The Diuels therfore went forth out of the man, and entred into the swine; and the heard with violence went headlong into the lake, and was stifled. 34. Which when the swinheards saw done, they fled, and told into the citie and into the townes. 35. And they went forth to see that which was done; and they came to IESVS, and found the man, out of whom the Diuels were gone forth, sitting at his feet, clothed, and wel in his wits, and they were afraid. 36. And they also that had seen, told them how he had been made whole from the legion. 37. And al the multitude of the countrie of the Gerasens besought him to depart from them; for they were taken with great feare. And he going vp into the boat, returned. 38. And the man out of whom the Diuels were departed, desired him that he might be with him. But IESVS dimissed him, saying: 39. Returne into thy house, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things IESVS had done to him.

He did not here disdainfully speake of his mother, but teacheth that our spiritual kinred is to preferred before carnal cognation. Hilar. in 12. Mat. See the Annotations vpon S. Matthew. c. 8, 14.

40. And it came to passe; when IESVS was returned, the multitude receiued him. And al were expecting him. 41. And * behold there came a man whose name was Iairus, and he was Prince of the Synagogue: and he fel at the feet of IESVS, desiring him that he would enter into his house, 42. because he had an only daughter almost twelue yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes.

* See the Annotations vpon S. Mat. c. 9, 19.

* It is an euident signe of prerogative, that Peter only is named so often as cheefe of the company. Mar. 1, 6. Act. 5, 29. Luc. 9, 22. Mar. 16, 7. 1. Cor. 15, 5.

43. And there was * a certaine woman in a fluxe of blood from twelue yeares past, which had bestowed al her substance vpon Physicians, neither could she be cured of any: 44. she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her blood stinted. 45. And IESVS said: Who is it that touched me? And al denying, * Peter said, and they that were with him: Maister, the multitudes throng and presse thee, and doest thou say, Who touched me? 46. And IESVS said: Some bodie hath touched me; for I know that there is vertue proceeded from me. 47. And the woman seeing, that she was not hid, came trembling, and fel downe before his feet; and for what cause she had touched him, she shewed before al the People, and how forthwith she was made whole. 48. But he said to her: Daughter, thy faith hath made thee safe, goe thy way in peace.

* See the Annotations vpon S. Marke c. 5, 36

49. As he was yet speaking, there commeth one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. 50. And IESVS hearing this word, answered the father of the maide: Feare not; * beleue only, and she shal be safe. 51. And when he was come to the house, he permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maide. 52. And al wept, and mourned for her. But he said: Weep not, the maide is not dead, but sleepeeth. 53. And they derided him, knowing that she was dead. 54. But he holding her hand cried saying: Maide arise. 55. And * her spirit returned, and she rose incontinent. And he bade them giue her to eate. 56. And her parentes were astonished, whom he commanded to tel no man that which was done.

Mat. 9, 18.
Mr. 5, 22.

ANNOTATIONS.

CHAP. VIII.

Holy women that followed Christ.

c. That did minister.) It was the custome of the Iewes that women of their substance did minister meate drinke and cloth to their teachers, going about with them. Which because it might haue been scandalous among the Gentils, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he whose spiritual benefites they reaped, might reape their carnal things.

1. Cor. 9, 5, 12.

The brethren of Christ.

20. Thy brethren.) These brethren of our Lord, were not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius wickedly taught: neither are they so be thought (as some others say) the sonnes of Ioseph by another wife: for (as S. Hierom writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Sauour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speech of the Scriptures) because they were his cosins, either

Hiero. cons. Heluid. c. 9. Ibid c. 8

the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therefore is also called the brother of our Lord.

55. *Her spirit returned.*) This returning of the soules againe into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead foure daies doth) euidently proue a third place against our aduerfaries, that say, euery one goeth straight to weauen or to hel. For it can not be thought that they were called from the one or the other, and therefore from some third place.

CHAP. IX.

His Twelue also now preaching euery where and working miracles. 6. Herod and al doe wonder much. 10. After which, he taketh them and goeth into the wildernesse: where he cureth and teacheth, feeding 5000. with fise loanes. 18. Peter confessing him to be Christ, 21. he on the other side foretelleth his Passion, and that al must in time of persecution follow him therein. 27. whereunto to encourage vs the more, 27. he giueth in his Transfiguration a sight of the glorie, which is the reward of suffering. 17. The next day he casteth out a Diuel which his Disciples could not. 43. whom amiddes these wonders he forewarneth againe of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most: 49. bidding them also not to prohibit any that is not against them. 51. Yea and toward such as be against them Schismatically, to shew mildnes for al that. 57. Of following him, three examples.



ND calling together the twelue Apostles, he gaue them vertue and power ouer al Diuels, and to cure maladies. 2. And he sent them to preach the Kingdom of God; and to heale the sicke. 3. And he said to them: Take nothing for the way, neither rod, nor skrip, nor bread, nor money, neither haue two coates. 4. And into whatsoeuer house you enter, tarie there, and thence doe not depart. 5. And whosoever shal not receiue you, going forth out of that citie, shake off the dust also of your feet for a testimonie vpon them. 6. And going forth they went a circuit from towne to towne euangelizing and curing euery where.

7. And * Herod the Tetrach heard al things that were done by him; and he staggered because it was said of some, That Iohn was risen from the dead. 8. But of other some, That Elias hath appeared; and of others, that a Prophet one of the old ones was risen. 9. And Herod said: Iohn I haue behea led; but who is this of whom I heare such things? And he sought for to see him.

10. And * the Apostles being returned, reported to him whatsoeuer they did: and taking them he retired apart into a desert place, which belongeth to Beth-saida. 11. Which the multitudes vnderstanding, followed him & he receiued them, and spake to them of the Kingdom of God, and them that had need of cure he healed. 12. And the day began to draw towards an end. And the Twelue comming neere, said to him: Dimisse the multitudes, that going into townes and villages here about, they may haue lodging, and find meates; because here we are in a desert place. 13. And he said to them: Giue you them to eate. But they said: We

The Ghospel vpon Thursday in withsūweek
:: To command Diuels and diseases either of body or soule, is by nature proper to God only: but by Gods guift, men also may haue the same: euen so to forgiue sinnes.
:: A great fault to reiect the true Preachers, or not to admit them into house for needful harbour and sustenance.

haue no more but fīue loauē and two fishes; vnles perhaps we should goe & buie meates for al this multitude. 14. And there were men almost fīue thousand. And he said to his Disciples: Make them sit downe by companies fīftie and fīftie. 15. And so they did. And they made al sit downe. 16. And taking the fīue loauē and the two fishes, he looked vp vnto Heauen, and ^c blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. 17. And ^c they did al eate, and had their fill. And there was taken vp that which remained to them, twelue baskets of fragments.

^c Here you see that he blessed the things, and not only gaue thanks to God.

See Annot.

Marci. c. 8, 7.

^c The miraculous providence of God toward such as follow Christ into deserts, prison, banishment, or whither soeuer.

18. * And it came to passe; when he was alone praying, his Disciples also were with him; and he asked them saying: Whom doe the multitudes say that I am? But they answered, and said: Iohn the Baptist; and some, Elias; but some, that one of the Prophets before time is risen. 19. And he said to them: But whom say ye that I am? Simon Peter answering, said: The Christ of God. 20. But he rebuking them, commanded that they should tel this to no man, 21. saying: That the Sonne of man must suffer many things, and be reiectēd of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

22. And he said to al: If any man wil come after me, let him denie himself, and take vp his crosse daily, and follow me. 23. For he that wil saue his life, shal lose it; for he that shal lose his life for my sake, shal saue it. 24. For what profit hath a man if he gaine the whole world, and lose himself, and cast away himself? 25. For he that shal be ashamed of me and of my wordes, him the Sonne of man shal be ashamed of, when he shal come in his maiestie, and his Fathers, and of the holy Angels. 26. And I say to you assuredly: There be some standing here that shal not tast death, ^c til they see the Kingdom of God.

The TRANS-
FIGURA-
TION.

27. * And it came to passe after these wordes almost eight daies, and he tooke Peter and Iames and Iohn, and went into a mountaine to pray. 28. And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. 29. And behold two men talked with him. And they were Moyſes and Elias, 30. appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. 31. But Peter and they that were with him, were heauie with sleepe. And awaking, they saw his maiestie, and the two men that stood with him. 32. And it came to passe, when they departed from him, Peter said to IESVS: Maister, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyſes, and one for Elias: not knowing what he said. 33. And as he spake these things, there came a cloud, and ouershadowed them: and they feared, when they entered into the cloud. 34. * And a voice was made out of the cloud, saying: This is my beloued Sonne, heare him. 35. And whiles the voice was made, IESVS was found alone. And they held their peace, and told no man in those daies any of these things which they had seen.

36. * And it came to passe the day folowing, when they came downe from the mountaine, there met him a great multitude. 37. And behold a man of the multitude cried out, saying: Maister, I beseech thee, looke vpon my sonne because he is mine only one. 38. And loe, the spirit taketh

ΕΥΑΓΓΕΛΙΟΝ
ΜΑΡΚΟΥ

Mr. 16,
11.
Mar. 8,
27.

Mr. 17,
1.
Mr. 9, 14

1. Pet. 1,
17.

Mr. 17,
14
Mr. 9,
17.

raketh him, and he sodenly crieth, and he dasheth him, and teareth him that he someth, and with much adoe departeth renting him. 40. And I desired thy Disciples to cast him out, and they could not. 41. And IESVS answering said: "O faithles and peruerse Generation, how long shal I be with you and suffer you? bring hither thy sonne. 42. And when he came to him, the Diuel dashed, and tore him. And IESVS rebuked the vncleane Spirit, and healed the boy, and rendred him to his father. 43. And al were astonished at the might of God; and al merueling at al things that he did, he said to his Disciples: 44. Lay you in your hartes these wordes, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men. 45. But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

Incredulitie hindereth the effect of Exorcismes, and other miraculous power giuen to the Church.

46. * And there entred " a cogitation into them, which of them should be greater. 47. But IESVS seeing the cogitations of their hart, tooke a child and set him by him, 48. and said to them, whosoever receiue this childe in my name, receiue me, and whosoever receiue me, receiue him that sent me. For he that is the lesser among you al, he is the greater.

Desire of preeminence is an humane infirmite often euen among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

49. * And Iohn answering said: Maister, we saw a certaine man casting out Diuels in thy name, and we prohibited him, because he followeth not with vs. 50. And IESVS said to him: "Prohibit not. For he that is not against you, is for you.

There be some that follow not Christ precisely in life and doctrine, of whom we may make our aduantage to the propagation of Christes honour and religion, when they doe any thing for the aduancement thereof, of what intention soeuer they doe it, Philip. 1. 15.

51. And it came to passe, whiles the daies of his assumption were accomplishing, and he fixed his face to goe into Hierusalem. 52. And he sent messengers before his face; and going they entred into a citie of the Samaritans to prepare for him. 53. And they receiued him not, because his " face was to goe to Hierusalem. 54. And when his Disciples sames and Iohn had seen it, they said: Lord wilt thou we say that fire come downe from Heauen and consume 'them'? 55. And turning, " he rebuked them, saying: You know not of what spirit you are. 56. The Sonne of man came not to destroy soules, but to saue. And they went into another towne.

57. And it came to passe as they walked in the way, a certaine man said to him: * I wil follow thee whithersoever thou goest. 58. IESVS said to him: "The foxes haue holes, and the foules of the aire nestes; but the Sonne of man hath not where to repose his head. 59. But he said to another: Follow me. And he said: Lord, permit me first to goe, and to burie my father. 60. And IESVS said to him: Let the dead burie their dead; but goe thou, set forth the Kingdom of God. 61. And another said: I wil follow thee Lord, but permit me first to take my leaue of them that are at home. 62. IESVS said to him: "No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

This man would haue followed him for ten poral commodities, and therefore was not suffered.

ANNOTATIONS.

CHAP. IX.

The Transfiguration.

27. *Til they see.*) To the Apostles, that had to preach the Kingdom of God and to suffer so much miserie for the same in this world, he would shew his glorie, and giue them a tast of his owne ioyful state and of his Saints in Heauen, calling thither Moyse and Elias, that the Law & Prophets might be witnesses of the same. See the annotation vpon S. Matthew c. 17, 2.

Schismatikes.

33. *Face to goe to Hierusalem.*) The Samaritans were Schismatikes from the Iewes, and had a Schismatical Temple in mount Garizim, of purpose to draw men thither from Gods Temple in Hierusalem, where only was the true and as it were the Catholike seruice and Sacrifice vnto God. Therefore they did not gladly receiue our Saniour, because they perceiued he was going to Hierusalem.

Desire of reuenge.

33. *He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias fast reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or without discretion, & regard of their amendement, and example to others. Therefore S. Peter vsed his power vpon Ananias and Saphira, when he stroke them both downe to death for defrauding the Church.

The Churches feueritic.

Looking backe.

62. *Noman looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures & eases of this world. For it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards Heauen, and neuer backward to the world.

Io. 4, 9.
3. Reg.
11, 17.
Tob. 1.

Act. 5.

CHAP. X.

He sendeth yet 72. more to preach to the Iewes, with power also of miracles. 13. crying woe to the cities impenitent. 17. At their returne he agnifeth the great power he gaue them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euerlasting, 29. teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38. To Martha he sheweth that Maries Contemplatiue life is the better.

The Ghospel vpon S. Markes day. April. 25. And S. Lukes Octob. 18.
As the twelue Apostles did represent the higher degree of the Clergie, called Bishops: so these Seuentie two beare the figure of the inferiour Clergie, called Priests, Bede.



AND after this our Lord designed also other 72. seuentie two: and he sent them two and two before his face into euery citie and place whither himself would come. 2. And he said to them: The haruest truely is much; but the workmen few. Desire therefore the Lord of the haruest, that he send workmen into his haruest. 3. Go: Behold I send you as lambes among wolues. 4. Carie not purse nor skrip, nor shoes; and salute no body by the way. 5. Into whatsoeuer house you enter, first say: Peace to this house. 6. And if the sonne of peace be there, your peace shal rest vpon him; but if not, it shal returne to you. 7. And in the same house tarie you, eating and drinking such things as they haue. * For the workman is worthie of his hire. Remoue not from house to house. 8. And into

1. Tim.
5, 18.

into what citie soeuer you enter, and they receiue you, eate such things as are set before you; 9. and cure the sicke that are in it, and say to them: The kingdom of God is come nigh vpon you. **K**

10. And into whatsoeuer citie you enter, and they receiue you not, going forth into the streetes thereof, say: 11. The dust also of your citie that cleaueth to vs, we doe wipe off against you. Yet this know ye that the Kingdom of God is at hand. 12. I say to you, it shal be more tolerable for Sodom in that day, then for that citie. 13. Woe to thee Corazaim, woe to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance sitting in sack cloth and ashes long agoe. 14. But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. 15. And thou Capharnaum that art exalted vnto Heauen: thou shalt be thrust downe euen vnto Hel. 16. He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

Differences of paines and damnation in Hel according to the differences of demerites. Aug. li. 5. c. 5. cont. **Julian.** True penance not onely to lead a new life, but to punish the body by such things as here be recorded, for the ill life past. The Ghospel for manie Martyrs. It is al one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, & theirs.

17. And the Seuentie-two returned with ioy, saying: Lord, the Diuels also are subiect to vs in thy name. 18. And he said to them: I saw Satan as a lighting fall from Heauen. 19. Behold, I haue giue you power to tread vpon serpents, and scorpions, and vpon al the power of the enemy, and nothing shal hurt you. 20. But yet reioyce not in this, that the spirits are subiect vnto you; but reioyce in this, that your names are written in Heauen. **K**

21. In that very houre he reioyced in spirit, and said: I confesse to thee O Father, Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to litle ones. Yea Father, for so hath it wel pleased thee. 22. Al things are deliuered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne wil reueale. 23. And turning to his Disciples, he said: Blessed are the eyes that see the things that you see. 24. For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not; and to heare the things that you heare, and heard them not.

The Ghospel vpon the 11. Sunday after Pentecost.

25. And behold a certaine lawyer stood vp, tempting him and saying: Maister, by doing of what thing shal I possesse life euerlasting? 26. But he said to him: In the law what is written? how readeest thou? 27. He answering said: Thou shalt loue the Lord thy God with thy whole hart, and with thy whole soule, and with al thy strength, and with al thy mind: and thy neighbour as thy self. 28. And he said to him: Thou hast answered right, this doe and thou shalt liue. 29. But he desirous to iustifie himself, said to Iesus: And who is my neighbour? 30. And Iesus taking it, said: A certaine man went downe from Hierusalem into Iericho, and fel among theeues, who also spoiled him, and giuing him woundes went away leauing him halfe-dead. 31. And it chanced that a certaine Priest went downe the same way; and seeing him, passed by. 32. In like manner also a Leuite, when he was neere the place, and saw him, passed by. 33. But a certaine Samaritane going his iourney, came neere him; and seeing him, was moued with mercie. 34. And going vnto him, bound his woundes,

∴ S. Augustin faith that the Apostle (1. Cor. 9.) according to this place did supererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Gospel, but would not, *li. de op. Monach. c. 5.* Whereof it cometh, that the workes which we doe more then precept, be called workes of Supererogation : & whereby it is also euident against the protestants that there be such workes. See Optatus *li. 6. contr. Parmen.* how aptly he applyeth this parable to S. Pauls counsell of virginitie (1. Cor. 7.) as to a worke of supererogation b. The Gospel vpon the Assumption of our B. Lady. Aug 15. And in the feast of S Martha. Iulij. 29.

powring in oile and wine: and setting him vpon his owne beast, brought him into an inne, and tooke care of him. 35. And the next day he tooke forth two pence, and gaue to the host, and said: Haue care of him; and whatsoeuer thou shalt supererogate, I at my returne wil repay thee. 36. Which of these three in thy opinion was neighbour to him that fell among theeues? 37. But he said: He that did mercie vpon him. And IESVS said to him: Goe, and doe thou in like manner. ¶

38. b And it came to passe as they went, and he entred into a certaine towne; and a certaine woman named Martha, receiued him into her house, 39. and she had a sister called Marie. Who sitting also at our Lords feete, heard his word. 40. But Martha was busie about much seruice. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serue? speake to her therefore, that she help me. 41. And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. 42. But one thing is necessarie, " Marie hath chosen the best part which shal not be taken away from her. ¶

Supererogationis, πρὸς δὲ τῶν ἑαυτῆς

ANNOTATIONS.

CHAP. X.

21. *The little ones.*) By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, and therefore refuse to be taught of the learned: for Christ did not afterward indow fishers and vulgar men nor any other with the gifts of wisdom and tongues, without their industrie, study, and teaching: though at the beginning, of great providence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by persuation of cunning Oratours or subtil Disputers, but by the plaine force of his grace and truth, which S. Augustine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like, rather then Arius, Caluin, and other like proud Scribes and pharisees.

The humble vlearned Catholike knoweth Christ better then the proud learned Heretike.

The commandments possible to be kept.

28. *This doe.*] Not by faith only, but by keeping Gods Commandements we obtaine life euermlasting: not only by beleeuing, but by doing. The heretikes say that is impossible to keepe this commandment of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 3. Reg. 14, 8. 2. Par. 15, 15. Ps. 118, 10. Ecclesiastici. 47, 9. 10. 4. Reg. 10, 3. 5. Luc. 1, 5. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euermlasting, he had mocked this Lawyer and others, and not taught them.

30. *Half dead*) Here is signified man wounded very fore in his vnderstanding and free wil, and al other powers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-wil, nor the rest, were extinguished in man or taken away. The Priest and Leuite signifie the Law of Moyses: this Samaritane is Christ the Priest of the new Testament: the oile and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sinne, that is, iustifie man; but Christ only, who by his Passion and the grace and vertue thereof ministered in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-wil to doe al good workes.

Con. A. rous. 2. c. 25. 10. 1. Conc. Conc. Trid. Sess. 6. c. 1.

The parable of the wounded man, explicated.

The Contemplatiue or Religious life, better then the Active and secular,

42. *Marie the best part.*) Two notable examples, one of the life Actiue, in Martha, the other of the life contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alwaies some to serue God in both these seuerall sorts. The life contemplatiue is here preferred before the actiue. The Religious of both sexes are of that more excellent state. And therefore our Protestants haue wholly abandoned them out of their common

common-wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie Our Lord giue them grace to see their miserie. If ours were not answerable to their professiō, or were degenerated, why haue they no new ones? If our Churches Votaries vowed vnlawful things, Chastitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commandemens, wherevnto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraigne worship belonging to God only: & there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that profess contem- plation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods; God and the world know they haue no Church nor religion at al.

Vowes and votaries.

C H A P. XI.

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. assuring that God wil giue vs good things. 14. The Iewes blaspheming his casting out of Diuels, and asking for a miracle from Heauen, 17. he defendeth his doing: 22. foretelling also the Diuels expulsion by him out of the world (that is, the vocation of the Gentils) 24. and his reentrie into their Nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Againe, to the Pharisees, and Scribes he crieth woe, as authours of the said reprobation now at hand.



ND it came to passe, when he was in a certaine place praying, as he ceased, one of his Disciples said to him: Lord teach vs to pray, as Iohn also taught his Disciples. 2. And he said to them: * When you pray, say, FATHER, sanctified be thy name. Thy Kingdom come, 3. Our daily bread giue vs this day, 4. and forgive vs our sinnes, for because our selues also

doe forgive euery one that is in debt to vs. And lead vs not into temptation. 5. And he said to them: Which of you shal haue a freind, and shal goe to him at midnight, and shal say to him, Freind, lend me three loaues, 6. because a freind of mine is come out of his way to me, and I haue not what to set before him: 7. and he from within answering saith: Trouble me not, now the doore is shut, and my children are with me in bed; I can not rise and giue thee. 8. And if he shal perseuer knocking, I say to you, although he wil not rise and giue him because he is his friend, yet for his importunitie he wil rise, and giue him as many as he needeth. 9. * And I say to you, Aske, and it shal be giuen you: seeke, and you shal find: knock, and it shal be opened to you. 10. For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. 11. And which of you if he aske his father bread, wil he giue him a stone? or a fish, wil he for a ffish giue him a serpent? 12. Or if he aske an egge, wil he reach him a scorpion? 13. If you then being naught, know how to giue good giuftes to your children, how much more wil your father from Heauen giue the good Spirit to them that aske him? **H**

14. * And he was casting out a Diuel, and that was dumme. And when he had cast out the Diuel, the dumme spake: and the multitudes mar- ueled. 15. * And certaine of them said: In Beel-zebug the prince of

The Ghospel in Maioribus li-
tanyis on S.
Markes day, &
in the Rogatio-
daies. And in
a votive Masse
against the Pa-
gans.

The Ghospel
in a votive
Masse for remis-
sion of sinnes.

The Ghospel
vpon the 31
Sunday in
Lent.

Mat. 6,
2.

Mat. 7,
7.

Mat. 13,
22.
Mr. 3,
22.

Diuels he casteth out Diuels. 16. And other tempting, asked of him a signe from Heauen. 17. But he seeing their cogitations, said to them: Euery Kingdom deuided against itself, shal be made desolate, and house vpon house, shal fall. 18. And if Satan also be deuided against himself, how shal his Kingdom stand? because you say that in Beel-zebub I doe cast out Diuels. 19. And if I in Beel-zebub cast out Diuels: your children, in whom doe they cast out? therefore they shal be your iudges. 20. But if I in the finger of God doe cast out Diuels; surely the Kingdom of God is come vpon you. 21. When the strong armed keepeth his court, those things are in peace that he possesseth. 22. But if a stronger then he come vpon him and ouercome him; he wil take away his whole armour wherein he trusted, and wil distribute his spoiles. 23. He that is not with me, is against me: and he that gathereth not with me, scattereth. 24. When the vnclane spirit shal depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I wil returne into my house whence I departed. 25. And when he is come, he findeth it swept with a besome, and trimmed. 26. Then he goeth and taketh seuen other spirits worse then himself, and entring in they dwel there. And the last of that man be made worse then the first.

27. And it came to passe, when he said these things, a certaine woman lifting vp her voice out of the multitude said to him: "Blessed is the wombe that bare thee, and the paps that thou didst sucke. 28. But he said: "Yea rather, blessed are they that heare the word of God, and keepe it. ¶

29. And the multitudes running together, he began to say: * This Generation, is a wicked Generation: it asketh a signe, and a signe shal not be giuen it but "the signe of Ionas the Prophet. 30. * For as ionas was a signe to the Niniuites; so shal the Sonne of man also be to this Generation. 31. * The Queene of the South shal rise in the iudgement with the men of this Generation, and shal condemne them: because she came from the endes of the earth to heare the wisdom of Salomon. And behold, more then Salomon here. 32. The men of Niniuee shal rise in the iudgement with this Generation, and shal condemne it, * because they did penance at the preaching of Ionas. And behold, more then Ionas here.

33. * No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlesticke, that they that goe in may see the light.

34. * The candle of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome: but if it be naught, thy body also shal be darke some. 35. See therefore that the light which is in thee, be not darke nesse. 36. If then thy whole body be lightsome, hauing no part of darke nesse: it shal be lightsome wholly, and as a bright candel it shal lighten thee. ¶

37. And when he was speaking, a certaine Pharisee desired him that he would dine with him. And he going in fate downe to eate. 38. And the Pharisee began to thinke within himself and to say: Why he was not washed before dinner. 39. And our Lord said to him: * Now you

Pha-

¶ This finger, is the Spirit of God, Mt. 12, 28.

¶ The Ghospel in Dedicatione B. Mariæ ad Niues. Aug. 5. and vpon Assumptione eue, and in a Votiuue of our Ladie

between Candlemasse and Easter, and between Pêtecost and Aduent.

¶ The said mother of God, in that also was Blessed that she was the corporal meanes & minister of the Incarnatiō, but much more Blessed, in that she cōtinueth the perpetual keeper of his word, Beda, Aug. tract. 19.

in Ioan, 1: 14.

¶ METEYONOV.

Marke that the great penance of the Niniuites (Ionas 3.) is here expressed by this Greeke word. See Annot. Mt. 3, 2.

The Ghospel vpon S. Martins day, Nouē. 11. & for some other Consecrations of Bishops.

c. d. k. 2. 10. 10.

c. m. 10. 10. 10.

Mt. 1. 29.

Io. 2.

3. Reg. 10, 1.

Io. 3.

Mt. 5. 15.

Mr. 4. 21.

d Mt. 1. 21.

Pharisees doe make cleane that on the out side of the cup and of the platter; but that of yours which is within, is full of rapine and iniquitie. 40. Fooles, did not he that made that on the out side, make that also that is on the inside? 41. But yet that that remaineth, "giue almes, & behold all things are cleane vnto you. 42. But woe to you Pharisees, because you tithe mint and reu and euery herbe: and passe ouer iudgement and the charitie of God. But these things you ought to haue done, and not to omit those. 43. Woe to you Pharisees, because you loue the first chaires in the Synagogues, and salutations in the market place. 44. Woe to you, because you are as monuments that appeare not, and men walking ouer, are not ware.

45. And one of the Lawyers answering saith to him: Maister, in saying these things, thou speakest to our reproch also. 46. But he said: "Woe to you Lawyers also: because you load men with burdens which they cannot beare, and your selues touch not the packes with one of your fingers. 47. Woe to you that "build the monuments of the Prophets: and your fathers did kil them. 48. Surely you doe testifie that you consent to the workes of your fathers: because they indeed did kil them, and you build their sepulchres. 49. For this cause the wisdom also of God said, I wil send to them Prophets and Apostles, and of them they wil kil and persecute. 50. That the blood of all the Prophets that was shed from the making of the world, may be required of this Generation, 51.* from the blood of Abel vnto the * blood of Zacharie that was slaine between the Altar and the Temple. Yeal say to you, it shal be required of this Generation. 52. Woe to you Lawyers, because you haue taken away the key of knowledge: your selues haue not entred, & those that did enter you haue prohibited. 53. And when he said these things to them, the Pharisees & the Lawyers began vehemently to vrge him, & to stop his mouth about many things, 54. lying in waite for him, and seeking to catch something of his mouth, that they might accuse him.

The Gospell for many Martyrs.

Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets. Ambrosius.

ANNOTATIONS.

CHAP. XI.

27. *Blessed is the wombe.*) Let vs also (saith Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure; let vs lift vp our hartes among the People, and say to our Saniour: Blessed be the wombe that bare thee, and the paps which thou didst sucke. For Blessed indeed is the mother which bare the King that ruleth Heaven & earth for euer. Our B. Lady.

29. *The signe of Ionas*) Of al miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hel three daies, was the greatest, and most conuince the incredulous Iewes: and therefore a greater or more euident then that, he saith he wil not giue them. The signe of Ionas.

41. *Giue almes.*) The great force of almes is here and in diuers places of holy writ signified. In one place, they extingush sinne: in another, they redeeme sinnes: in another, they deliuer from death: in another, to the giuen or omitted, our iudgement to Heaven or Hel is attributed: & here they make cleane and satisfie for the Iewes former offenses. The force of the almes.

For (as S. Augustine saith c. 70. Enchiridi) almes-deedes profit not a man that hath a wil to continue in his finnes, but they are to be done for a propitiation to God of former offenses.

offenses. Now how wel the Protestants like this doctrine so evidently set forth in Scripture, let the indifferent iudge, and how wel it agreeth with their only faith.

The Lawyers
and Priests of
the old Testa-
ment,

46. *Woe to you Lawyers.*) These were Doctours of Moyses Law, otherwise called Scribes. Shal wetherfore crie out against al Lawyers now, or ought the name of Lawyer be odious with vs, because of these naughty Lawyers among the Iewes? much lesse ought the name of Priests to be odious (as Heretikes would haue it) because of the Iewes Priests that were so busy against our Sauour.

C H A P. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of his Doctrine. 13. with deuiding the brethrens inheriſſace he wil not meddle, but exhorteth them against auarice, 22. and his Disciples (by this occasion) against solicitude so much as of necessaries, 32. yea counseling them to giue al in almes. 35. and to be ready at a knocke. 41. namely admonishing Peter and other Prelats to see to their charge: 49 and al, not to looke but for persecution. 54. The Iewes he reprehendeth for that they wil not see this time of grace, 58. whereas it is so horrible to die without reconciliation.

The Ghospel
vpon SS. Iohn
& Pauls day,
Iunij 16. And
for manie
other Martyrs.



AND when great multitudes stood about him, so that they trode one another, he began to say to his Disciples: Take good heed of the leauen of the Pharisees, which is hypocrisie. 2. * For nothing is hid, that shal not be reuealed: nor secret, that shal not be knowen. 3. For the things that you haue said in darknesse, shal be said in the light: and that which you haue spoken into the eare in the chambers, shal be preached in the house-tops. 4. And I say to you my freindes, Be not afraid of them that kil the body, and after this haue no more to doe. 5. But I wil shew you whom ye shal feare: " feare him who after he hath killed, hath power to cast into Hel. Yea I say to you, feare him. 6. Are not fise sparowes sold for two farthings, and one of them is not forgotten before God? 7. Yea the haire alſo of your head are al numbered. Feare not therfore: you are more worth then many sparowes. 8. * And I say to you, " Euery one that confesseth me before men, the Sonne of man alſo wil confesse him before the Angels of God. 9. But he that denieth me before men, shal be denied before the Angels of God. 10. * And " euery one that speaketh a word against the Sonne of man it shal be forgiuen him: but he that shal blaspheme against the Holy Ghost, to him it shal not be forgiuen. 11. * And when they shal bring you into the Synagogues and to Magistrates and Potestates, " be not careful in what manner, or what you shal answer, or what you shal say. 12. For the Holy Ghost shal teach you in the very houre what you must say.

" The feare of
Hel alſo is pro-
fitable: contra-
rie to the pro-
testants, tea-
ching securitie
of saluation, &
that feare of
Hel maketh
me hypocrites.
" See Annot.
Mt. 12, 32.

13. And one of the multitude said to him: Maister, speake to my brother that he deuide the inheritance with me. 14. But he said to him: Man, " who hath appointed me iudge or deuider ouer you? 15. And he said to them: See and beware of al auarice: for not in any mans abundance doth his life consist, of those things which he possesseth. 16. And he

Mt. 10
26.
Mt. 4
12.

Mt. 10,
32.
Mr. 8,
38.
Mt. 12,
33.
Mar. 3,
28.
Mt. 10,
19.
Mr. 13,
11.

he spake a similitude to them, saying: A certaine rich mans field yealded plentie of fruits. 17. And he thought within himself, saying, "What shal I doe, because I haue not whither to gather my fruits? 18. And he said: This wil I doe, I wil destroy my barnes, and wil make greater, and thither wil I gather al things that are growen to me, and my goods. 19. And I wil say to my soule; Soule, thou hast much goods laid vp for many yeares, take thy rest, eate drinke, make good cheere. 20. But God said to him, "Thou foole, this night they require thy soule of thee; and the things that thou hast prouided, whose shal they be? 21. So is he that laieth vp treasure to himself, and is not" rich to Godward.

:: Giue it to the poore, that shouldst thou doe, saith S. Basil.

:: A goodly warning for all rich men.

:: He forbid: death not cope-tēt prouidēce, but too much carefulnes. See Annot, vpo S. Marth. c. 6, 13.

22. And he said to his Disciples: * Therefore I say to you, "Be not careful for your life, what you shal eate; nor for your body, what you shal doe on. 23. The life is more then the meate, and the body is more then the raiment. 24. Consider the rauens, for they sow not, neither doe they reape, which neither haue storehouse nor barne, and God feedeth them. How much more are you of greater price then they? 25. And which of you by caring can adde to his stature one cubite? 26. If then you be not able to doe so much as the least thing, for the rest why are you careful? 27. Consider the lillies how they grow: they labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie was araied as one of these. 28. And if the grasse that to day is in the field, and to morow is cast into the ouen, God so clotheth; how much more you, O ye of litle faith? And you, doe not seeke what you shal eate, or what you shal drinke; and be not lifted vp on high. 30. For al these things the Nations of the world doe seeke. But your Father knoweth that you haue need of these things. 31. But seeke first the Kingdom of God, and al these things shal be giuen you besides. 32. b Feare not "litle focke, for it hath pleased your Father to giue you a Kingdom. 33. Sel the things that you possesse, and giue almes. * Make to you purses that weare not, treasure that wasteth not, in Heauen: whither the theefe approacheth not, neither doth the mothe corrupt. 34. For "where your treasure is, there wil your hart be also. † 35. c Let your loynes be girded, and candles burning in your handes, 36. and you like to men expecting their Lord, when he shal returne from the marriage: that when he doth come and knocke, forthwith they may open vnto him. 37. Blessed are those seruants, whom when the Lord commeth, he shal find watching. Amen I say to you, that he wil gird himself, and make them sit downe, and passing wil minister vnto them. 38. And if he come in the second watch, and if in the third watch he come, and so find, blessed are those seruants. 39. * And this know ye, that if the housholder did know what houre the theefe would come, he would watch verily, and would not suffer his house to be broken vp. 40. Be you also ready: for at what houre you thinke not, the Sonne of man wil come. †

b The Ghospel for S. Frācis de Paula April. 2. S. Paulinus Jun. 21. S. Nicolas Tolentinas. Sept. 10. And for some other Cōfessours not Bishops.

:: It was litle at the beginning, & is stil in cōparisō of al the reprobate: but in itself very great, as in the parable of the great tree that grew of the litle mustard-seed. Mat. 13.

c The Ghospel vpon S Siluesters day, Decemb. 31. S. Antonie, Ia. 17. S. Antonie of Padua, Jun. 13. S. Dominick. Augusti 4. And for some other Cōfessours not Bishops.

41. And Peter said to him: Lord, doest thou spake this parable to vs, or likewise to al? 42. And our Lord said: Who (thinkest thou) is a faithful steward and wise, whom the Lord appointeth ouer his familie,

:: To girde our loines, is to keepe chastitie & continencie. Grego. ho. 13.

Mr. 6, 25.

6 JAN METEOR 6170 DE.

Mr. 6, 20.

Mr. 14, 31.

familie, to giue them in season their measure of wheate? 43. Blessed is that seruant, whom when the Lord commeth, he shal find so doing. 44. Verily I say to you, that ouer al things which he possesseth, he shal appoint him. 45. But if that seruant say in his hart, My Lord is long a comming; and shal begin to strike the seruants and handmaidens, and eate and drinke, and be drunke: 46. the Lord of that seruant shal come in a day that he hopeth not, and at an houre that he knoweth not, and shal deuide him, and shal appoint his portion with the infidels. 47. And that seruant that knew the wil of his Lord, and prepared not himself, & did not according to his wil, shal be beaten with many stripes. 48. But he that knew not, and did things worthie of stripes, shal be beaten with few. And euery one to whom much was giuen, much shal be required of him: and to whom they committed much, more wil they demand of him. 49. I came to cast fire on the earth; & what wil I but that it be kindled? 50. But I haue to be baptized with a Baptisme: and how am I straitened vntil it be dispatched. 51. * Thinke you that I came to giue peace on the earth? No, I tel you, but separation. 52. For there shal be from this time fise in one house deuided: three against two, and two against three. 53. There shal be deuided, the father against the Sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law. 54. * And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A shoure commeth, and so it commeth to passe: 55. and when the south wind blowing, you say, That there wil be heate: & it commeth to passe. 56. Hypocrites, the face of the Heauen and of the earth you haue skil to discerne: but this time how doe you not discerne? 57. And why of your selues also iudge you not that which is iust? 58. * And when thou goest with thy aduersarie to the Prince, in the way endeauour to be deliuered from him: lest perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. 59. I say to thee, thou shalt not goe out thence, vntil thou pay the very last mite.

Mt. 10, 34.

Mt. 16, 2.

Mt. 5, 25.

He meaneth the naughtie peace that is betweene worldlings & finnes, the agreement that is in Infidelity, in Here-sie, or in any other wickednes. He came to breake this peace. See Annot. Matth. c. 10, 34.

See Annot. Mt. 5, 25.

ANNOTATIONS.

CHAP. XII.

Open confessiō of our faith.

8. *Euery one that confesseth.*) A Catholike man is bound to confesse his faith, being called to account or examined by Iew, Heathen, or Heretike, cōcerning the same. Neither is it enough to keepe Christ in his hart, but he must also acknowledge him in his wordes & deedes. And to deny Christ, or any Article of the Catholike faith, for shame or feare of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before al his Angels: which is another manner of preface and Confessorie, then any Court or Session that men can be called to for their faith, in this world.

The Holy Ghost teacheth euery

11. *Be not careful.*) That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a reason of his belcefe, and therefore must suffer or say any thing rather then come before

Before them: our Maister giueth them comfort promising that the Holy Ghost shall euer put into their hartes at the time of their appearance, that which shall be sufficient for the purpose: not that every one which is conuerten before the Aduersaries of faith, should alwaies be indowed with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will euer giue to the simple that trusteth in him, sufficient courage and wordes to confesse his beleefe. For such an one called before the Commissioners, saith enough and defendeth himself sufficiently, when he answereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church through-out all Christian countries hath and doth teach, and that this Church can giue them a reason of all the things which they demand of him, &c.

vnlearned Catholike to giue sufficient reason of his faith.

14. *Who hath appointed?*) Christ refused to meddle in this temporal matter, partly because the demand proceeded of couetousnes & ill intention, partly to giue an example to Clergie men, that they should not be withdrawn by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties doe require. In which cases S. Augustin (as Pasidonius writeth) was occupied often whole daies in ending worldly controuersies: and so he writeth of himself also, not doubting but to haue reward therfore in Heauen.

The dealing of Clergie men in worldly affaires.

11. *Rich to Godward.*) He is rich towards God, that by his goods bestowed vpon the poore, hath store of merits, and many almes mens prayers procuring mercie for him at the day of his death and iudgement, which is here therefore called treasure laid vp in Heauen, where the barnes be large enough. The necessitie of which almes is by Christ himself here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruit thereof, they should sell all they haue and giue to the poore.

Meritorious workes.

13. *Where your treasure is.*) If the rich man withdrawn by his worldly treasure, can not set his hart vpon Heauen, let him send his money thither before him, by giuing it in almes vpon such as will pray for him, and his hart will follow his purse thither.

Almes.

CHAP. XIII.

He threatneth the Iewes to be soone forsaken vnles they doe penance, 10. and consounerth them for maligning him for his miraculous good-doing on the Sabbaths. 18. but his Kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread ouer all the world, 20. and conuert all, 23. and what an hurt sore it shall be to them at the last day to see them selues excluded from the glorie of this Kingdom, and the Gentils admitted in their place. 31. He foretelles that it is not Galilee that he seareth, but that obstinate & reprobate Hierusalem will needs murder him, as also his messengers afore and after him.

Or as it is vttered in other places, doe penance, which in the new Testament signifieth perfect repentance. See Annot S. Mat. 3, 2, 11, 21.

The Gospell on the Inber Saturday in Sept.

The figtree with only leaues & no fruit is the Iewes Synagogue, & euery other people or Person which hath faith and good wordes, & no good workes.



AND there were certaine present at that very time telling him of the Galilaens, whose blood Pilate mingled with their Sacrifices. 2. And he answering said to them: Thinke you that these Galilaens were sinners more then all the Galilaens, that they suffered such things? 3. No, I say to you: but vnles you haue penance, you shall all likewise perish. 4. As those eightene vpon whom the toure fel in Siloe, and slew them: thinke you that they also were debtors aboue all the men that dwel in Hierusalem? 5. No, I say to you: but if you haue not penance you shall all likewise perish.

6. And he said this similitude: A certaine man had a figtree planted in his vineyard, and he came seeking for fruit on it, and found not,

7. And

In vna
a. 19,
Li. de op.
Monac.
a. 29,

Nis
anien-
iam ha-
meritis,

7. And he said to the dresser of the vineyard, Loe it is three yeares since I come seeking for fruit vpon this figtree, and I find not. Cut it downe therefore; whereto doth it also occupie the ground? 8. But he answering said to him: Lord, let it alone this yeare also, vntil I digge about it, and dung it. 9. And if happly it yeald fruit: but if not, hereafter thou shalt cut it downe.

10. And he was teaching in their Synagogue on the Sabboths. 11. And behold a woman that had a spirit of infirmitie eighteene yeares: and she was crooked, neither could she looke vpward at al. 12. Whom when IESVS saw, he called her vnto him, and said to her: Woman, thou art deliuered from thy infirmitie. 13. And he imposed hands vpon her, and forthwith she was made straight and glorified God. 14. And the Archsynagogue answering (because he had indignation that IESVS had cured on the Sabboth) said to the multitude: Six daies there are wherein you ought to worke. In them therefore come, and be cured; and not in the Sabboth day. 15. And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabboth, loose his ox or his asse from the manger, and leadeth them to water? 16. But" this daughter of Abraham whom Satan hath bound, loe, these eighteene yeares, ought not she to be loosed from this bond on the Sabboth day? 17. And when he said these things, al his aduerfaries were ashamed: and al the People reioyc-
ced in al things that were gloriously done of him. **¶**

See Amnota.
Matth. 13, 31.

18. He said therefore: * Whereunto is the Kingdom of God like, and whereunto shal I esteeme it like? 19. It is like to a" mustard seed, which a man tooke and cast into his garden and it grew, and became a great tree, & the fowles of the aire rested in the boughes therof. 20. And againe he said: * Like to what shal I esteeme the Kingdom of God? 21. It is like to leauen, which a woman tooke and hid in three measures of meale, til the whole was leauened. 22. And he went by cities and townes teaching, and making his iourney vnto Hierusalem.

* Christians in
their liues must
seeke the strait
way, but in re-
ligion the an-
cient common
way.

23. And a certaine man said to him: Lord, be they few that are sau-
ed? But he said to them: 24. " Striue to enter" by the narrow gate: because many, I say to you, " shal seeke to enter, and shal not be able. 25. But when the good-man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shal say to you, I know you not whence you are: 26. then you shal begin to say: We did" eate before thee and drinke, and in our streetes didst thou teach. 27. And he shal say to you, I know you not whence you are, depart from me al ye workers of iniquitie. 28. There shal be weeping and gnashing of teeth: when you shal see Abraham and Isaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thrust out. 29. And there shal come from the East and West & the North and the South; and shal sit downe in the Kingdom of God. 30. And behold, they are" last that shal be first, and they be first that shal be last.

* The Gentils
comming into
Gods fauour
later, are pre-
ferred before
the Iewes
which were
first.

31. The same day there came certaine of the Pharisees, saying to him: Depart and get thee hence, because Herod wil kil thee. 32. And he said to them: Goe, and tel that foxe, Behold I cast out Diuels, and perfit cures
this

Mt. 13

31.

Mt. 13

30.

Mt. 13

33.

Mt. 7

13.

this day and to morow, and the third day I am consummate. 33. But yet I must walke this day and to morow and the day following, because it cannot be that a Prophet perish out of Hierusalem. 34. * Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and thou wouldest not? 35. Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say: Blessed is he that commeth in the name of our Lord.

The Iewes lost their preeminence, by their own free wil, & not by Gods causing: who ceased not to cal and crie vpon them, and they would not heare: whereby free wil is plainly proued.

ANNOTATIONS.

CHAP. XIII.

1. *These Galileans.*) It is Gods mercie that he straight punisheth not al offenders, but some few for a warning to al: as that for Schisme he striketh not al such as haue forsaken the Church and the lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their guists to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shal al assuredly perish in the next world. *Optatus lib. 1. cont. Parmen. sub finem.*

16. *This daughter.*) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes natural, Christ specially cured, for that no natural medecins could cure them, and specially because he came to dissolue the workes of Satan both in body and soul.

21. *By the narrow.*) Our Lord is not contrarie to himself in that he answereth, the gate to be strait, and few to be saued, whereas els where he said, that many should come from the East & West &c. & ioy with Abraham in the Kingdom of Heauen. Mat. 8, 11. For though they be few in respect of the wicked of al sortes, yet they be many in them selues and in the societie of Angels. The wheate cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the il are remoued, the whole barne of Heauen shal be filled. *So saith S. Aug. Ser. 32 de verbis Do.*

24. *Shal seeke.*) Many would be saued and looke to be saued, but can not, because they wil not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

26. *Eate before thee.*) It is not enough to feed with Christ in his Sacraments, or to heare his word in the Church, to challenge Heauen thereby, vnlesse we liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Danatistes, that had the very same seruice and Sacraments which the Catholike Church had, but yet scuered them selues from other Christian countries by Schisme.

CHAP. XIII.

By occasion of dining with a Pharisee, 2. after that he hath againe confounded them for maligning him for his miraculous good-doing on the Sabbath, 7. he teacheth them humilitie, seing their ambition, 12. and in their workes to seeke retribution not of men in this world, but of God in the world to come: 16. foretelling also that the Iewes for their worldly excuses shal not tast of the Supper, but the Gentils in their place. 25. Yea that so far must men be from al worldlines, that they must earnestly berhinke them before they enter into his Church, and be ready to forgoe al 34. Specially considering they must be the salt of others also.

The Ghospel
vpon the 16.
Sunday after
Pentecost.



AND it came to passe when Iesvs entred into the house of a certaine Prince of the Pharisees vpon the Sabbath to eate bread, and they watched him. 2. And behold there was a certaine man before him that had the drop-sie. 3. And IESVS answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabbath? 4. But they held their peace. But he taking him, healed him, and sent him away. 5. And answering them he said: Which of you shal haue an asse or an oxe fallen into a pit; and wil not incontinent draw him out on the Sabbath day? 6. And they could not answer him to these things.

7. And he spake to them also that were inuited a parable, marking how they chose the first seats at the table, saying to them: 8. When thou art inuited to a mariage, sit not downe in the first place, lest perhaps a more honourable then thou be inuited of him; 9. and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin with shame to take the last place. 10. But when thou art bidden, goe, sit downe in the lowest place: that when he that inuited thee cometh, he may say to thee, Friend sit vp higher: then shalt thou haue glorie before them that sit at table with thee. 11. because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ¶

12. And he said to him also that had inuited him: When thou makest a dinner or a supper, cal not thy friendes, nor thy brethren, nor kinfmen, nor thy neighbours that are rich: lest perhaps they also inuite thee againe, and recompence be made to thee. 13. But when thou makest a feast, cal the poore, feeble, lame, and blind, 14. and thou shalt be blessed, because they haue not to recompence thee: for recompence shal be made thee in the resurrection of the iust. 15. When one of them that sate at the table with him, had heard these things, he said to him: Blessed is he that shal eate bread in the Kingdom of God.

16. But he said to him: A certaine man made a great supper, and called many. 17. And he sent his seruant at the houre of supper to say to the inuited, that they should come, because now al things are ready. 18. And they began al at once to make excuse. The first said to him, "I haue

" Reward for
charitable de-
ces: and that
they may be
done for re-
ward against
our Aduersar-
ies.

The Ghospel
vpon the 2. +
Sunday after
Pentecost.

" worldlines,
with a d'vo-
t'ion to the

bought

bought a farme, and I must needs goe forth and see it; I pray thee hold me excused. 19. And an other said, I haue bought five yoke of oxen, and I goe to proue them; I pray thee, hold me excused. 20. And an other said, I haue married a wife, and therefore I can not come. 21. And the seru-
uant returning told these things to his Lord. Then the Maister of the
house being angrie, said to his seru-
ant: Goe forth quickly into the
streetes and lanes of the citie, and the poore and feeble and blind and
lame bring in hither. 22. And the seru-
ant said: Lord, it is done as thou
didst command, and yet there is place. 23. And the Lord said to the
seru-
ant: Goe forth into the waies and hedges; and "compel them to
enter, that my house may be filled. 24. But I say to you, that none of
those men that were called, shal tast my supper. ¶

25. And great multitudes went with him; and turning, he said to them:
26. * If any man come to me and hateth not his " father and mother, and
wife and children, and brethren and sisters, yea and his owne life besid-
es; he can not be my Disciple. 27. And he that doth not beare his
crosse and come after me; can not be my Disciple. 28. For, which of you
minding to build a toure, doth not first sit downe and reckon the char-
ges that are necessarie, whether he haue to finish it: 29. lest, after that
he hath laid the foundation, and is not able to finish it, al that see it,
begin to mocke him, 30. saying, That this man began to build, and he
could not finish it? 31. Or what King about to goe to make warre
against an other King, doth not first sit downe and thinke whether he be
able with ten thousands to meete him that with twentie thousands
commeth against him? 32. Otherwise whiles he is yet farre off, sending
a legacie he asketh those things that belong to peace. 33. So therefore
euery one of you that doth not " renounce al that he possesseth, can not
by my disciple. ¶

34. * Salt is good. But if the salt leese his vertue, wherewith shal it be
seasoned? 35. It is profitable neither for the ground, nor for the dunghil,
but it shal be cast forth. He that hath eares to heare, let him heare. ¶

are the things
that specially
hinder men
from God.

The Ghospel
for some Mar-
tyrs Bishops.
And for S. Ba-
sil. Ian. 14.
No creature
so deere vnto
vs, which we
must not hate
or forsake, if it
hinder vs, and
in that respect
that it hinde-
reth vs from
Christ, or his
Church, & our
Saluation.

Hethat is a
right Christian
man, must ma-
ke his account
that if he be
put to it (as he
often may be
in times of per-
secution) he
must renounce
al that euer he
hath, rather
then forsake
the Catholike
faith.

Free-wil.

Hererikes may
be compelled
to the Catho-
like faith.

AN NOT A T I O N S.

C H A P. XIII.

21. *Compel them.*) The vehement persuation that God vseth both externally by force
of his word and miracles, and internally by his grace, to bring vs vnto him, is called
compelling: not that he forceth any to come to him against their owne willes, but that
he can alter & mollifie an hard hart, and make him willing that before would not. S.
Augustine also referreth this compelling to the penal lawes which Catholike Princes
doe mustly vse against Hererikes and Schismatices, prouing that they who are by their
former professio in Baptisme subiect to the Catholike Church, & are departed fro the
same after Sectes, may and ought to be compelled into the vnitie and societie of the
vniuersal Church againe. And therefore in this sense, by the two former partes of the
Parable, the Iewes first, and secondly the Gentils, that neuer beleueed before in Christ,
were inuited by faire sweet means only: but by the third, such are inuited as the Church
of God hath power ouer, because they promised in Baptisme, and therefore are to be
reuoked not only by gentle meanes, but by iust punishment also

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shalbe in Heauen for the conuersion of one sinner, 1. and for the yonger sonne, which is the Gentils: 25. the elder (so wit the Iewes) in the meane time disdaining thereat, and refusing to come into his Church.

The Ghospel
vpon the 3.
Sunday after
Pentecost.



:: This man, is our Sauour Christ: whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.

:: This woman is the catholike Church, who also continually seeketh her lost children.

AND there approached Publicans and sinners vnto him for to heare him. 2. And the pharisees and the Scribes murmured saying: That this man receiueth sinners, and eateth with them. 3. And he spake to them this parable, saying: 4. * What man of you hauing an hundred sheep: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that which was lost vntil he find it? 5. And when he hath found it, laieth it vpon his shoulders reioycing: 6. and comming home calleth together his freindes and neighbours, saying to them: Reioyce with me, because I haue found my sheepe that was lost? 7. I say to you, that euen so there shal be ioy in Heauen vpon one sinner that doth penance, " then vpon ninetie nine iust that neede not penance. 8. Or what woman hauing ten grotes: if she leese one grote, doth she not light a candle, and sweepe the house, and seeke diligently, vntil she finde? 9. And when she hath found, calleth together her friendes and neighbours, saying: Reioyce with me, because I haue found the grote which I had lost? 10. So I say to you, there shal be ioy " before the Angels of God vpon one sinner that doth penance. ¶

Mat. 18.
12.

The Ghospel
vpon Saturday
in the 1. weeke
of Lent.
The prodigal
sonne is a para-
ble, both of the
Gentils con-
uersion, & also
euery dissolute
sinner peni-
tently retur-
ning to God.

11. And he said: A certaine man had two sonnes; 12. and the yonger of them said to his father: Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance. 13. And not many daies after the yonger sonne gathering al his things together went from home into a farre countrie: and there he wasted his substance, liuing riotously. 14. And after he had spent al, there fel a fore famine in that countrie, and he began to be in need. 15. And he went, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feed swine. 16. And he would faine haue filled his bellie of the huskes that the swine did eate; and no bodie gaue vnto him. 17. And returning to him self he said: How many of my fathers hirelings haue abundance of bread, and I here perish for famine? I wil arise, and wil goe to my father, and say to him: Father, I haue sinned against Heauen and before thee; 19. I am not now worthie to be called thy sonne: make me as one of thy hirelings. 20. And rising vp he came to his father. And when he was yet farre off, his father saw him, and was moued with mercie, and running to him fel vpon his necke, and kissed him. 21. And his sonne said to him: Father, I haue sinned against Heauen & before thee, I am not now worthie to be called thy sonne. 22. And the father said

:: Gods wonder-
ful and ten-
der mercie to-
ward penitent
sinners.

said to his seruants : Quickly bring forth the first stole , and doe it^{all} him , and put a ring vpon his hand , and shoes vpon his feet : 23. and bring^{ing} the fatted calfe , and kil it , and let vs eate , and make merie^{us} 24. because this my sonne was dead , and is reuiued : was lost , and found. And they began to make merie. 25. But his elder sonne was in the field , and when he came and drew nigh to the house , he heard musicke and dancing : 26. and he called one of the seruants , and asked what these things should be. 27. And he said to him : Thy brother is come , and thy father hath killed the fatted calfe , because he hath receiued him safe. 28. But he had indignation , and would not goe in. His father therefore going forth began to desire him. 29. But he answering said to his father : Behold , so many yeares doe I serue thee , and I neuer transgressed thy commandement , and thou didst neuer giue me a kiddy to make merie with my freindes : 30. but after that this thy sonne , that hath deuoured his substance with whoores , is come , thou hast killed for him the fatted calfe. 31. But he said to him : Sonne , thou art alwaies with me , and al my things are thine. 32. But it behoued vs to make merie and be glad because this thy brother was dead , and is reuiued , was lost , and is found. ¶

ANNOTATIONS.

CHAP. XV.

7. *Then vpon ninety nine iust*) Neither God , nor the Saints in Heauen , nor men in earth doe for al that esteeme more of penitēt sinners , then they doe of them that continue iust and godly : though by the soden motion and present affection of ioy that man taketh and expreth in such alteration and new fallen good , it be here signified that the conuersion of euery sinner is exceeding acceptable to God , and giueth his Saints new cause of ioy and thanks-giuing to God in another kind then for the continuance of the iust. Ioy in Heauen
for euery peni-
tent.

10. *Before the Angels.*) The Angels and other celestial Spirits in Heauen , doe reioyce at euery sinners conuersion : they know then and haue care of vs , yea our hartes and inward repentance be open to them : how then can they not heare our prayers ? And betwixt Angels and the blessed soules of Saints there is no difference in this case , the one being as highly exalted as the other , and as neere God , in whom and by whom only they see and know our affaires , as the other. The Angels &
Saints know
our hartes.

23. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine li. 1. qu. Euan. c. 33. 10. 4.) are now celebrated throughout the whole world , the Church being dilated and spread : for , that calfe , in the body and bloud of our Lord , is both offered to the Father , and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ , so the first stole may signifie our innocencie restored in Baptisme : and the rest , other graces and gifts giuen vs in the other Sacraments. The B. Sacra-
ment & Sacrifice of the
Altar.

CHAP. XVI.

He teacheth the rich to procure Heauen with their riches. 14. And being therefore derided of the couetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for al that in no iot shal be frustrat. 19. foretelling them also , that the couetous Iewes shal be denied of their father Abraham , when poore Lazarus (the penitent Gentil) shal rest in his bosome.

The Ghospel
vpon the 8.
Sunday after
Pentecost.



AND he said also to his Disciples: There was a certaine rich man that had a c bailife : & he was il reported of vnto him, as he that had wasted his goods. 2. And he called him, and said to him: What heare I this of thee? render account of thy c bailifhip: for now thou canst no more be bailife. 3. And the bailife said within him self: What shal I doe, because my Lord taketh away from me the bailifship? dig I am not able, to beg I am ashamed. 4. I know what I wil doe, that when I shal be remoued from the bailifhip, they may receiue me into their houses. 5. Therefore calling together euery one of his Lords debtors, he said to the first: How much doest thou owe my Lord? 6. But he saith: An hundred pipes of oile. And he said to him: Take thy bil and sit downe, quickly write fiftie. 7. After that he said to an other: But thou, how much doest thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bil, and write eightie. 8. And the Lord praised the bailife of iniquitie, because he had done wisely: for the children of this world, are wiser then the children of light in their generation. 9. And I say to you: Make vnto you freinds of the " mammon of iniquitie that when you faile, " they may receiue you into the eternal tabernacles. 10. He that is faithful in the least, is faithful in the greater also: and he that is vniust in litle, is vniust in the greater also. 11. If then you haue not been faithful in the vniust mammon, with that which is the true who may credit you? 12. And if you haue not been faithful in other mens, that which is yours, who wil giue you? 13. * No seruant can serue two maisters; for either he shal hate the one, and loue the other; or cleaue to one, and contemne the other. You can not serue God and mammon.

" Mammon
(saith S. Hierom q. 6. ad
Algas.) in the
Syriake tongue
signifieth
riches.

Mammon of
iniquitie, because
they are
often il gotten,
or il bestowed,
or occasion of euil,
or at the least
worldly & false,
& not the true
heavenly riches.

14. And the Phatisees which were couetous, heard al these things: and they derided him. 15. And he said to them: You are they that iustifie your selues before men, but God knoweth your hartes, because that which is high to men, is abomination before God. 16. * a The Law and the Prophets, vnto Iohn. From that time the Kingdom of God is euangelized, and euery one doth force toward it. 17. * b And it is easier for Heauen and earth to passe, then one tittle of the Law to fal. 18. * c Euery one that dimisseth his wife, " and marieth another, committeth aduourtie: and he that marieth her that is dimissed from her husband, commiteth aduourtie.

С ОУКОВО-
ЛЮВ.

С ОУКОВО-
ЛЮВ.

Mat. 6,
24,

a Mat. 11,
12.
b Mat. 5,
18.
Mat. 5,
31. 19,
9. c Mr.
10. 11.
1. Cor. 7,
11.

19. There was a certaine rich man, & he was clothed with purple and filke: and he fared euery day magnifically. 20. And there was a certaine begger called Lazarus, that lay at his gate, ful of sores: 21. desiring to be filled of the crummes, that fel from the rich mans table, * but the dogges also came, and licked his sores. 22. And it came to passe that the begger died, and was caried of the Angels into Abrahams bosome. And the rich man also died: and he was buried in Hel. 23. And lifting vp his eyes, when he was in torments, he saw Abraham a farre off, and Lazarus in his bosome: 24. and he crying said: Father Abraham, haue mercie on me, and send Lazarus that he may dip the tip of his finger into water for to coole my tongue, because I am tormented in this flame. 25. And Abraham said to him: sonne, remember that thou didst receiue good things in thy life time, and Lazarus likewise euil: but now he is comforted, and thou art tormented. 26. And beside al these things, between vs and you there is fixed a great chaos: that they which wil passe from hence to you, may not, neither goe from thence hither. 27. And he said: Then, father, I beseech thee that thou wouldest send him vnto my fathers house, for I haue siue brethren, 28. for to testify vnto them, lest they also come into this place of torments. 29. And Abraham said to him: They haue Moyfes and the Prophets: let them heare them. 30. But he said: No, father Abraham, but if some man shal goe from the dead to them, they wil doe penance. 31. And he said to him: If they heare not Moyfes and the Prophets, neither if one shal rise againe from the dead, wil they beleue. H

The Gospel
vpon Thursday
in the 2 weeke
of Lent.

Lazarus in
Abrahams bo-
some, and rest,
but both in
hel, and not in
the Kingdom
of Heauen
before Christ.
Hiero. ep. 3.
Epistoph. Ne-
pos.

To be in
continual
pleasures, ea-
se, wealth,
peace, and
prosperity in
this world, is
perilous, & a
signe of paines
in the next. S.
Hiero.

Abraham
had knowled-
ge of things in
earth which
were not in his
time; as that
they had
Moyfes and
the Propiets
bookes which
he neuer saw.

August. de cura
pro mor. c. 14.

AN NOT A T I O N S.

C H A P. XVI.

8. *The Lord praised.*) This mans deceiuing his maister is not praised, nor we warranted by his fact to gaine vniustly for to haue wherewith to giue almes: but his prudence, in that he prouided so substantially for him selfe whilest his maisters goods were in his handes, is commended, not for a vertue, but for a wordly pollicie: and proposed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailiship and be called to account, which is the day of their death: and for a condemnation of faithfull mens folly and negligence, that being assured they shal out of their offices, and wel knowing they might gaine saluation by their money, haue so litle regard thereof.

9. *They may receiue*) A great comfort to al great almes-men, & a wonderful force and vertue in almes, which beside the merit of the worke of mercie, which (as in other places of Scripture is said) purgeth sinne and gaineth Heauen, procureth also not only the prayers of their beardsmen in earth, but their patronage in Heauen also. Whereby also the prayers of Saints for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their freinds which were once their benefactors, into their mansions in Heauen, no lesse then the farmers whom the ill steward pleased, might receiue their freind into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, who by their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in needitie, though that be of exceeding great merit also. See al this in these Doctours

Good workes;

Almes meri-
torious.

The Saints
doe pray for
vs.

following. Hieron. *quæst.* 6. *Algas.* tom. 3. *Ambros.* in *Lac.* *August.* *serm.* 35. *de verb.* Do. c. 1. *Gregor.* *moral.* li. 21. c. 14. *August.* li. 2. *qu. Euang.* qu. 34. *Chrys.* ho. 33. *ad Po.* *Ansiach.* 10. 5.

Marriage after 18. *And marieth.*) The good of Marriage throughout al Nations and men, is in issue
diuorce vnlaw- and fidelitie of chastitie, but among the people of God it consisteth also in holines of
ful, Sacrament: whereby it commeth to passe that it is a heinous crime to mary againe,
though there be a diuorce made, so long as the parties liue. *Aug. de bono coniug.* c. 24. 10. 6.
See the Annotations vpon Marke 10. 11.

Vnmerciful 22. *Of the Angels.*) Angels carie good mens soules to Heauen now, as they did then
rich men. his to Abrahams bosome. See the reward of pouerty, affliction, and patience: and on the
contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note also here that
at the day of euery mans death there is a particular iudgement, and therfore the soule
sleepeth not, nor hangeth in suspensetill the general iudgement.

Abrahams bo- 22. *Abrahams Bosome.*) The Bosome of Abraham is the resting place of al them that
some, died in perfect state of grace before Christs time, Heauen before being shut from men.
It is called in Zacharie, *a lake without water*, and sometimes *a prison*, but most commonly

Limbus patrū, of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or
brimme of Hel, the places of punishment being far lower then the same, which therfore
be called *Infernum inferius* * *the lower hel*. Where this mansion of the Fathers stood, or
whether it be any part of Hel, S. Augustine doubted: but that there was such a place, he

Christ descen- nor no Catholike man euer doubted: as al the Fathers make it most certaine, that our
ded into Hel, & Sauour descending to Hel, went thither specially, and deliuered the said Fathers out of
deliuered the that mansion. *Iren.* li. 4. c. 19. *Euseb.* *Demonst. Euang.* li. 10. c. 8. *sub finem.* *Nazian.* *orat.* 2. *de*
Fathers. *Pasch.* *Chrysost.* 10. 5. *in demonst.* *Quod Christus sit Deus, paulo post initium.* *Epipha.* in *heres.* 26.
Taanini. *Ambros.* *de myst. Pasch.* c. 4. *Hiero.* in 9. *Zacharie.* *August.* *ep.* 99. & li. 20. *de Cinit.* c. 15.

Paulinus in Panegyrico Celsi, *Cyrillus in lo.* li. 12. c. 36. *ad illud,* *Inclinato capite.* *Gregor.* li. 6. *ep.* 179. which truth and place though of al the ancient writers confessed and proued by this and other Scriptures; yet the Aduersaries deny it (as they doe Purgatorie) most impudently.

Purgatorie 26. *A great chaos.*) A great distance betwixt Abrahams bosome and the inferiour Hel.
Some iudge Purgatorie to be placed there, from whence (no doubt) Christ also deliue-
red some at his descending to Hel. For, these in Abrahams bosome were not in paines:
and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of
punishment, and yet none out of the Hel of the damned. What other place then can that
be but Purgatorie?

28. *Left they also.*) If the damned had care of their freindes aliue, how & for what cause
Saints doe focuer, much more haue the Saints and saued person. And if those in Hel haue meanes
heare our to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant
praiers & haue both by place and condition, much rather may the liuing pray to the Saints and be
care of vs, heard of them: betwixt earth (that is to say) the Church militant and Heauen, being
Caluins blas- continual passage of soules, and * Angels ascending and descending by Iacobs ladder.
phemic, Men must not foral that be curious to search how the soules of the deceased expresse
their mindes, and be heard one of another, and so fal to blasphemie, as Caluin doth,
asking whether their eares be so lōg to heare so far off, & wickedly measuring al things
by mortal mens corporal grosse manner of vttering conceits one to another. Which was
not here done by this damned nor by Abraham, with corporal instruments of tongue,
teeth, & eares: though for the better expressing of the damnedes case, Christ vouchsafed
to vtter it in termes agreeing to our capacitie.

Zach. 9.
11.
Esa. 42.
7.
* *Aug.* in
Pf. 85.
Ep. 99.

Aug.
ep. 99.

Gen. 32.
Cal. li. 2.
Instit. c.
22. *scil.*
24.

C H A P. XVII.

So damnable it is to be authour of a Schisme, 3. that we must rather forgie be it neuer so often. 5. We must be seruant in faith, and humble wishal, knowing that we are bound to God, and not he to vs. 11. The nine Iewes are vngateful after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20. The Pharisees asking, when commeth this Kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne within vs: 22. and warneth vs after his Passion neuer to goe out of his Catholike Church, for any new secret comming of Christ that Heretikes shal pretend, but only to expect his second comming in glorie, 26. preparing our selues vnto it, because it shal come vpon many vnprouided, 31. specially through the persecution of Antichrist a litle before it.



ND he said to his Disciples: It is impossible that scandal should not come: but woe to him by whom they come. 2. It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. 3. Looke wel to your selues. * If thy brother sinne against thee, rebuke him: and if he doe pennance, forgie him. 4. And if he sinne against thee seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgie him.

Not of mere necessitie, for then it were no fault: but presupposing the great wickednes of men, it is impossible but there shal be scandals, and therefore it followeth, woe to him by whom they come.

5. And the Apostles said to our Lord: Increase faith in vs. 6. And our Lord said: * If you had faith like to a mustard-seed, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you. 7. And which of you hauing a seruant plowing or keeping cattle, that wil say to him returning out of the field: Passe quickly, sit downe: 8. and saith not to him: Make ready supper, and gird thy self, and serue me whiles I eate and drinke, and afterward thou shalt eate and drinke? 9. Doth he giue that seruant thanks, for doing the things which he commanded him? 10. I trow not: So you also, when you shal haue done al things that are commanded you, say: We are vnprofitable seruants; we haue done that which we ought to doe

11. And it came to passe, as he went vnto Hierusalem, he passed through the middes of Samaria and Galilee. 12. And when he entred into a certaine towne, there met him ten men that were lepers, who stood a farre off; 13. and they lifted vp their voice, saying: Iesvs Master, haue mercie on vs. 14. Whom as he saw, he said: Goe, * shew your selues to the Priests. And it came to passe, as they went, they were made cleane. 15. And one of them as he saw that he was made cleane, went-backe with a loud voice magnifying God, 16. and he fel on his face before his feet, giuing thanks: and this was a Samaritane. 17. And Iesvs answering said: Were not ten made cleane? and where are the nine? 18. There was not found that returned, and gaue glorie to God, but this

The fourth part of this Ghospel. The comming of Christ into Iewrie, towards his Passio. The Ghospel vpon the 13. Sunday after Pentecost.

And yet we see here it was not only faith, but also his thankfulness & returning to give glorie to God. Whiles they alke and looke for a temporal Kingdom in pompe & glorie, loe their King & Messias was now among the whose spiritual Kingdō is withinal the faithful that haue dominio ouer sinne. No man must rūne out of the Church after Schismatikes to heare them preach Christ in corners, Christs doctrine being open in al the world. See annot. *Ms. 24, 23.*

this stranger. 19. And he said to him: Arise, goe thy waies; because" thy faith hath made thee safe. **K**

20. And being asked of the Pharisees: when commeth the Kingdom of God? he answered them and said: The kindom of God commeth not with obseruation: 21. neither shal they say: Loe here, or loe there. For loe" the Kingdom of God is within you.

22. And he said to his Disciples: The daies wil come when you shal desire to see one day of the Sonne of man; and you shal not see. 23. * And they wil say to you: Loe here and loe there. " Goe not, neither doe ye follow after. 24. For euen as the lightning that lightneth from vnder Heauen, vnto those partes that are vnder Heauen, shineth: so shal the Sonne of man be in his day. 25. But first he must suffer many things and be reiected of this Generation. 26. And as it came to passe in the * daies of Noe, so shal it be also in the dayes of the Sonne of man. 27. They did eate and drinke, they did marie wiues and were giuen to mariage euen vntil the day that Noe entred into the arke: and the flood came, and destroyed them al. 28. Likewise as it came to passe in the * daies of Lot: They did eate and drinke, bought and sould, planted, and builded: 29. and in the day that Lot went out frō Sodome, it rained fire & brimstone frō Heauen, & destroyed them al: 30. according to these things it shal be in the day that the Sōne of man shal be reuealed. 31. In that houre he that shal be in the house-top, and his vessel in the house, let him not goe downe to take them vp: & he that is in the field, in like manner let him not returne backe. 32. Be mindful of * Lots wife. 33. Whosoever seeketh to saue his life, shal lose it: and whosoever doth lose the same, shal quicken it. 34. I say to you, in that night there shal be two in one bed: the one shal be taken, and the other shal be left: 35. two women shal be grinding together: the one shal be taken, and the other shal be left: two in the field: the one shal be taken, and the other shal be left. 36. They answering say to him: Where Lord? 37. Who said to them: Wheresoever the body shal be, thither wil the eagles also be gathered together.

*Ms. 24
23.
Mr. 13
21.*

*Gen. 7.
5.*

*Gen. 19,
24.*

*Gen. 19,
26.*

AN NOT A T I O N S.

C H A P. XVII.

How we are vnprofitable & profitable seruants.

10. *Vnprofitable seruants.*) If our Sauour had said that the keeping of Gods commandments had bene vnprofitable & not available to our selues, then might the Protestant haue truly argued therby that our workes deserue not Heauen or any reward at Gods hand, but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Maister teach vs so humbly to conceiue of our owne doings toward him, yet him self elswhere calleth not his seruants vnprofitable when they haue done their labour, but speaketh thus: *Good & faithful seruant, because thou wast faithful in a litle, I wil place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now name them seruants but freinds, yea & take them for his owne children, & as his freinds and sonnes he counteth of vs and our workes towards heauen, though we in humilitie and truth must confesse alwaies that we be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful workes we shal be profitable vessels to our Lord. 2. *Tim. 2, 21.*

*Ms. 28
21.
Io. 15
15.*

14. *To the Priest.*) This leprosie signifieth sinne, which though God may & can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance, nor say that it is enough to confesse to God though he neuer come at the Priest. *Li. de visit. infirm. apud August.*

14. *As they went.*) A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so thinke) wil at length come. 9. We must also pray with humiliry, because we know not with the Pharisee if we be iust, but we know with the Publican that we be sinners. 15. He wil haue children to be brought to him, and al to be as children. 18. What is to be done to get life euerlasting. 22. What also, to get perfection; 28. and what reward they shal haue that leaue al, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly, 33. And entring into Iericho, cureth one blind man.



AND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, 2. saying: There was a certaine iudge in a certaine citie, which feared not God, and of man made no account. 3. And there was a certaine widow in that citie, and she came to him, saying: Reuenge me of mine aduersarie. 4. And he would not of a long time. But afterward he said within himself: Although I feare not God, nor make account of man, 5. yet because this widow is importune vpon me, I wil reuenge her, lest at the last she come and defame me. 6. And our Lord said: Heare what the iudge of iniquitie sayeth. 7. And wil not God reuenge his elect that crie to him day and night: and wil he haue patience in them? 8. I say to you that he wil quickly reuenge them. But yet the Sonne of man comming, shal he find few that haue faith in the earth?

9. And he said also to certaine that trusted in them selues as iust, and despised others, this parable: 10. Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican. 11. The Pharisee standing, praied thus with him self: God, I giue thee thanks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publican. 12. I fast twise in a weeke: I giue tithes of al that I possesse. 13. And the Publican standing a farre off would not so much as lift vp his eyes toward Heauen; but he knocked his breast, saying: God be merciful to me a sinner. 14. I say to you, this man went downe into his house iustified more then he: because euery one that exalteth himself, shal be humbled; and he that humbleth himself, shal be exalted.

15. * And they brought vnto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them. 16. But I E S V S calling them together, said: Suffer children to come vnto me, and forbid them not, for the Kingdom of Heauen is for such.

17. Amen

¶ We should pray alwaies by faith, hope & charitie and by working the things that be acceptable to God: though special times of vocal praier in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.

¶ The Gospell vpon the 10. Sunday after Pentecost.

¶ To take pride of fasting, tithing, or any good worke, is naught, though the workes themselves be very good.

¶ So doe the Priests & people at the holy Altar knocke their breasts, & say with the humble Publican.

Deus propitius.
Aug. 1. s. 1.

conc. 9.

17. Amen I say to you: Whosoever receiveth not the Kingdom of God as a child, shall not enter into it.

18. * And a certaine Prince asked him, saying: Good Maister, by doing what, shall I possesse everlasting life? 19. And IESVS said to him: Why dost thou cal me good? None is good but only God. 20. Thou knowest: *a* the commandements: *Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not steale, Thou shalt not beare false wiNES, Honour thy father & mother.* 21. Who said: Al these things haue I kept from my youth. 22. Which IESVS hearing, said to him: Yet one thing thou lackest: *b* Sel al that euer thou hast, & giue to the poore, and thou shalt haue treasure in Heauen: and come, follow me. 23. He hearing these things, was stroken sad: because he was very rich. 24. And IESVS seeing him stroken sad, said: How hardly shall they that haue money enter into the Kingdom of God? 25. For it is easier for a camel to passe through the eye of a nedle, then for a rich man to enter into the Kingdom of God. 26. And they that heard, said: And who can be saued? 27. He said to them: The things that are impossible with men, are possible with God. 28. And Peter said: Loe, we haue left al things, and haue followed thee. 29. Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or *c* wife, or children for the Kingdom of God, 30. and shall not receiue much more in this time, and in the world to come: *d* life everlasting.

31. * And IESVS tooke the Twelue, and said to them: Behold we goe vp to Hierusalem, and al things shall be consummate which were written by the Prophets of the Sonne of man. 32. For he shall be deliuered to the Gentils, and shall be mocked, and scourged, and spit vpon: 33. and after they haue scourged him, they wil kil him, and the third day he shall rise againe. 34. And they vnderstood none of these things, and this word was hid from them, and they vnderstood not the things that were said.

35. *e* And it came to passe, when he drew nigh to Iericho, a certaine blind man sate by the way, begging. 36. And when he heard the multitude passing by, he asked what this should be. 37. And they told him that IESVS of Nazareth passed by. 38. And he cried saying: IESVS sonne of Dauid, haue mercie vpon me. 39. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. 40. And IESVS standing commanded him to be brought vnto him. And when he was come neere, he asked him, 41. saying: What wilt thou that I doe to thee? but he said: Lord, that I may see. 42. And IESVS said to him: Doe thou see, thy faith hath made thee whole. 43. And forthwith he saw, and followed him, magnifying God. And al the people as they saw it, gaue praise to God. **✠**

Mat. 19,
16. Mr.
10, 17.

Exo. 20.
13.

Mat. 20,
17. Mr.
10, 32.

ANNOTATIONS.

CHAP. XVIII.

Hier. cont. Lucif. c. 6. Aug. de vn. s. Ec. c. 15, & de verb. Do. Ser. 36. 2. *Shal he find faith.*) The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it was decayed in faith, when they forsooke it. To whom we answer as S. Hierom and S. Augustin answered them, that Christ faith not that there should be no faith left in earth : but by this manner of speech insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon whom he wrought miracles, and by force whereof mountaines might be moued, which is rare euen when the Church flourisheth most. *The Church erreth not in faith.*

CHAP. XIX.

In Iericho he lodgeth in the house of Zachæus a Publicane, and against the murmuring Iewes openeth the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15. and what then in the iudgement he wil doe both to vs of his Church as wel good as bad, 27. and also to the reprobate Iewes. 29. Being now come to the place of his Passion, he entreth (weeping and foretelling the destruction of blind Hierusalem): with triumph as their Christ. 45. He sheweth his zeale for the house of God, and teacheth therein euery day. 47. The rulers would destroy him, but for feare of the people.



AND entring in, he walked through Iericho. 2. And behold a man named Zachæus : and this was a Prince of the Publicans, and he rich. 3. And he sought to see IESVS what he was, and he could not for the multitude, because he was little of stature. 4. And running before, he went vp into

The Ghospel in the Dedication of a Church, & Anniuersarie therof.

a sycomore tree that he might see him : because he was to passe by it. 5. And when he was come to the place, IESVS looking vp, saw him, and said to him: Zachæus, come downe in hast: because this day I must abide in thy house. 6. And he in hast came downe, and receiued him reioycing. 7. And when al saw it, they murmured saying, that he turned in, to a man that was a sinner. 8. But Zachæus standing said to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I restore fourefold. 9. IESVS said to him: That this day saluation is made to this house : because that he also is the sonne of Abraham. 10. * For the Sonne of man is come to seeke and to saue that which was lost. †

Zachæus.

11. They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the Kingdom of God should be manifested. 12. He said therefore: * A certaine noble man went into a farre countrie to take to him self a Kingdom, and to returne. 13. And calling his ten seruants, he gaue them ten poundes, and said to them: Occupie til I come. 14. And his citizens hated him;

The Ghospel for S. Lewes the King of France, Aug. 25. And for some other Confessours, not Bishops.

Mat. 18, 12.

Mat. 25, 14.

¶ Marke here
against the ad-
uersaries, that
the rewards of
these two good
seruants be di-
uers & vne-
qual, accor-
ding to the di-
uersitie or in-
equalitie of
their gaines,
that is, their
merites: & yet
one receiue the
peny (Mt.
29, 9.) as wel
as the other,
that is, Heauen
or life euerlast-
ing.
¶ See annota-
tions Mat. 25,
29. & c.

The fifth part
of this Ghos-
pel. Of the
Holy weeke of
his Passion in
Hierusalem.
PALME
sunday.

The Ghospel
vpon the 9.
Sunday after
Pentecost.
¶ This was ful-
filled 40. yea-
res after the

him : and they sent a legacie after him, saying : We wil not haue this man reigne ouer vs. 15. And it came to passe after he returned, hauing receiued his Kingdom : and he commanded his seruants to be called, to whom he gaue the money ; that he might know how much euery man had gained by occupying. 16. And the first came, saying: Lord thy pound hath gotten ten poundes. 17. And he said to him: Wel- fare thee good seruant, because thou hast been faithful in a litle, thou shalt haue power ouer ten cities. 18. And the second came saying: Lord, thy pound hath made five poundes. 19. And he said to him: And bethou ouer five cities. 20. And an other came, saying: Lord, loe here thy pound, which I haue had laid vp in a napkin. 21. For I feared thee, because thou art an austere man: thou takest vp that thou didst not set downe, and thou reapest that which thou didst not sow. 22. He saith to him: By thine owne mouth I iudge thee, naughtie seruant. Thou didst know that I am an austere man, taking vp that I set not downe, and reaping that which I sowed not: 23. and why didst thou not giue my money to the banke, and I comming might certes with vsurie haue exacted it? 24. ^a And he said to them that stood by: Take the pound away from him, and giue it to him that hath the ten poundes. 25. And they said to him: Lord, he hath ten poundes. 26. But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that also which he hath shal be taken from him. ¶

27. But as for those mine enemies that would not haue me reigne ouer them, bring them hither; and kil them before me.

28. And hauing said these things, he went before ascending to Hierusalem. 29. And it came to passe * when he was come nigh to Bethphage and Bethania vnto the mount called Oliuet, he sent two of his Disciples, 30. saying: Goe into the towne which is ouer against, into the which as you enter, you shal find the colt of an asse tied, on which no man euer hath sitten: loose him, and bring him. 31. And if any man aske you: Why loose you him? You shal say thus to him: Because our Lord needeth his seruice. 32. And they that were sent, went their waies, and found as he said to them, the colt standing. 33. And when they loosed the colt, the owners thereof said to them: Why loose you the colt? 34. But they said: Because our Lord hath need of him. 35. And they brought him to I E S V S. And casting their garments vpon the colt, they set I E S V S thereupon. 36. And as he went, they spred their garments vnderneath in the way. 37. And when he approched now to the descent of mount-Oliuet, al the multitudes of them that descended, began with ioy to praise God with a loud voice, for al the miracles that they had seen, 38. saying: Blessed is he that commeth King in the name of our Lord, peace in Heauen, and glorie on high. 39. And certaine Phari- sees of the multitudes said to him: Maister, rebuke thy Disciples. 40. To whom he said: I say to you, that if these hold their peace, the stones shal crie. 41. And as he drew neere, seeing the citie, he wept vpon it, saying 42. Because if thou also hadst knowen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes. 43. For the daies shal come vpon thee: and thy enemies shal compassse

Ms. 27

1.

Mr. 11

1.

10, 12,

1.

15.

his Dis-
ciples.

compass thee with a bench, and inclose thee about, and straiten thee on every side, 44. and beat thee flat to the ground, and thy children that are in thee: and they shal not leaue in thee a stone vpon a stone, because thou hast not knowen the time of thy visitation.

death of Christ by Titus and Vespasianus, when besides incredible iniuries of famine and other distresses, there perished cleue hundred thousand, and were taken captiues 97000, the siege beginning in the very same feast & greatest solemnitie of Easter when they put Christ to

death. *Enseb. li. 3. hist. c. 6. 7. 8. Ioseph. li. 7. c. 17.* External deuotion.

ANNOTATIONS.

CHAP. XIX.

4. *Went up.*) Not only inward deuotion of faith and charitie towards Christ, but external offices of seeing, following, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exterior deuotion towards his Sacraments, Saints, and seruants, be grateful: specially the endeauour of good people not only to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it with al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

8. *I restore four-fold.*) That which we giue of our owne, is almes and satisfaction for our sinnes: but that which we restore of il gotten goods by Extortion, Vsurie, Simonie, Bribe, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to who we list, but to the parties annoyed if it be possible; otherwise it must be bestowed vpon the Poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yealded four-fold, that was more then he was bound, but very satisfactorie for his former sinnes also. And herewith we may note, that it is not the giuing of a peny, groate, or crowne of a rich mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestowing vpon Christ, to sel al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that which is wrongfully gotten, that extinguissheth sinnes. The poore widowes brasse peny was very grateful, because it was al or much of that she had: but the rich mans pound of his superfluitie, though it be good, yet is nothing so grateful.

Restitution.

Satisfaction.

CHAP. XX.

To the Tewes he auoucheth his power by the witnes of Iohn who was a man sent of God. 9. & foretelleth in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17. and consequently their irreparable damnation that shal ensue thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the inuention of the Sadducees against the Resurrection. 40. And so hauing put them al to silence, 41. he turneth and poseth them, because they imagined that Christ should be no more but a man: 45. bidding al to beware of the Scribes (an hours of the Tewes schisme from him) being ambitious & hypocrites.

AND it came to passe in one of the daies, when he was teaching the people in the Temple & euangelizing, the cheefe priests & the scribes with the Ancients assembled, 2. and spake saying to him: Tel vs, in what power doest thou these things? or, who is he

See Annot Mat. c. 21. 23.

M * that

MVN-
DAY.
* Mt.
21, 12.
Mr. 11.
15. Ef.
16, 7.
Ier. 7.
11.

Lu, 21,
3.

Mt. 21,
23. Mr.
11, 27.

that hath giuen thee this power? 3. And IESVS answering, said to them: I also wil aske you one word. Answer me: 4. The Baptisme of Iohn was it from Heauen, or of men? 5. But they thought within themselues, saying: That if we say, From Heauen, he wil say: Why then did you not beleue him? 6. But if we say, of men, the whole people wil stone vs: for they are certaine that Iohn is a Prophet. 7. And they answered that they knew not whence it was. 8. And IESVS said to them: Neither doe I tel you in what power I doe these things.

¶ See the marginal annotations Marc. 12.

9. And he began to say to the people this parable: * A certaine man planted a vineyard, & let it out to husbandmen: and he was from home a long time. 10. And in time he sent to the husbandmen a seruant, that they should giue him of the fruit of the vineyard. Who beating him sent him away emptie. 11. And againe he sent another seruant. But they beating him also and reprochfully abusing him, sent him away emptie. 12. And againe he sent the third: who wounding him also, cast him out. 13. And the Lord of the vineyard said: What shal I doe? I wil send my beloved sonne: perhaps when they shal see him, they wil reuerence him. 14. Whom when the husbandmen saw, they thought within themselues, saying: This is the heire, let vs kil him, that the heritage may be ours. 15. And casting him forth out of the vineyard, they killed him. What therfore wil the Lord of the vineyard doe to them? 16. He wil come, and wil destroy these husbandmen, and wil giue the vineyard to others. Which they hearing, said to him: God forbid. 17. But he beholding them said: What is this then that is written, *The stone which the builders rejected, the same is become into the head of the corner*? 18. Euery one that falleth vpon this stone, shal be quashed: and vpon whom it shal fal, it shal breake him to powder. 19. And the cheefe Priests and scribes sought to lay hands vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

* 20. And watching, they sent spies which should feine themselues iust: that they might take him in his talke, and deliuer him to the principallitie and power of the President. 21. And they asked him, saying: Maister, we know that thou speakest and teachest rightly; and thou doest not accept person, but teachest the way of God in truth. 22. Is it lawful for vs to giue tribute to Caesar, or no? 23. But considering their guile, he said to them: Why tempt you me? 24. Shew me a penie. Whose image hath it and inscription? They answering said: Caesars. 25. And he said to them: Render therfore the things that are Caesars, to Caesar: and the things that are Gods, to God. 26. And they could not reprehend his word before the people: and marveling at his answer, they held their peace. 27. * And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him, 28. saying: Maister, Moyses gaue vs in writing: * If a mans brother die hauing a wife, and he haue no children, that his brother take her to wife, and raise vp seed to his brother. 29. There were therfore seuen brethren: and the first tooke a wife, and died without children. 30. And the next tooke her, & he died without child. 31. And the third tooke her. In like manner also al the seuen, and they left no seed, and died. 32. Last of al the woman

So duties must be done to Princes, that our dutie to God be not neglected: See Annot. Mat. c. 22, 11.

Esai. 53.
Mt. 21.
33. Mr.
12, 1.

Pf. 11
12.

Mt. 22,
15. Mr.
12, 13.

Mt. 22,
23. Mr.
12, 18.
Deu 25,
5.

died

died also. 33. In the resurrection therefore, whose wife shal she be of them? sithens the seuen had her to wife. 34. And IESVS said to them: The children of this world marrie, and are giuen in marriage: 35. But they that "shal be" counted worthie of that world and the resurrection from the dead, neither marrie, nor take wiues; 36. neither can they die any more, for they are "equal to Angels": and they are the sonnes of God, seeing they are the sonnes of the resurrection. 37. But that the dead rise againe, Moyses also shewed, beside the bush, as he calleth the Lord: *The God of Abraham, and the God of Isaac, and the God of Iacob.* 38. For God is not of the dead, but of the liuing: for al liue to him. 39. And certaine of the Scribes answering, said to him: Maister, thou hast said wel. 40. And further they durst not aske him any thing.

• The greeke
οι κατ'αγγελους
importeth also
this much
They that are
made worthie,
to wit, by the
grace of God;
and so they are
indeed wor-
thie: as also
in the next
chapter verse
36. & 1. Thess.
1, 5.

41. But he said to them: * How say they that Christ is the sonne of Dauid, 42. and Dauid himself saith in the booke of Psalmes: *The Lord said to my Lord, sit on my right hand,* 43. til I put thine enemies, the footstool of thy feet? 44. Dauid then calleth him Lord: and how is he his sonne?

45. And al the people hearing him, he said to his Disciples: 46. * Beware of the Scribes, that wil walke in robes, and loue salutations in the market-place, and the first chaires in the synagogues, and the cheefe roomes in feastes. 47. Which deuoure widowes houses: feining long praier. These shal receiue greater damnation.

ANNOTATIONS.

CHAP. XX.

35. *Shal be counted worthie.*) This truth and Speech that good men be worthy of Hea- To beworthie
uen, is according to the Scriptures, and signifieth that mans workes done by Christs of heauen, or
grace doe condignely or worthily deserue eternal ioy: as Sap. 3. *God proued them,* and to deserue &
found them worthy of himself: and Mat. 10. *He that loneth his father more then me, is not worthy* merite it,
of me: and Colof. 1, *That you may walke worthy of God:* and most plainly Apoc. 3. *They*
shal walke with me in white, because they are worthy: as of Christ (c. 1.) *Thou art worthie, o Lord,*
to receiue glorie &c. And that, to be counted worthie, & to be worthie, is here al one, it is κατ'αγγελους
plaine, by the Greeke word, which S. Paul vseth so, as the aduersaries owne English αξιωντας.
Testaments doe testifie, reading thus Hebre. 10. *Of how much sorer punishment shal he be*
worthie, which &c. And it must needes signifie, because men for sinnes are not only
counted, but are indeed worthie of punishment, as themselves doe grant. They doe
greatly therfore forget themselves, and are ignorant in the Scriptures, and know not
the force nor the valure of the grace of God, which doth not only make our labours
grateful to God, but worthie of the reward which he hath prouided for such as loue
him See the Annot. 1. Thess. 1, 1.

36. *Equal to Angels.*) Saints of our kind, now in their soules, and after their resurrec-
tion in body and soule together, hal be in all things equal to Angels: and for degree of
blisse, many Saints of greater merit shal be aboue diuers Angels: as S. Iohn Baptist, the
Apostles, and others, and our B. Lady aboue al the orders of holy Spirits in dignitie
and blisse: & no maruel, our nature by Christ being so highly exalted aboue al Angels.

The dignitie
of Saints.

C H A P. XXI.

He commendeth the poore widow for her two mites, aboute al. 5. Hauing said that the Temple shal be quite destroyed, 7. he foretellet first many things that shal goe before, 20. then a signe also when it is neere, after which shal come the destruction it self in most horrible manner, without hope of restitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the world. 25. And then what signes shal come of the last day, terrible to the world, 28. but comfortable to vs of his Church, 34. so that we be alwaies watchful.



A This was fulfilled 40. yeares after the death of Christ, the 19. of August, being the very moneth and day wherein the Babylonians burnt it: from the first building thereof by Salomon 1130. yeares: from the redifying thereof vnder Cyrus 639. yeares. *Iosep. de bel. iud. li. 7. cap. 10.*
b Many false prophets & Heretikes. See An. Mt. 24. Mar. 13.
c The Ghospel vpon. S. Vincentius and Anastasius day. Ian. 21. And for many other Martyrs.
d Great persecution of Catholiclike men.

AND beholding, he saw them that did cast their guifts into the treasurie, rich persons. 2. And he saw also a certaine poore widow casting two brasse mites. 3. And he said: Verily I say to you, that this poore widow hath cast more then al. 4. For al these of their abundance haue cast into the guifts of God: but she of her penurie, hath cast in al her liuing that she had.

5. And certaine saying of the Temple that it was adorned with goodly stones and donaries, he said: 6. These things which you see, * the daies wil come wherein a there shal not be left a stone vpon a stone that shal not be destroyed. 7. And they asked him, saying: Maister, when shal these things be: and what shal be the signe when they shal begin to come to passe? 8. Who said: See you be not seduced. For b many wil come in my name, saying that I am he: and the time is at hand, goe not therfore after them. 9. c And when you shal heare of warres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. 10. Then he said to them: Nation shal rise against Nation, and Kingdom against Kingdom. 11. And there shal be greate earth-quakes in places, and pestilences and famines, and terrours from Heauen, and there shal be great signes. 12. But before al these things they wil d lay their hands vpon you: and persecute you deliuering you into Synagogues and prisons, drawing you to Kings and Presidents for my name. 13. and it shal happen vnto you for testimonie. 14. Lay vp this therfore in your hartes, not to premeditate how you shal answer. 15. For I wil giue you mouth and wisdom, which al your aduersaries shal not be able to resist and gaine say. 16. And you shal be deliuered vp of your parents and brethren, and kinsemen and freinds: and they wil put to death of you. 17. And you shal be odious to al men for my name: 18. and a haire of your head shal not perish. 19. In your patience you shal possesse your soules. **†**

20. And when you shal see Hierusalem compassed about with an armie, then know that the desolation thereof is at hand. 21. then they that are in Iewrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. 22. For these are the daies of vengeance, that al things may be fulfilled that are written. 23. But woe to them that are with child & that giue

Mr. 12,
14.

Mt. 24,
1. Mar.
13, 1.
Tues-
day
night.

giue sucke in those daies. For there shal be great affliction vpon the land, and wrath on this people. 24. And they shal fal by the edge of the sword; and shal be led captiue into al Nations: and Hierusalem shal be troden of the Gentils, til the times of Nations be fulfilled.

Exe. 32.
7. Joel.
3. 15.

25. * And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of Nations, for the confusion of the sound of sea and waues, 26. men withering for feare and expectation, what shal come vpon the whole world. For the powers of Heauen shal be moued: 27. and then they shal see the Sonne of man comming in a cloude with great power and maiestie. 28. But when these things begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand. 29. And he spake to them a similitude. See the figtree and al trees: 30. when they now bud forth fruit out of them selues, you know that summer is nigh. 31. So you also when you shal see these things come to passe, know that the Kingdom of God is nigh. 32. Amen I say to you, that this Generation shal not passe, til al be done. 33. Heauen and earth shal passe; but my wordes shal not passe. †

The Ghospel
vpon the 1.
Sunday in
Aduent.

34. And looke wel to your selues, lest perhaps your hartes be ouercharged with surfetting and drunkenesse and cares of this life: and that day come vpon you sodenly. 35. For as a snare shal it come vpon al that sit vpon the face of al the earth. 36. Watch therfore, praying at al times, that you may be accounted worthie to escape al these things that are to come, and to stand before the Sonne of man.

Exe. 32.
7. Joel.
3. 15.
See An.
not. c.
20. 35.

37. And the daies he was teaching in the Temple: but the nightes going forth, he abode in the mount that is called Oliuet. 38. And al the people in the morning went vnto him in the Temple to heare him.

“ Solitarinesse
or eremitage
(as S. Gregorie
Nazian. saith)
is a goodly
thing: this doth
the mount
Carmel of Elias
teach, Iohns
desert, & that
mount vnto
which IESVS
often retired, &
was quietly
alone with him
self. Ser. 26. de
amore pauperum.

AN NOT A T I O N S.

C H A P. XXI.

4. *Of her penurie.*) To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessarie prouision and which we may hardly spare from our selues: for, that proceedeth of greater zeale, wil, and intention, which be more respected of God then the substance of the giuft.

C H A P. XXII.

Iudas doth sel him to the Iewes. 7. After the old Pascall, 19. he giueth to his Disciples the bread of life in a mystical Sacrifice of his body and bloud, for an eueralsting commemoration of his Passion. 21. He covertly admonisheth the traitour. 24. Against their ambitious contention he sheweth them that the maioritie of any among them in this world is for their seruice, as his owne also was: 28. & how he wil exalt them al in the world to come: 31. foretelling Peter the singular priuiledge of his faith neuer failing, 33. and his three negations: 35. and how they shal al now be put to their shiftes. 39. And that night, after his praier with sweating of bloud, 42. he is taken of the Iewes men, Iudas being their Capitaine: yet shewing them both by miracle and word, that they could doe nothing vnto him but by his owne permission. 54. Then in the cheefe Priestes house he is thrise denied of Peter, 63. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Councel, for confessing himself to be the Sonne of God.

The Passion according to S. Luke in these two chapters, is the Ghospel at Masse vpon Tenebre wenesday.



AND the festiual day of the Azymes approched, which is called Pasche: 2. & the cheefe Priests & the Scribes sought how they might kil him: but they feared the people. 3. And Satan entred into Iudas that was surnamed Iscariote, one of the Twelue. 4. And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. 5. And they were glad, and bargained to giue him money. 6. And he promised. And he sought opportunitie to betray him apart from the multitudes.

Mr. 16,
1.
Mr. 14,
11.

MAVNDI Thursday.

7. * And the day of the Azymes came, wherein it was necessarie that the Pasche should be killed. 8. And he sent Peter and Iohn, saying: Goe and prepare vs the Pasche, that we may eate. 9. But they said: Where wilt thou that we prepare it? 10. And he said to them: Behold, as you enter into the citie, there shal meete you a man carying a picher of water: follow him into the house into which he entreth, 11. and you shal say to the Good-man of the house: The Maister saith to thee, where is the inne where I may eate the Pasche with my Disciples? 12. And he wil shew you a great refectorie adorned: and there prepare. 13. And they going, found as he said to them, and prepared the Pasche.

Mr. 16,
17. Mr.
14, 11.

14. And when the houre was come, he sate downe, and the twelue Apostles with him. 15. And he said to them: "With desire I haue desired to eate this Pasche with you before I suffer. 16. For I say to you, that from this time I wil not eate it, til it be fulfilled in the Kingdom of God. 17. And" taking the chalice he gaue thanks, and said: Take and denide among you. 18. For I say to you, that I wil not drinke of the generation of the vine, til the Kingdom of God doe come.

19. * And taking bread, he gaue thanks, and brake; and gaue to them, saying: "THIS IS MY BODY" WHICH IS GIVEN FOR YOV. "Doe this" for a commemoration of me. 20. In like manner the chalice also, after he had supped, saying: "THIS IS THE CHALICE" THE NEW

Mr. 16,
16. Mr.
24, 12..
1. Cor.
11. 24.

Testament

The Greeke is here so plai-

TESTAMENT IN MY BLOVD, " WHICH SHAL BE SHED FOR YOV.

21. * But yet behold, the hand of him that betraieth me, is with me on the table. 22. And the Sonne of man indeed goeth according to that which is determined : but yet woe to that man by whom he shal be betrayed. 23. And they began to question among them selues, which of them it should be that should doe this.

24. * a And there fel also a contention between them, w hich of them seemed to be greater. 25. And he said to them : The Kinges of the Gentiles ouerrule them; and they that haue power vpon them , are called beneficial. 26. But you not so : but he that is the greater among you , let him become as the yonger : & he that is the leader, as the waiter. 27. For which is greater , he that sitteth at the table , or he that ministreth ? is not he that sitteth ? but I am in the middes of you, as he that ministreth: 28. & you are they that haue remained with me in my tentations. 29. And I dispose to you , as my Father disposed to me , a Kingdom: 30. that you may eate & drinke vpon my table in my Kingdom , & may sit vpon thrones, iudging the twelue tribes of Israel.

31. And our Lord said : " Simon , Simon , behold Satan hath required to haue you for to sift as wheate : 32. BVT I HAVE PRAIED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren. 33. Who said to him : Lord, with thee I am readie to goe both into prison and vnto death. 34. And he said : * I say to thee Peter , the cocke shal not crow to day , til thou denie thrise that thou knowest me. 35. And he said to them : when I sent you * without purse and skrip and shoes, did you lacke any thing ? But they said : Nothing. 36. He said therfore vnto them : But now he that hath a purse , let him take it, likewise also a skrip : and he that hath not , let him sel his coate, and buy a sword. 37. For I say to you, that yet this that is written must be fulfilled in me : *And with the wicked was he reputed.* For those things that are concerning me , haue an end. 38. But they said : Lord , loe two swordes here. But he said to them : It is enough. 39. * And going forth he went according to his custome into mount-Oliuet. And his Disciples also followed him. 40. And when he was come to the place, he said to them : Pray, lest ye enter into tentation. 41. And he was pulled away from them a stones cast : and kneeling he praied , 42. saying : Father, if thou wilt, transerre this chalice from me. But yet not my wil, but thine be done. 43. And there appeared to him an Angel from Heauen, strengthening him. And being in an agonie, he praied the longer. 44. And his sweat became as drops of bloud triking downe vpon the earth. 45. And when he was risen vp from praier, and was come to his Disciples, he found them sleeping for pensiuenes. 46. And he said to them: Why sleep you? arise, pray, lest you enter into tentation.

47. As he was yet speaking, behold a multitude : and he that was called Iudas, one of the Twelue, went before them, and approached to IESVS, for to kisse him. 48. And IESVS said to him : Iudas with a kisse doest thou betray the Sonne of man ? 49. And they that were about him, seeing what would be, said to him : Lord, shal we strike with the sword ? 50. And one of them smote the seruant of the high Priest : and cut off

ne, that there was very bloud in the chalice shed for vs, that Beza saith it is a corruption in the greeke. See the Annota. vpon this place. The Ghospel vpon S. apotinaris day. Iulij- 13.

"Straight after the former louing checke & admonition, he promifeth to them al that haue beene partakers with him of his miseries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therfore that they need not be careful of dignitie or Supremacie.

Thursday night

Ms. 26,
21. Mr.
14, 10.
Io. 13,
18.

Ms. 20,
21. Mr.
10, 42.

Ms. 26,
34. Mr.
14, 30.
Ms. 10,
9. Luc.
10, 4.

Es. 53.
12.
Ms. 26,
36. Mr.
14, 31.
Io. 18,
1.

his right eare. 51. But IESVS answering, said: Suffer ye thus farre. And when he had touched his eare, he healed him. 52. And IESVS said to them that were come vnto him, the cheefe Priests, and Magistrates of the Tēple, & Ancients: As it were to a theefe are you come forth with swordes and clubs? 53. When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkenesse.

54. And apprehending him, they led him to the high Priests house: but Peter followed a farre off. 55. And a fire being kindled in the middes of the court, & they sitting about it, Peter was in the middes of them. 56. Whom when a certaine wench saw sitting at the light, and had beheld him, she said: This fellow also was with him. 57. But he denied him, saying: Woman, I know him not. 58. And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. 59. And after the space as it were of one houre, a certaine other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilæan. 60. And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. 61. And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had said: That before the cocke crow thou shalt thrise denie me. 62. And Peter going forth a doores, wept bitterly.

63. And the men that held him, mocked him, beating him. 64. And they did blind-fold him, and smote his face. And they asked him saying: Prophecie, who it is that smote thee? 65. And blaspheming many other things they said against him.

66. And when it was day, there assembled the Ancients of the people and cheefe Priests and Scribes, and they brought him into their Councel, saying: 67. If thou be Christ tel vs. And he said to them: If I tel you, you wil not beleue me: 68. if also I aske, you wil not answer me, nor dimisse me. 69. But from henceforth the Sonne of man shal be sitting on the right hand of the power of God. 70. And they al said: Art thou then the Sonne of God? Who said: You say that I am. 71. But they said: What need we testimonie any further? For our selues haue heard of his owne mouth.

ANNOTATIONS.

CHAP. XXII.

11. *With desire I haue desired.*) This great desire he had to eate this Paschal lambe, was not for it self, which he had celebrated many yeares before: but because he meant immediatly after the Paschal of the Law was sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

17. *Taking the chalice.*) This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cup of wine which belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure

The old Paschal ceaseth and a new is instituted.

a figure specially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the Kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And

Two cups or chalices at Christes last supper.

Ms. 16. by this place it seemeth very like that the wordes in S. Matthew, *I wil not drinke of the fruit of the vine &c.* were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation (spoken after the holy Chalice. 19. *This is my body.*) Although sense tel thee it is bread, yet it is the body, according

The real presence.

to his wordes, les faith confirme thee. Iudge not by sense. After the wordes of our Lord let no doubt rise in thy mind. Cyril. mystag. 4. *Of the veritie of flesh and blood there is left no place to doubt: by the profession of our Lord him self, and by our faith it is flesh and blood indeed. Is not this truth? To them be it untrue, which deny IESV CHRIST to be true God.* Hilar. li. 2. de Trinit.

19. Which is giuen.) As the former wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the * present tence, it signifieth not only that it should afterward be giuen or offered on the Crosse, but that it was then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is present as an Host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And

Christ sacrificed his body and blood in Sacrament at his supper.

therefore the holy Fathers in this sense call it a Sacrifice. *Nissen. oras. 1. de resur. Leo ser. 7. et 8. de Pass. Hefychius li. 1. in Lenit. c. 8. Grego. ho. 37. in Euan et Dial. li. 4. c. 59. Cyrillus Hieros. mystag. 1. Dionys. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32. et 34. Tertul. de cult. fem. et ad uxor. li. 2. Cypr. ep. ad Cecil. et de Can. Do. Euseb. Demonst. euang. li. 1. c. 10. Nazian oras 1. cons. Iulianum Chrys. ho 83 in 26. Mar. et li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 8. Hiros. in ep. ad Hebr. q. 2. et ad Euagr. ep. 126. to. 3. August. in psal. 33. conc. 1. et alibi saepe. Gracianus in 9. Hebr. et Primasius. Conc. Njc. 1. 14. Ephes. ad Nestor. Constantinop. 6. can. 31. Nicen. 2. act. 6. to. 3. Laetanus. Constant. Flor. Trid.*

The Sacrifice of the Alter.

19. Doe this.) In these wordes the holy Sacrament of Order is instituted, because power and commissiō to doe the principal act & worke of Priesthood, is giuen to the Apostles: that is, to doe that which Christ then did concerning his body: which was, to make & offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, & to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten; so was his body: and thus to doe he here giueth commissiō and authoritie to the Apostles, & to al Priests which be their successours in this matter. *Dionys. cel. Hierar. c. 3. Iren. li. 4. c. 32. Cyp. ep. ad Cecil. Chrys. ho. 17. in ep. ad Heb. Ambros. in Ps. 38. & in c. 10. ad Hebr.*

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

19. For a commemoration) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passiō: that is to say, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the crosse. Of which one oblation on the crosse, not only al other Sacrifices of the Law were figures, but this also: though this in a more high, mystical, and maruelous sort then any other. For in them Christs death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts: but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and wine, is most neerely and perfectly resembled. And therefore this is most properly commemorative, as

A commemorative Sacrifice is a true Sacrifice, no lesse then the presiguratiue Sacrifices were true Sacrifices.

most neerely expressing the very condition, nature, efficacie, sort, and substance of that on the crosse. For which the holy Fathers call it the very self same sacrifice (though in other manner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, & on the crosse. Whereby you may see the puerueritie of the Protestants or their ignorance, that thinke it therefore not to be Christs body because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true Sacrifice because it is a commemorative Sacrifice. For as the thing that more liuely, neerely, & truly resembleth or representeth, is a better figure then that which shadoweth it a far off: so this his body in the Sacrament, is more perfectly a figure of Christs body & Sacrifice, then any other. Christ himselfe the Sōne of God is a figure & character of his Fathers Person, being yet of the self same substance. And Christs body transfigured on the holy Mount, was a figure & resemblance of his Person glorified in Heauen. Euen of a thing, and so is his body in the Sacrament to a faithful mā that knoweth by his beleefe grounded on yet the thing it. Christs owne word, that in the one forme is his body, in the other his blood, the most perfect, repugneth selfe representatiō of his death that cā be. As for the sacrifice, it is no lesse a true Sacrifice, nor,

To be a figure because

because it is commemorative of Christs Passion, then those of the old Testament were the lesse true, because they were prefigurative. For that is the condition annexed to al Sacrifice of euery Law, to represent Christs Passion.

20. *The new Testament in my blood.*) Moyses tooke the blood of the first Sacrifice that was made after the giuing of the Law *Exod. 24.* and with blood confirmed the couenant & compact betwixt God and his people, and so dedicated the *old Testament*, which without blood (saith S. Paul) was not dedicated. Moyses put that blood also into a stand-
 pece, & sprinkled al the people &c. with the same, & said these formal wordes: *This is the blood of the couenant* &c. or (as it is read in S. Paul) *of the Testament which God*

Hebr. 9.

Both Testaments dedicated in blood.

hath delivered vnto you. Vnto al which, Christ in this action about the second part of this his Sacrifice, in euery of the Euangelists most cleerely alludeth: expressing that the new Testament is begun and dedicated in his blood in the Chalice, no lesse then the old was dedicated, begun, and ratified in that blood of calues contained in the goblet of Moyses. With which his owne blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the wordes of Moyses, and saying: *This is the Chalice of the new Testament* &c: Which the other Euangelists spake more plainly: *This is my blood*

The external religion of the new Testament principally in the Sacrifice of the Altar.

of the new Testament. By al which it is most certaine, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper seruice of the new Testament, no lesse then the soueraigne worship of God in the old Law did consist in the Sacrifices of the same. For though Christs Sacrifice on the Crosse and his blood shed for vs there, be the general price, redemption, and satisfaction for vs al, and is the last & perfectest sealing or confirmation of the new law & Testament: yet the Seruice & Sacrifice which the people of the new Testament might resort vnto could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is & shal be the eternal office of the new Testament, & the continual application of al the benefites of his Passion vnto vs.

The chalice shed for vs, which shal be shed.) It is much to be obserued that the relative, *which*, in these wordes for vs, must needs signifie, the word *chalice*. Which is most plaine by the Greeke: Which taketh away al cauillations blood therein, and shifts from the Protestants, both against the real presence & the true Sacrificing. not wine, and For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood indeed, so it ensueth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our sinnes. For al that know the manner of the Scriptures speeches, know also that, *Bloud to be shed for sinne*, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that * Beza turneth himself roundly vpon the Holy Euangelist, charging him with Solocisme or false Greeke, or els that the wordes (which yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice it self nor of the contents thereof: which is indeed to giue the lie to the Blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falshood put vnto, God be thanked.

vers. 20:
calis: qui
the cha-
lice
which
το ποτη-
ριον το
εκχυο-
μενον

Beza condemneth the Gospel it self of falshood and impossibilitie.

giving him with Solocisme or false Greeke, or els that the wordes (which yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice it self nor of the contents thereof: which is indeed to giue the lie to the Blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falshood put vnto, God be thanked.

* An-
not. no.
Test.
1) 56.

Ambition.

24. *Contention.*) The Apostles perceiuing Christs departure from them and his Kingdom to be neere, as infirme men and not yet indowed with the Spirit of God, began to haue emulation & cogitations of Superiority one ouer another which our Maister represseth in them by exhortation to humilitie and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, & contempt of their inferiours

Peters faith shal neuer faile

31. *Simon Simon.*) Lastly to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to sifte & trie them al to the vntermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, & that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the Head of the Church, should haue a special priuiledge by Christes praier & promise neuer to faile in faith & that

that

that none other either Apostle, Bishop, or Priest may chalēge any such singular or special prerogative either of his Office or person, otherwise the ioyning in faith with Peter & by holding of him. The danger (saith S. Leo) was cōmon to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the Head were inuincible: God so dispensing the aide of his grace, that the assurance & strength which Christ gave to Peter, might redoūd by Peter to the rest of the Apostles: S. August. also, Christ praying for Peter, prayed for the rest, because in the Pastour & Prelate the people is corrected or cōmended. And S. Ambrose writeth, that Peter after his tentation was made Pastour of the Church, because it was said to him: *Thou being conuerſed, confirme thy brethren.* Neither was this the priuiledge of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuiledge was thought necessārie in Peter the Head thereof, was to be preferred no lesse afterward, thē in the Apostles time. Whereupon al the Fathers apply this priuiledge of not failing & of confirming other in faith, to the Romane Church & Peters successours in the same. To which (saith S. Cyprian) infidelitie or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike: We must referre to your Apostleship al the scandals and perils which may fal, in matter of faith specially For there the defects of faith must be holpen, where faith cannot faile. For to what other See was it euer said: *I haue prayed for thee Peter, that thy faith doe not faile?* So say the Fathers: not meaning that none of Peters seat can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshood or heresie against the Catholike faith, in their Consistories, Courts, Councils, Decrees, Deliberations or Consultations kept for decission and determination of such controuerſies, doubts, or questions of faith as shal be proposed vnto them: because Christes prayer and promise protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his Vicars Consistorie & Seat infallible, seeing euen in the old Law the high Priesthood & Chaire of Moyſes wanted not great priuiledge in this case, though nothing like the Churches and Peters prerogative. But in both, any man of sense may see the difference between the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fal to Heresie, and more then al this, some Iudas might creepe into the Office and yet al this without preiudice of the Office and Seat, in which (saith S. Augustin) *our Lord hath set the doctrine of truth.* Caiphas by priuiledge of his Office prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other penners of holy writ, for the execution of that function had the assistance of God, & so farre could not possibly erre: but that Luke, Marke, Salomō or the rest might not erre in other their priuate writings, that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, ep. 90. 91. 93: S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time ep. 52: S. Hierom to Damasus ep. 57. 58. 10. 11. but it was the prerogative of their Office and higher degree of Vnction, & Christs ordinance, that would haue al Apostles and Pastours in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhood, is the cause of al Schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vnity & truth, haue one to be Head of them al, that a Head being once appointed, occasion of Schisme might be taken away, saith S. Hierom. li. 1. adu. Iovinian. c. 14.

The Romane
faith of Peters
successours
cannot faile,

Popes may erre
personally, not
iudicially, or
definitively.

The learned
fathers sought
to the B. of
Rome for re-
solution of
doubts,

Serm. 3.
Aß p.
ad Pont.
li. 9. No-
ui. T. 8.
9. 75. 10.
4.

Cyp. ep.
55. nu. 6.
Bern.
ep. 190.

Deu. 11

Aug.
ep. 166.
in fine.

Bern. ep.
190.
Chry. ep.
1. & 2.

Cyp. ep.
55. nu. 2.

CHAP. XXIII.

The Iewes accuse him to Pilate the Gentil: 4. who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17. they not only preferre the murderer Barabbas, but also crie, CRYCIFIGE: 26. In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible destruction of their Hierusalem. 32. Vpon the crosse he is between two theeues, 35. scorned of the Iewes, 36. of the souldiares, 39 and of one of the theeues, 40. but euen there confessed of the other theefe, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.



AND al the multitude of them rising vp, led him to Pilate. 2. And they began to accuse him, saying: We haue found this man subuerting our Nation, & prohibiting to giue tributes to Caesar, and saying that he is Christ the King. 3. And Pilate asked him, saying: Art thou the King of the Iewes? But he answering said: Thou sayest. 4. And Pilate said to the cheefe Priests and multitudes: I find no cause in this man. 5. But they were more earnest, saying: He stirreth the people teaching throughout al Iewrie, beginning from Galilee euen hither. 6. But Pilate hearing Galilee, asked if the man were of Galilee. 7. And when he vnderstood that he was of Herods iurisdiction, he sent him backe to Herod, who was also himself at Hierusalem in those daies.

8. And Herod seeing IESVS, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe wrought by him. 9. And he asked him in many wordes. But he answered him nothing. 10. And there stood the cheefe Priests and the Scribes constantly accusing him. 11. And Herod with his armie set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12. And Herod and Pilate were made freindes that day. For before they were enemies one to another.

13. And Pilate calling together the cheefe Priests and Magistrates, and the people, 14. said to them: You haue presented vnto me this man, as auerting the People, and behold I examining him before you, haue found no cause in this man of those things, wherein you accuse him. 15. No, nor Herod neither. For I sent you to him, and behold, nothing worthie of death is done to him. 16. I wil chasten him therfore and dimisse him.

17. And he of necessitie had to release vnto them vpon the feast day, one. 18. But the whole multitude together cried out, saying: Dispatch him, and release vs Barabbas. 19. Who was for a certaine sedition made in the citie and murder, cast into prison. 20. And Pilat againe spake to them, desirous to release IESVS. 21. But they cried againe, saying: Crucifie, crucifie him. 22. And he the third time said to them: Why, what euil hath this man done? I find no cause of death in him. I wil correct him therfore & let him goe. 23. But they were instant with loud voices requiring

Mr. 17,
1. 11.
Mr. 15,
1.
10. 18,
17.

GOOD
friday.

requiring that he might be crucified. And their voices preuailed. 24. And Pilate adiudged their petition to be done. 25. And he releaseth vnto them him that for murder and sedition had been cast into prison, whom they demanded: but IESVS he deliuered to their pleasure.

26. And when they led him, they tooke one Simon of Cyrene coming from the countrey: and they laid the Crosse vpon him to carie after IESVS. 27. And there followed him a great multitude of people, and of women which bewailed and lamented him. 28. But IESVS turning to them, said: Daughters of Hierusalem, weepe not vpon me, but weepe vpon your selues, and vpon your children. 29. For behold the daies shal come, wherein they wil say: Blessed are the barren, and the wombes that haue not borne, & the pappes that haue not giuen suck. 30. *Then shal they begin to say to the mountaines, Fal vpon vs: and to the hilles, Couer vs.* 31. For if in the greene wood they doe these things, in the drie what shal be done?

32. And there were led also other two malefactours with him, to be executed. 33. And after they came to the place which is called Caluarie, there they crucified him: and the theeues, one on the right hand and the other on the left. 34. And IESVS said: Father, "forgiue them, for they know not what they doe. But they deuiding his garments, did cast lots.

35. And the people stood beholding, and the Princes with them derided him, saying: Others he hath saued, let him saue himself, if this be Christ, the elect of God. 36. And the souldiars also mocked him coming to him, and offering him vinegre, 37. saying: If thou be the King of the Iewes, saue thy self. 38. And there was also a superscription written ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES. 39. And one of those theeues that were hanged, blasphemed him, saying: If thou be Christ, saue thy self, and vs. 40. But the other answering, rebuked him, saying: Neither doest thou feare God, where as thou art in the same damnation? 41. And we indeed iustly, for we receiue worthie of our doings: but this man hath done no euil. 42. And he said to IESVS: Lord, remember me when thou shalt come into thy Kingdom. 43. And IESVS said to him: Amen I say to thee; this day thou shalt be with me "in Paradise.

44. And it was almost the sixt houre: and there was made darkenesse vpon the whole earth vntil the ninth houre. 45. And the sunne was darkened; and the veile of the Temple was rent in the middes. 46. And IESVS crying with a loud voice, said: Father, into thy handes I commend my spirit. And saying this, he gaue vp the ghost.

47. And the Centurion seeing that which was done, glorified God, saying: Indeed this man was iust. 48. And al the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49. And al his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things.

50. * And behold a man named Ioseph, which was a Senatour, a good man and a iust. 51. He had not consented to their counsel and doings,

∴ This eclipse was seene and wondred at as a thing aboue nature, of Dionysius Areopagita at Thebes, when he was yet a Pagan. *Dionys. ep. ad Policarp & ep. ad Appollopharum.*

Of. 10. 8.

Expecting.

Ps. 30. 6.

2 Mat. 27. 57. Mr. 25. 43. Io. 19. 38.

doings, of Arimathæa a citie of Iewrie, who also himself expected the Kingdom of God. 52. This man came to Pilate, and asked the body of IESVS. 53. And taking it downe, wrapped it in sindon, and laid him in a monument hewed of stone, " wherein neuer yet any man had been laid. 54. And it was the day of Parasceue, and the Sabbath drew neere. 55. And the women that were come with him from Galilee, following after " saw the monument, and how his body was laid. 56. And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

ANNOTATIONS.

CHAP. XXIII.

34. *Forgive them.*) A perfect example of charitie in our Saviour praying for his crucifiers, which the first martyr S. Steuen did follow, *Act. 7:* and the prayers of both were heard: Christs praier taking effect in the Centurion and others, Steuens in Paul.

The good
theefe.

Pardon of due
penance and
satisfaction.

43. *In Paradise.*) Thou maist not hereupon differre thy conuersion or amendement, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to Heauen without satisfaction penance, or punishment for thy former sinnes & life il spent; nor challenge securitie and certaine knowledge of thy saluation. For this good theeves case is not common but a rare exâple of mercie & prerogatiue. But for the first point, learne only not to despair, though thou hast been il to the last moment of thy life. For the second, that faith, hope, and charitie, repentance, and good wil be sufficient, and good workes not required, wherefor want of time and opportunitie they cannot be had. For the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his fellow not only remission of his sinnes, but also by extraordinarie grace, a pardon of al penance and satisfaction due either in this life or the next for the same: euen as the holy Church by his example and commission giueth pardons also to some of her zelous children of al punishment due for their offenses, & such goe straight to Heauen. Lastly, that euery one hath not a reuelation of his saluation as this man had, and therefore can not be so sure as he was.

53. *Wherein neuer.*) As in the wombe of Marie none was conceiued before nor after him, so in this monument none was laid before nor after him: which prerogatiue (no doubt) was of Gods prouidence; this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. *S. Augustine.*

Visiting the
Sepulcher, or
Sepulchres.

55. *Saw she monument.*) These good women of great deuotion obserued the sepulchre for the honour of the holy body. Whereupon the deuotion of faithful folke watching & visiting on Good-Friday and easter eue the sepulchre made in euery Church for memorie of our Lords burial, is exceeding good & godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

C H A P. XXIV.

Devout women not finding his body in the Sepulchre, 4. Angels tel them that he is risen according to his owne prediction: 9. yet the Apostles wil not beleue it. 12. But neither Peter findeth his body there. 13. He walketh with two Disciples, declaring al this vnto them out of the Scriptures, and is knowne of them by breaking of bread. 36. The same day he appeareth to the Apostles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. but also of his Catholike Church, 49. he promisetht the Holy Ghost to confirme them, 50. and so ascendeth into Heauen.



AND in the first of the Sabbath very early they came **EASTER** to the monument, carying the spices which they had prepared. 2. And they found the stone roled backe from the monument. 3. And going in, they found not the body of our Lord IESVS. 4. And it came to passe, as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5. And when they feared and cast downe their countenance toward the ground, they said vnto them: Why seeke you the liuing with the dead? 6. he is not here, but is risen. Remember how he spake to you, when he yet was in Galilee, 7. saying: * That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe. 8. And they remembred his wordes. 9. And going backe from the monument, they told al these things to those eleuen, and to al the rest. 10. And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which said these things to the Apostles. 11. And these wordes seemed before them as dotage, and they did not beleue them.

12. But * Peter rising vp ranne to the monument; and stouping downe he saw the linnen clothes lying alone, and went away maruelling with himself at that which was done.

13. a * And behold, two of them went the same day into a towne which was the space of sixtie furlongs from Hierusalem, named Emmaus. 14. And they talked betwixt themselves of al those things that had chanced. 15. And it came to passe, while they talked and reasoned with themselves, IESVS also himself approching went with them. 16. But their eyes were held that they might not know him. 17. And he said to them: What are these communications that you conferre one with another walking, and are sad? 18. And one whose name was Cleophas, answering, said to him: Art thou only a stranger in Hierusalem, and hast not knowne the things that haue been done in it, these daies? 19. To whom he said: What things? And they said, concerning IESVS of Nazareth, who was a man a Prophet, mightie in worke and word before God and al the People. 20. And how our cheefe Priests and Princes deliuered him into condemnation of death, and crucified him. 21. But we hoped that it was he that should redeeme Israel: and now besides al this, to day is the

day.
: That is, first after the Sabbath, which is (saith S Hiero. q. 4. ad Hedib.) dies Dominica our Lords day, wherein he arose. For the weeke is denuded into the Sabbath, & the 1. 2. 3. 4. 5. 6. of the Sabbath. And the Apostle (1. Cor. 16, 2) commanded a collection of money to be made on the first of the Sabbath. Whereby we learne, both the keeping of Sunday, & the Churches coult of daies by the 2. 3. 4. of the Sabbath, to be Apostolical. Which S. Syluester afterward named, 2. 3. 4. feriam, &c. Breuiar. Roman. Decemb. 31. a The Ghospel vpon Munday in easter weeke.

Mat. 1,
1.
Mr. 16,
1.
Io. 10,
1.
Luc. 9,
32.

Io. 10,
3.

Mr. 16,
21.

the third day since these things were done. 22. But certaine women also of ours, made vs afraid: who before it was light, were at the monument, 23. and not finding his body, came, saying that they saw a vision also of Angels, who say that he is aliue. 24. And certaine men of ours went to the monument: and they found it so as the woman said, but him they found not. 25. And he said to them: O foolish, and slow of hart to beleue in al things which the Prophets haue spoken. 26. Ought not Christ to haue suffered these things, and so to enter into his glorie? 27. And beginning from Moyfes and al the Prophets, he did interpret to them in al the scriptures the things that were concerning him. 28. And they drew nigh to the towne whither they went: and he made semblance to goe further. 29. And they forced him, saying: Tarie with vs, because it is toward night, and the day is now farre spent. And he went in with them. 30. And it came to passe, whiles he sate at the table with them, he tooke bread, and blessed and brake, and did reach to them. 31. And their eyes were opened, and they knew him: and he vanished out of their sight. 32. And they said one to the other: Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? 33. And rising vp the same houre they went backe into Hierusalem: and they found the eleuen gathered together, and those that were with them, 34. saying: That our Lord is risen indeed, and hath appeared to Simon. 35. And they told the things that were done in the way: and how they knew him in the breaking of bread. ✠

The Ghospel vpon Tuesday in Easter weeke. b: As he shal be Anathema (saith S. Aug.) which preacheth that Christ neither suffered nor rose againe, because we learne by the Ghospel, That is behoued Christ to suffer and rise againe the third day: so he shal also be Anathema, who soeuer preacheth the Church to be elsewhere the in the cōmuniō of al Nations: because by the selfsame Ghospel we learne in the worde next following, and

36. * And whiles they speake these things, I E S V S stood in the middes of them, and he saith to them: Peace be to you; it is I, feare not. 37. But they being troubled and frighted, imagined that they saw a Spirit. 38. And he said to them: Why are you troubled, and cogitations arise into your harts? 39. See my handes, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and bones, as you see me to haue. 40. And when he had said this, he shewed them his handes and feet. 41. But they yet not beleeuing and maruelling for ioy, he said: Haue you here any thing to be eaten? 42. But they offred him a peece of fish broiled, and a honie combe. 43. And when he had eaten before them, taking the remaines he gaue to them. 44. And he said to them: These are the wordes which I spake to you, when I was yet with you, that al things must needes be fulfilled, which are written in the law of Moyfes, and the Prophets, and the Psalmes, of me. 45. Then he opened their vnderstanding, that they might vnderstand the Scriptures. 46. And he said to them: That so it is written, and so it behoued Christ to suffer, and to rise againe from the dead the third day: 47. b and " pennance to be preached in his name and remission of sinnes vnto al Nations, ✠ beginning from Hierusalem. 48. And you are witnesses of these things. 49. * And I send the promise of my Father vpon you: but you, tarie in the citie, til you be indowed with power from high.

50. a And he brought them forth abrode into Bethania: and lifting vp his handes " he blessed them. 51. * And it came to passe whiles he blessed them,

Mr, 16,
14. 10.
20, 19.

Act. 1,
8, 11.
10, 41.

Mr, 16,
19, Act.
1, 9.

them, he departed from them, and was caried into Heauen. 52. And they adoring went backe into Hierusalem with great ioy: 53. and they were alwaies in the temple praising and blessing God. Amen.

*pennance to be
preached in his
name & remission
of sinnes through-
out al Nations.
Au. ut ep 43.
a Ascension day.*

ANNOTATIONS.

CHAP. XXIV.

30 *Tooke bread.*) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17. S. Augustine li. 19. de consensu Euang. c. 25. & ser. 140. de temp. & ep. 59. ad Paulinum q. 8.* Paulinus himself in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylact vpon this place. And that it should be meant of the holy Sacrament; the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his Disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaves) and the singular effect in notifying Christ vnto them, doe proue. And if it be the Sacrament (as it is most probable) then is it an euident example and warrant of ministration in one kind.

The B. Sacrament in one kind.

The Catholike or vniuersal Church.

*De unit. Eccl. 10. * Mt. 24. 14. * Heb. 7,* 46. *Pennance to be preached.*) He shewed vnto them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church: as, where it should begin, to wit, at Hierusalem & how farre it should goe, to wit, to al Nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp new Churches in particular countries, drawing the people from the foresaid only true Church which fro Hierusalem so groweth * ouer al Nations til the end of the world come.

6. 10. 21. 16. Mr. 10. 16. Gen. 48. 14. *10. Blessed them*) Christ our high Priest, * prefigured specially therein by Melchisedech, often gaue his blessing to his: sometimes by wordes, as, *Peace be to you:* sometimes by imposing his handes: and now hereby listing vp his hands ouer his Disciples as it were for his farewell. In what forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction: for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the Fathers which cal it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (*in Ps. 30. Gen. 1.*) that Christ himself not without cause would haue his signe to be fixed in our foreheads as in the seat of shamefastnes; that a Christian man should not be ashamed of the reproch of Christ. And what forme can a Christian man vse rather to blesse himself or others, then that which was dedicated in Christs death, & is a conuenient memorial of the same? How-foeuer it be, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being warranted by Christs owne example and action.

Christ blessed diuers waies.

Blessing with the signe of the crosse.



T H E A R G V M E N T OF S. IOHNS GHOSPEL.

Iohns Ghospel may be deuided into foure partes.

The first part is of the Actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (hauing now begunne his solemne manifestation in Galilee, Mat. 4. 12.) the second Easter or Pasche of his preaching: Chap. 5. For of the first Pasche, we had in the first part. chap. 2. 13: And the Pasche of * the Iewes was at hand. And that feast whereof we haue in this second part, chap. 5. 1: After this there was a festiual day of * the Iewes, is thought of good Authours, to be the feast of Pasche.

Iren. li.
2. c. 39.

* This speech
very cōmon in
this Ghospei,
as appeareth
by the places
here marked,
declareth that
he writeth to
the Gentils.

The third part is of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: chap. 6. to the 12. For so we haue chap. 6. 4: And Pasche the festiual day of * the Iewes was at hand.

The fourth part is of the fourth Pasche (which we haue in the end of the chap. 11. 55) And the Pasche of * the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, beeing the principal part of the Country, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both say and proue, at sundry times, euen euery yeare of his preaching, himselfe to be the CHRIST that had beene so long promised vnto them, and expected of them: and the same CHRIST to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Sonne of God the Father, who now had sent him. Therefore these were the wordes and deedes that serued best the purpose of this Euangelist, being to shew the glorie and excellencie of this Person IESVS: that thereby the Gentils might see how worthily Hierusalem and the Iewes were reprobated who had refused yea & crucified such an one: and how wel & to their owne saluation themselues might doe, to receiue him and to beleue in him. For this to haue beene his purpose, himselfe declareth in the end, saying: These are written, that you may beleue that IESVS is CHRIST the Sonne of God: and that beleueing, you may haue life in his name.

Io. 20. 31.

Hier. in Catal.
a Io. 21. 20.
b Mat. 4. 21.
c Act. 12. 2.

And herevpon it is, that S. Hierome writeth thus in his life: Iohn the Apostle a whom IESVS loued very much, the b sonne of Zebedee, b the brother of Iames the Apostle c whom Herod after our Lords Passion beheaded, last of al wrote the Ghospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the
assertion

assertion of the Ebionites then rising, who say that Christ was not before MARIE. Whereupon also he was compelled to vtter his Diuine Natiuitie.

Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It followeth in s. Hierome, that In the second persecution vnder Domitian, fourteene yeares after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate; vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia: and worne with old age, he died the threescore and eight yeare after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctour thus briefly describeth. li. i.

Aduers. Iouinianum.



IN the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therfore is ^{a Io. 13, 23, 24.} a more loued of our Lord, and ^{& c. 21, 20.} lieth vpon the breast of IESVS: and that which Peter durst not aske, ^a he desireth him to aske. And after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, ^{b Io. 20. 4.} but he came thither first: and when they were in the ship and fished in the lake of Genesareth, IESVS stood on the shore, neither did the Apostles know whō they saw: ^{c Io. 21, 7.} onely the virgin, knoweth the virgin & saith to Peter: *It is our Lord.* This Iohn was both an Apostle, & Euāgelist, and Prophet. An Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Ghospel, which (except Matthew) none other of the twelue Apostles did: a Propher, for he saw in the ile Patmos, where he was bannished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, conteining infinite mysteries of things to come. Tertullian also teporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Ghospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Elay. Luke of the Priesthood of Zacharie: The first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthood. But Iohn as an Eagle flieth to the things on high, and mounteth to the Father him self, saying: *In the beginning was the W O R D, and the W O R D was with God, and God was the W O R D.* Thus farre S. Hierome.

Vpon this Ghospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and twelue bookes of S. Cyrils commentaries.



*Sanctus IOANNES, Aquilæ instar, celsa reuelat
Altiuolans, Verbum prædicat esse Deum.*



T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O I O H N.

C H A P. F.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils , and setting out the blindnes of the Iewes in not receiuing him. 19. Then, the testimonies of Iohn Baptist , first to the solemne legacie of the Iewes : 29. secondly, when he saw IESVS come to him: 35. thirdly, to his owne Disciples also putting them ouer from himself to IESVS who made it plainer to them that he is Christ, 40. and so began he also to haue Disciples.

The I. parte: THE ACTS of Christ before his manifestation, whiles Iohn Baptist was yet baptizing



IN THE beginning " was the word, and the word was " with God, and " God was the word. 2. This was in the beginning with God. 3. All things were made " by him : and without him was made 'nothing. That which was made', 4. in him was life , and the life was the light of men : 5. and the light shineth in darkenesse, and the darkenesse did not comprehend it. 6. There was a man sent from God , whose name was Iohn. 7. This man came for testimonie ; to giue testimonie of the light , that al might belecue through him. 8. He was not the light , but to giue testimonie of the light. 9. It was the true light , which lighteneth euery man that commeth into this world. 10. He was in the world , and the world was made by

N ij him,

*' nothing
that
was ma-
de.*

Beza falsly
translated dig-
nitatem for
potestatem.

ET VERBUM

CARJ FAC-
TVM EST.

He is prefer-
red & made of
more dignitie
and excellen-
cie then I,
because he
was before
me & al things
Eternal God.

The Ghospel
vpon the 3.
Sunday in
Aduent.

By like the
Iewes ignorat-
ly vnderstood
not the place
in Deuterono-
mie, of Christ,
and therefore
they aske also
whether he be
the Prophet
there spoken
of. See also c.
7, 40.

He doth oftē
here signifie
the great dif-
ference of his
Baptisme & of
Christs, as of
his person &
Christs. See
Annot. Mat. 3.
The Ghospel
on the octaue
of the Epi-
phanie.

The Ghospel
vpon S. An-
drews eue.

him, and the world knew him not. 11. He came into his owne, and his owne receiued him not. 12. But as many as receiued him, he gaue them power to be made the sonnes of God, to those that beleue in his name. 13. Who, not of blood, nor of the wil of flesh, nor of the wil of man, but of God are borne. 14. AND THE WORD WAS MADE FLESH, and dwelt in vs (and we saw the glorie of him, glorie as it were of the Only-begotten of the Father) ful of grace and veritie. 15. Iohn giueth testimonie of him, and crieth saying: This was he of whom I spake, He that shal come after me, is made before me: because he was before me. 16. And of his fulnes we al haue receiued, and grace for grace. 17. For the law was giuen by Moyses, grace and veritie was made by IESVS Christ. 18. God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the Father, he hath declared.

19. And this is Iohns testimonie, when the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, who art thou? 20. And he confessed, and did not denie: and he confessed, That I am not CHRIST. 21. And they asked him: What then? Art thou * Elias? And he said: I am not. Art thou * the Prophet? And he answered: No. 22. They said therefore vnto him: Who art thou, that we may giue an answer to them that sent vs? what saiest thou of thy self? 23. He said: *I am the voyce of one crying in the desert, make straight the way of our Lord*, as Esaie the prophet said. 24. And they that were sent were of the Pharisees. 25. And they asked him, and said to him: why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26. Iohn answered them, saying: * a I baptize in water; but there hath stood in the middes of you whom you know not. 27. The same is he that shal come after me, that is made before me; whose latchet of his shoe I am not worthie to loofe. 28. These things were done in Bethania beyond Iordan, where Iohn was baptizing. 29. *b* The next day Iohn saw IESVS comming to him, and he saith: Behold the Lamb of God, behold him that taketh away the sinne, of the world. 30. This is he of whom I said: After me there commeth a man, which is made before me: because he was before me. 31. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32. And Iohn gaue testimonie, saying: That I saw the Spirit descending as a doue from Heauen, and he remained vpon him. 33. And I knew him not: but he that sent me to baptize in water, he said to me: He vpon whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the Holy Ghost. 34. And I saw; and I gaue testimonie that this is the Sonne of God. 35. The next day againe Iohn stood, and two of his Disciples. 36. And beholding IESVS walking, he saith: Behold the Lamb of God. 37. And the two Disciples heard him speaking, and they followed IESVS. 38. And IESVS turning, and seeing them following him, saith to them: What seeke you? Who said to him: Rabbi (which is called by interpretation, Maister) where dwellest thou? 39. He saith to them:

Come

Mal. 4.

5.
Deu. 18,
15.

Esa. 40,
3.

Ms. 3. 11
Mr. 1. 8.
Lu. 3. 16

sinnes
Agnus
Dei at
Masse.

Come and see. They came, and saw where he abode, and they taried with him that day : and it was about the tenth houre. 40. And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. 41. He findeth first his brother Simon, and saith to him: We haue found * MESSIAS, which is being interpreted, CHRIST. 42. And he brought him to IESVS. And IESVS " looking vpon him, said: Thou art Simon the sonne of Iona: thou shalt be called * (a) Cephas, which is interpreted, Peter. 43. On the morow he would goe forth into Galilee, and he findeth Philippe. And IESVS saith to him: Follow me. 44. And Philippe was of Bethsaida, the citie of Andrew and Peter. 45. Philippe findeth Nathanael, and saith to him: Him whom Moyse in the law, and the Prophetes wrote of, we haue found, IESVS the sonne of Ioseph, of Nazareth. 46. And Nathanael said to him: From Nazareth can there be any good? Philippe saith to him: Come and see. 47. b IESVS saw Nathanael comming to him, and he saith of him: Behold an Israélite in very deed, in whom there is no guile. 48. Nathanael saith to him: How knowest thou me? IESVS answered and said to him: Before that Philippe did cal thee, when thou wast vnder the figtree, I saw thee. 49. Nathanael answered him and saith: Rabbi, thou art the Sonne of God, thou art the King of Israel. 50. IESVS answered, and said to him: Because I said vnto thee, I saw thee vnder the figtree, thou beleuest; greater then these things shalt thou see. 51. And he saith to him: Amen Amen I say to you, You shal see the Heauen opened, and the * Angels of God ascending and descending, vpon the Sonne of man, K

••Messias in Hebrew, in Greeke Christ, in English Anointed, to wit, with the spiritual oile of grace aboue his brethren. Ps. 44 a •• Cephas in Syriake, & Peter in Greeke, in English Rocke. See Mat. 16, 18.

b The Ghospel in a votiu Masse of the holy Angels.

Gen. 28, 11.

AN NOT A T I O N S.

CHAP. I.

1. *was the Word.*) The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandement for the uttering of his diuine wil towards man) be called his word, but in a more diuine, eminent and ineffable sort, to expresse vnto vs in a sort, by a ternie agreeable to our capacitie, that he Sonne of God so is and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is & issueth out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort soeuer) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Ghospel thought, and as the Arians after taught. And this first sentence of the Ghospel not only the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

How God the Sonne is called the WORD.

Aug. de Ciu. Dei. li. 10. c. 19

1. *Wish God.*) Because a man might say; If the WORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, coeternal with, saith first, that he was with God, whose being dependeth not vpon time, place, space, the Father, distinct from any other creatures, al which were made by him. Secondly, he giueth vs to vnderstand, that the WORD hath his proper subsistence or personallitie distinct from and of the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may

The WORD
true God by
nature.

confute here the blasphemie of Caluin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the bookes that our youth now read commonly in England, and that by commandement.

Calu.
inſt. li.
10, 13.
Señ. 13.
& 25.

1. *God was the word.*) Left any man vpon the premisses, which set forth the relation, & distinction of the second Person from the first, might thinke that the Father only were God, the Euangelist expressly teacheth, the WORD to be God. For though the wordes seeme to lie otherwise (because we haue of purpose followed the elegancie which the Euangelist himself obserued in placing them so, and therefore they stand so both in Greeke and Latin) yet indeede the construction is thus : *The WORD was God*, and (as is his first Epistle the same Apostle writeth) *true God* : lest any might say (as the Ariens did) that he was God indeed, but not truely & naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiversation the Ariens vsed to auoid the euidence of this place, we see in S. Augustine. li. 3. *de Doct. Christ. c. 2.* euen such as the Protestants doe, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

1. To. c.
s. 20.

The Protest-
ants are like
the wrangling
Arians.
The WORD
not a creature
but the Crea-
tour.

3. *By him.*) Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sone, with God the Father, because by him al things were created. Al things he saith, both visible of this world, and inuisible, as Angels and al Spiritual creatures. Wherevpon it is euident also, that himself is no creature, being the Creatour of al : neither is sinne of his creation, being a defect of a thing, rather then a thing it self, and therefore neither of nor by him.

Free-wil.

11. *He gaue them power.*) Free wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God : but not forced or drawn therevnto by any necessitie.

Humble knee-
ling at the so-
lemne wordes
of Christs in-
carnation.

14. *The Word made flesh.*) This is the high and diuine testimonie of Christs incarnation and that he vouchsafed to become man. For the acknowledging of which inexplorable benefit & giuing humble thanks for the same, al Christian people in the world by tradition of the Fathers prostrate themselves or kneele downe, when they heare it sung or said at the holy Masse, either in this Ghospel, or in the Creede by these wordes : ET HOMO FACTVS EST.

How mortal
men see God.

18. *No man hath seen.*) Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him only in the shape of visible creatures, in or by which it pleaseth him to shew himself vnto many diuersly in this world : but neuer in such sort as when he shewed himself in the Person of the Sonne of God, being made truly man and conuersing with men.

The B. Trini-
tie.

31. *The Spirit.*) Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost : so that in this one Chapter we finde expressly against al Heretikes, Iewes, & Pagans, set forth the truth of the Churches doctrine concerning the whole Trinitie.

Peter by his
new name de-
signed to be
the Rocke of
the Church.

41. *Looking vpon him*) This beholding of Simon, insinuateth Christs designement : and preferring of him to be the cheefe Apostle, the Rocke of the Church and his Vicar ; and therefore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as Rocke or stone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines cal him altogether by the Greeke word, *Peter*, which signifieth the self same thing. Whereof S. Cyril saith, that our Sauour by foretelling that his name should no more now be Simon, but *Peter*, did by the word it self aptly signifye, that on him, as on a rocke and stone most firme, he would build his Church.

Cephas.
Petrus.
Li. 2. c.
11. in
Iohn.

C H A P. II.

At the request of his mother he worketh his first miracle turning water into wine at a mariage in Galilee, although the time of his manifestation be not yet come. 12. Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously at the marchantes, 28. And being yet of the blind Iewes asked a signe, he signifieth so long before, that they should kill him, but he wil rise againe the third day, 23. Which also presently they would doe, but that he knowing their false hartes (though many beleue in him) wil not tarie among them.



AND the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there. 2. And IESVS also was called, and his Disciples to the mariage. 3. And the wine failing, the mother of IESVS saith to him: " They haue no wine. 4. And IESVS saith to her: What is to me and thee woman? my houre commeth not yet. 5. His mother saith to the ministers: " Whatsoever he shal say to you, doe ye. 6. And there were set there six water-pots of stone, according to the purification of the Iewes, holding euery one two or three measures. 7. IESVS saith to them: Fill the water-pots with water. And they filled them vp to the top. 8. And IESVS saith to them: Draw now, and carie to the cheefe steward. And they caried it. 9. And after the cheefe steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawne the water; the cheefe steward calleth the bridegrome, 10. and saith to him: Euery man first setteth the good wine, and when they haue wel drunken, then that which is worse. But thou hast kept the good wine vntil now. 11. This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glorie, and his Disciples beleued in him. **†**

The Ghospel
vpon the 2.
Sunday after
the Epipha-
nie.

He that seeth
water turned
into wine, needeth not dispute or doubt how Christ changed bread into his body.

12. After this he went downe to Capharnaum himself and his mother, and his brethren, and his Disciples; and there they remained not many daies. 13. And the Pasche of the Iewes was at hand, and IESVS went vp to Hierusalem: 14. and he found in the Temple them that sold oxen and sheep and dones, and the bankers sitting. 15. And when he had made as it were a whip of litle cordes, he cast them al out of the Temple, the sheep also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrew. 16. And to them that sold dones, he said: Take away these things hence, and make not the house of my Father, a house of merchandise. 17. And his Disciples remembered that it is written: The zeale of thy house hath eaten me. 18. The Iewes therefore answered and said to him: What signe doest thou shew vs, that thou doest these things? 19. IESVS answered and said to them: * Dissolue this temple, and in three daies I wil raise it. 20. The Iewes therefore said: In fourtie and six yeares was this Temple built, & wilt thou raise it in three daies? 21. But he spake of the temple of his body

The Ghospel
vpon Munday
in the fourth
week of Lent.

22. Therefore when he was risen againe from the dead, his Disciples remembred, that he said this, and they beleueed the scripture and the word that I E S V S did say. 23. And when he was at Hierusalem in the Pasche, vpon the festiual day, many beleueed in his name, seeing his signes which he did. 24. But " I E S V S did not commit himself vnto them, for that he knew al, 25. and because it was not needful for him that any should giue testimonie of man; for he knew what was in man. **K**

ANNOTATIONS.

CHAP. II.

Christ with his
presence ho-
noureth and
approveth
Mariage.

1. I E S V S also was called.) By his vouchsafing to come with his to the Mariage, he approveth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among them selues: he reproveth the heresie of Tarian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesteth the mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remarriages, and pluralities of wiues, and the womens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. *Aug. de nupt. & concup. li. 1. c. 10. & 21. li. 1. de adul. coniug. c. 8.*

*Cyri. in
2. Io. c.*

Our Ladies in-
tercession.

3. They haue no wine.) Our Lady many waies vnderstood that now the time approched of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereunto; and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

Translatours
of holy Scrip-
tures.

4. What is to me and thee?) Because this speech is subiect to diuers senses, we keepe the wordes of our text, left by turning it into any English phrase, we might straiten the Holy Ghosts intention to some certaine sense either not intended, or not only intended, and so take away the choise and indifferencie from the Reader, whereof (in holie Scripture specially) al Translatours must beware. Christ then may meane here, what is that, woman, to me & thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper vse of that kind of speech in holy writ) what haue I to doe with thee? that is, why should I haue respect to thy desire in this case? in matters touching my charge & the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheweth the contrarie: But it was a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not draw them to doe any thing against reason, or be the principal motion why they doe their duties, but Gods glorie.

Our Lady
doubteth not
but Christ wil
grant her peti-
tion.

5. Whatsoeuer he shal say.) By this you see, our Lady by her diuine prudence and entire familiaritie and acquaintance with al his manner of speeches, knew it was no checke to her, but a doctrine to others: & that she had no repulse, though he seemed to say his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did; and therefore she admonisheth the waiters to marke wel, & to execute whatsoeuer Christ should bid them doe.

*li. 2. in
Io. c. 23.*

Profaners of
Gods Church
are to be puni-
shed in soul &
body by the
Spiritual pow-
er.

15. Cast them out.) By this chastising corporally the defilers & abusers of the Temple, he doth not only shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellows: but also his soueraigne authoritie ouer al offenders; and that not vpon their soules only, as by excommunication and spiritual penalties, but so farre as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spirituallie may learne, how farre and in what cases, for iust zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of Gods Church, according to the Apostles allusion 1. Cor. 3. *If any defile the Temple of God him wil God destroy.*

24. I E S V S

Tract. In
Io. 11.

24. IESVS committed not himself.) S. Augustine applieth this their first faith and beleefe in Christ, suddenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church. & Christ not committing his Person to them as yet, to the Churches like warinesse and wisdom, in not opening nor giuing to them our Lord in the B. Sacrament, because all were not to be trusted with that high point without full trial of their faith.

The B. Sacrament is not to be giuen to novices or younglings, in faith.

C H A P. III.

He teacheth Nicodemus, that to come to the Kingdom of God, Baptisme is necessarie, as being our Regeneration. 10 Which point Nicodemus as then not vnderstanding. 11 he sheweth that they must beleue him, and what good cause there is for them so to doe. 23. After this he also baptized, & Iohn likewise at the same time, 25. Whereupon a question being moued, whether Baptisme is better, 15. Iohn answereth it by saying, that he is so farre inferiour to Christ, as a mere man to God most high.



ND there was a man of the Pharisees, named Nicodemus, a Prince of the Iewes. 2 This man came to IESVS by night, and said to him: Rabbi, we know that thou art come from God a Maister; for no man can doe these signes which thou doest, vnles God be with him. 3.

The Ghospel vpon Holie Roode day, or Inuention of the holy Crosse. Maij 3.

I E S V S answered, and said to him: Amen, Amen I say to thee, vnles a man be borne againe, he can not see the Kingdom of God. 4. Nicodemus said to him: How can a man be borne, when he is old? can he enter into his mothers wombe againe & be borne? 5. IESVS answered: Amen, Amen I say to thee, vnles a man be " borne againe of water and the Spirit, he can not enter into the Kingdom of God. 6. That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. 7. Maruel not, that I said to thee, You must be borne againe. 8. The Spirit breatheth where " he wil; and thou hearest his voice, but thou knowest not whence he commeth and whither he goeth: so is euery one that is borne of the Spirit. 9. Nicodemus answered, & said to him: How can these things be done? 10. IESVS answered, and said to him: Thou art a Maister in Israel, and art thou ignorant of these things? 11. Amen, Amen I say to thee, that we speeke that which we know, and that which we haue seen we testifie, and our testimonie you receiue not. 12. If I haue spoken to you earthly things, and you beleue not: how if I shal speake to you heauenly things, wil you beleue? 13. And no man hath ascended into Heauen, but he that descended from Heauen, the Sonne of man which is in Heauen. 14. And as * Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: 15. that euery one which beleeueth in him, perish not, but may haue life euerlasting. 16. For so God loued the world, that he gaue his only-begotten Sonne; that euery one that beleeueth in him, perish not, but may haue life euerlasting. 17. For God sent not his Sonne into the world, to iudge the world, but that the world may be saued by him. 18. He that beleueth in him, is not iudged. But he that doth not beleue, " is already iudged: because he hath not beleued in the name of the only-begotten Sone of

We follow rather S. Aug. & those ancient Fathers, which most comonly vnderstand this place of the Holy Ghost, & not of the winde: although both senses be good.

The Ghospel vpon Munday in the whitson weeke.

God.

Nu. 11,
9.

God. 19. And this is the iudgment : because the light is come into the world, and men haue loued the darkenesse rather then the light : for their workes were euil. 20. For euery one that doth il, hateth the light, and commeth not to the light, that his workes may not be controuled. 21. But he that doth veritie, commeth to the light, that his workes may be made manifest, because they were done in God. ¶

22. After these things IESVS came and his Disciples into the countrie of Iewrie; & there he abode with them, and baptized. 23. And Iohn also was baptizing in Ænon beside Salim; because there was much water there, and they came, and were baptized. 24. For Iohn was not yet cast into prison. 25. And there rose a question of Iohns Disciples with the Iewes concerning purification. 26. And they came to Iohn, and said to him : Rabbi, he that was with thee beyond Iordan, to whom * thou didst giue testimonie, behold he baptizeth, and al come to him. 27. Iohn answered and said: A man can not receiue any thing, vnlesse it be giuen him from Heauen. 28. Your selues doe beare me witnesse, * that I said, I am not CHRIST; but that I am sent before him. 29. He that hath the bride, is the bridegrome: but the freind of the bridegrome that standeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therefore is filled. 30. He must increase, and I diminish. 31. " He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from Heauen, is aboue al. 32. And what he hath seen and heard, that he testifieth: and his testimonie no men receiue. 33. He that hath receiued his testimonie, hath signed that God is true. 34. For he whom God hath sent, speaketh the wordes of God. For God doth not giue the spirit by measure. 35. The Father loueth the Sonne : & he hath giuen al things in his hand. 36. He that beleueth in the Sonne : hath life euerlasting: but he that is incredulous to the Sonne, shal not see life, but the wrath of God remaineth vpon him.

Io. 1, 19.

Io. 1, 20.

AN NOT A T I O N S.

C H A P. III.

Baptisme in
water necessa-
rie to saluatiō.

5. *Borne againe of water.*) As no man can enter into this world nor haue his life & being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptisme, which had the external elemēt, but not the spiritual grace. Thirdly, that no mā can enter into the Kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, & Caluinists be condemned, that promise life euerlasting to yong children that die without Baptisme, and al other that thinke only faith to serue, or the external element of water superfluous or not necessarie: our Sauours wordes being plaine & general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke itself

Baptisme in
water in two
cases otherwise
supplied,

* Aug.
hæres.
88.

(which

(which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

Gal. 3, 6. 18 *Is iudged a tr. ady.*) He that beleueth in Christ with faith which worketh by charitie (as the Apostlespeaketh) shal not be condemned at the later day nor at the houre of his death: but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in himself, of his owne free wil, the sentence both of Christ and of the Church.

Euery infidel, & namely Heretikes, are iudged already.

Tit. 3, 11. 31. *He that commeth from aboue*) As though he should say: No maruel that men resort to Christ so fast and make lesse account of me. For, his Baptisme and his preaching and his Person are al from Heauē immediarly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit & graces are aboue al measures or mēs guifts, euen according to his Manhood: and al power tempotal & spiritual, the Kingdom & the Priesthood, and al soueraignie in Heauen and earth are bestowed vpon him as he is man also.

The excellēcie of Christs power & graces.

CHAP. I V.

Leauing Iewrie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of euerlasting life, 16. shewing himself to know mens secrets, 19. preferring the Iewes religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 25. and vntering vnto her that he is Christ. 28. which by her testimonie and his preaching very many Samaritanes doe beleue: he in the meane time foretelling his Disciples, of the haruest he wil send them into. 45. The Galileans also receiue him, where againe he worketh his second miracle.

He did not baptize ordinarily: yet that he baptized his Apostles, S. Aug. thinketh it very probable, ep. 68.

The Ghospel vpon Friday in the 3. weeke in Lent.

This woman is a figure of the Church, not yet iustified, but now to be iustified.

Aug. tract. 15. in Ioan.

There were many other causes why the faithful Iewes

could not abide the Samaritans, but their precise abstaining from their compaignie & cōuersation, was their Schismatical Tēple and Service in moūt Garizim.

He speaketh of his baptizing in the Holy Ghost.

and See Io. c. 7, 39.



WHEN IESVS therfore vnderstood that the Pharisees heard that IESVS maketh moe Disciples, and baptizeth, then Iohn, 2. (howbeit IESVS did not baptize, but his Disciples) 3. he left Iewrie, and went againe into Galilee. 4. And he had of necessitie to passe through Samaria. 5. He commeth therfore into a citie of Samaria

Gen. 48, 22.

which is called Sichar; * beside the Manour that Iacob gaue to Ioseph his sonne. 6. And there was there the fountaine of Iacob. IESVS therfore wearied of his iourney, sate so vpon the fountaine. It was about the sixt houre.

7. There cometh a woman of Samaria to draw water. IESVS said to her: Giue me to drinke. 8. For his Disciples were gone into the citie, to buie meates. 9. Therfore that Samaritane woman saith to him: How doest thou being a Iewe, aske of me to drinke, which am a Samaritane woman? For the Iewes doe not communicate with the Samaritanes. 10. IESVS answered, and said to her: If thou didst know the guift of God, and who he is that saith vnto thee, Giue me to drinke; thou perhaps wouldest haue asked of him, and he would haue giuen thee the liuing water. 11. The woman saith to him: Sir, neither hast thou wherein to draw, and the well is deep; whence hast thou liuing water? 12. art thou greater then our Father Iacob, who gaue vs the wel, & himself dranke of it, and his children, and his cattel? 13. IESVS answered,

and said to her: Enery one that drinketh of this water, shal thirst againe; but he that shal drinke of the water that I wil giue him, shal not thirst for cuer, 14. but the water that I wil giue him, shal become in him a fountaine of water springing vp vnto life euerlasting. 15. The woman saith to him: Lord giue me this water, that I may not thirst, nor come hither to draw.

16. IESVS saith to her: Goe, cal thy husband and come hither. 17. The woman answered and said: I haue no husband. IESVS said to her: Thou hast said wel, that I haue no husband. 18. For thou hast had fise husbands; and he whom thou now hast, is not thy husband. This thou hast said truly.

19. The woman saith to him: Lord, I perceiue that thou art a Prophet. 20. " Our Fathers adored in this mountaine, and you say * that at Hierusalem is the place where men must adore. 21. IESVS saith to her: Woman belecue me, that the houre shal come, when you shal neither in this mountaine, nor in Hierusalem adore the Father. 22. * You adore that you know not: we adore that we know, for saluatiō is of the Iewes. 23. But the houre commeth, and now it is, when the true adorers shal adore the Father " in spirit and veritie. For the Father also seeketh such to adore him. 24. God is a Spirit, and they that adore him, must adore in spirit and veritie. 23. The woman saith to him: I know that MESSIAS commeth, (which is called CHRIST) therfore when he commeth, he wil shew vs al things. 26. IESVS saith to her: I am he, that spake with thee.

27. And incontinent his Disciples came: and they maruelled that he talked with a woman. No man for al that said: What seekest thou, or why talkest thou with her?

28. The woman therfore left her water-pot: and she went into the citie, and saith to those men: 29. Come, and see a man that hath told me al things whatsoeuer I haue done. Is not he CHRIST? 30. They went forth therfore out of the citie, and came to him.

31. In the meane time the Disciples desired him, saying: Rabbi eate. 32. But he said to them: I haue meate to eate which you know not. 33. The Disciples therfore said one to another: Hath any man brought him for to eate? 34. IESVS saith to them: My meate is to doe the wil of

" This woman mystically beig the Church, it is here signified that they which at the first beleue because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

him that sent me, to perfit his worke. 35. Doe not you say that yet there are foure moneths, and haruest commeth? Behold I say to you, list vp your eyes, and see the Countries, that they are white already to haruest. 36. And he that reapeth, receiueh hire, and gathereth fruit vnto life euerlasting: that both he that soweth, and he that reapeth, may reioyce together. 37. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. 38. I haue sent you to reape that which you laboured not: others haue laboured, & you haue entred into their labours.

39. And of that citie many beleueed in him of the Samaritans, for the word of the " woman giuing testimonie, that he told me al things whatsoeuer I haue done. 40. Therfore when the Samaritans were come to him, they desired him that he would tarie there. And he taried there

Deu. 12,
6. Psal.
121. 13.

4. Reg.
17. 20,
18, 36.

there two daies, 41. And many moe beleueed for his owne word. 42. And they said to the woman, That now not for thy saying doe we beleuee; for our selues haue heard, and doe know that this is the Sauiour of the world indeed. **¶**

43. And after the two daies he departed thence; and went into Galilee. 44. For Iesvs himself gaue testimonie that a Prophet hath not honour in his owne countrie: Therefore * when he was come into Galilee, the Galileans receiued him, whereas they had seen al things that he had done at Hierusalem in the festiual day: for themselves also came to the festiual day.

46. He came againe therfore into Cana of Galilee, * where he made water wine. And there was a certaine Lord whose sonne was sicke at Capharnaum. 47. He hauing heard that Iesvs came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, For he began to die. 47. Iesvs therfore said to him: Vnlesse you see signes and wonders, you beleuee not. 49. The Lord saith to him: Lord, come downe before that my sonne die. 50. Iesvs saith to him: Goe, thy sonne liueth. The man beleueed the word that Iesvs said to him, and went. 51. And as he was now going downe, his seruants met him: and they brought word, saying, That his sonne liued. 52. He asked therfore of them the houre, wherein he was amended. And they said to him, That yesterday at the seauenth houre the feuer left him. 53. The father therfore knew that it was in the same houre wherein Iesvs said to him: Thy sonne liueth, and himself beleueed and his wholehouse. **¶** 54. This againe the * second signe did Iesvs, when he was come from Iewrie into Galilee.

The Gospel vpon the 20. Sunday after Pentecost.

ANNO T A T I O N S.

C H A P. IV.

20. *Our Fathers adored.*) By adoration is meant doing of Sacrifice. For other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshiping there to be more ancient then the Iewes in Hierusalem, contending referring it to Iacob: whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law giuen, made nothing for their Schisme: which was begun by Manasses a fugitiue Priest, only to hold his vnlawful wife thereby, and to obtaine Superioritie in Schisme: which he could not doe in the vnitie of his brethren; long after the Temple of Hierusalem from which reuolt was made. Therefore Christ giueth sentence for the Iewes & the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritans none at al.

Iosephus also recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as worthy, and themselves to be Iewes as the other, and to worship the same God. But their Schismatical hypocrisie was easily spied and dismissed with nothing. Another time the Iewes and Samaritanes (as the same writer testifieth) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical Temple & seruice in Garizim, and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Prolomæus the Kings commandement, only to trie whether of the two was first. And the Schismatikes as their custome is) *per saltum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatikes doe now to Christ and the Apostles. But

The true Temple preuaileth

when

The true Temple is proued by continual succession,

when the trial was made, only they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lawful, and the other the false Temple and false adoration, And so it was iudged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their Temple in Garizim to Iupiter Olympius; as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres & Bacchus.

Christian adoration through out al Nations in euery place, in spirit & veritie: that is in the Sacraments & Seruice of the new law, ful of spirit & grace: in the veritie of things before prefigured, specially the true Sacrifice of Christs body and bloud,

23. *In Spirit and veritie.*) Our Sauour foretelleth her that the end & ceasing of their Sacrifice & adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should be tied no more to that one place or Nation, but that true adoration should be throughout al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and bloud of beastes and other external terrene creatures not hauing in them grace, spirit, and life, should be taken away, & another Sacrifice succeed, which should be in it self inuisible, celestial, diuine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itself whereof al the former Sacrifices and Hostes were but shadowes & figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. Al which is no more but a prophecie and description of the Sacrifice of the faithful Gēti's in the bodie & bloud of Christ: not that it is not by external meanes giuen to vs (for otherwise we being men consisting of flesh & bloud could not be capable thereof) but that it is spirit and life in it self, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by Sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by euery one of thé. Whereupon our Baptisme, is water & the Holy Ghost; our Penance, the word of absolutiō & the Holy Ghost. our Confirmatiō, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned thereunto. Take heed therefore thou gather not of Christs wordes, that Christian men should haue no vse of external office towards God: for that would take away al Sacrifice, Sacraments, Praiers, Churches, and societie of men in his Seruice.

Mal.
II.

To, I, I

CHAP. V.

The 2. part:
The Actes of Christ in Iewrie (hauing already begun his solēne Manifestation in Galilee. Mt. 4, 12) the second Pasche of his preaching.
The Ghospel vpon Imber Friday i the first weeke of Lent.
By our latin text and the Greeke, this miraculous pond was in or vpon *Probatice*, that is, a place where the

Curing a bedred man at the pond of miracle, because he doth hit on the Sabbath, the blind Iewes doe persecute him. 17. And againe because he saith that God is his natural Father. 19. He thereupon continueth saying, the Fathers operation and his to be in euery thing al one, and that he shal doe greater things then these miraculous cures, to wit, 21. quicken the dead in soule by sinne, as being appointed Iudge of al, 28. yea and quicken the dead in bodies also. incontinent iudging al vprightly. 31. And that these are not bragges of his owne but his witnesses to be 33. Iohn Baptist, 36. his owne miraculous workes, 37. his Fathers voice at his Baptisme, 39. the Scriptures also, namely of Moysses.



AFTER these things there was a festiual day of the Iewes, and IESVS went vp to Hierusalem. 2. And there is at Hierusalem vpon *Probatice* a pond which in hebrew is surnamed *Bethsaida*, hauing five porches. 3. In these lay a great multitude of sicke persons, of blind, lame, withered, expecting the stirring of the water. 4. And an Angel of our Lord descended at a certaine time into the pond, and the water was stirred. And he that had gone downe first into the

Beth
da.

emulsi
sompus
baberes,

the pond after the stirring of the water, was made whole of whatsoeuer sheep to be infirmitie he was holden. 5. And there was a certaine man there that sacrificed, were had been eight and thirtie yeares in his infirmitie: 6. Him when kept. But by IESVS had seen lying, & knew that he had now a long time, he saith other latin to him: Wilt thou be made whole? 7. The sicke man answered him: rom, and some Lord, I haue no man, when the water is troubled, to put me into the Greeke Fa- pond. For whiles I come, another goeth downe before me. 8. IESVS thers, Probatica. saith to him: Arise, take vp thy bed, and walke. 9. And forthwith is the very pōd: he was made whole: and he tooke vp his bed, and walked. And it was it self: so called the Sabboth that day. 10. The Iewes therfore said to him that was because the sheepe of sacri- healed: It is the Sabboth, thou maist not take vp thy bed. 11. He an- fice were there: swered them: He that made me whole, he said to me, take vp thy bed, washed. and walke. 12. They asked him therfore, what is that man that said to thee, take vp thy bed, and walke? 13. But he that was made whole, knew not who it was. For IESVS shronke aside from the multitude standing in the place. 14. Afterward IESVS findeth him in the Temple, & said to him: Behold thou art made whole; sinne no more, lest some worse thing chance to thee. 15. That man went his way, and told the Iewes that it was IESVS that made him whole. 16. Thereupon the Iewes persecuted IESVS, because he did these things on the Sab- both.

is pas-
sed

17. But IESVS answered them: My Father worketh vntil now, and I doe worke. 18. Thereupon therefore the Iewes sought the more to kil him: because he did not only breake the Sabboth, but also he said God was his Father, making himself equal to God. 19. IESVS therfore answered, and said to them: Amen, amen, I say to you, the Sonne can not doe any thing of himself, but that which he seeth the Father doing. For what things soeuer he doeth, these the Sonne also doeth in like manner. 20. For the Father loueth the Sonne, and sheweth him al things that himself doeth, and greater workes then these wil he shew him, that you may maruel. 21. For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth whom he wil. 22. For neither doth the Father iudge any man: but al iudgement he hath giuen to the Sonne, 23. that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Fa- ther, who sent him. 24. Amen, amen I say to you, that he which hea- reth my word, and beleeueth him that sent me, hath life enerlasting: and he commeth not into iudgement, but 'shal passe' from death into life. 25. Amen, amen I say to you, that the houre commeth, and now it is when the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue. 26. For as the Father hath life in him- self; so he hath giuen to the Sonne also to haue life in himself: 27. and he hath giuen him power to doe iudgement also because he is the Some of man. 28. Maruel not at this, because the houre commeth whe- rein al that are in the graues, shal heare his voice, 29. and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil into the resurrection of iudgement. 30. I can not of myself doe any thing. As I heare so I iudge: and my iudge- ment

The Ghospel
vpon Al foules
day.

Not faith
only, but good
& il deedes shal
be counted, &
accordingly
rewarded at
the day of iud-
gement.

ment is iust, because I seeke not my wil, but the wil of him that sent me.

¶ a Catholikes search the scriptures, and find there, Peters & his Successours Primacie, the Real presence, the Priests power to forgive sinnes, Iustificatiō by faith and good workes, Virginitie preferred before matrimonie, breach of the vow of continencie damnable, Volontarie pouertie, Penāce, almes, & good deeds meritorious, diuers rewardes in heauen according to diuers merites, & such like. ¶ b He meaneth specially Anti-christ. How the can the Pope be he, seing the Iewes receiue him not.

31. If I giue testimonie of myself, my testimonie is not true. There is another that giueth testimonie of me: and a know that the testimonie is true which he giueth of me.

33.* You sent to Iohn; and he gaue testimonie to the truth, 34. But " I receiue not testimonie of man: but I say these things that you may be saued. 35. He was the lampe burning and shining. And you would for a time reioyce in his light. 36. But I haue a greater testimonie then Iohn. For the workes which the Father hath giuen me to perfit them: the very workes themselues which I doe, giue testimonie of me, that the Father hath sent me. 37. And the Father that sent me, himself hath * giuen testimonie of me: neither haue you heard his voice at any time, nor seen his shape, 38. and his word you haue not remaining in you: because whō he hath set, him you beleue not. 39. "Search the" a scriptures, for you thinke in the to haue life euerlasting: & the same are they that giue testimonie of me: 40. and you wil not come to me that you may haue life. 41. Glorie of men I receiue not. 42. But I haue knowen you, that the loue of God you haue not in you. 43. I am come in the name of my Father, and you receiue me not: if" b another shal come in his owne name, him you wil receiue. 44. How can you beleue, that receiue glorie one of another: and the glorie which is of God only, you seeke not? 45. Thinke not that I wil accuse you to the Father. There is that accuseth you, Moyse, in whom you trust. 46. For if you did beleue Moyse: you would perhaps beleue me also. For of me he hath written. 47. And if you doe not beleue his writings: how wil you beleue my wordes.

Io. 1. 19.

Mt. 3. 17.

ANNOTATIONS.

CHAP. V.

1. Vertue of miracles giuen to creatures.

2. The same giuen specially to sanctified creatures.

3. Miracles done at one time more the at another, specially in greater solemnities.

2. *A pond.*) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions & circumstances of the same much to be distinctly weighed against the miscreants of this time for many causes. First, that God without derogatiō to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse & occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheep (therefore called Probatica) & other beasts to be sacrificed, were first washed, to which being alwayes red (as S. Hierom saith) with the bloud of hostes, this force was giuen, for the commendation of the Sacrifice of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholly reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then another & rather on great festiual daies then other vulgar times (for this was the feast of Pasche or Pentecost) as daies more sanctified, & when the people made greater concourse: which sheweth that we should not wonder

Hiero de locis Heb. post med.

wonder to see miracles done at the Memories and feastes of martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men referre only to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saints or Angels by his extraordinarie prouidence. First, that miracles be not wrought on men by their faith only and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is a like present by his power & grace to euery man & place: & therefore that men need not to goe from their owne houses or countries to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil & commandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & stirred the same. Seuenthly, that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we need not seeke the correspondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueth al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.

14. *Sinne no more.*) We may gather hereby that this mans long infirmitie was for punishment of finnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities men should first turne to God and goe to their Ghostly father, and then cal for the wordly Physicians afterward.

34. *I receiue not.*) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on wordly witnessers, or mens commendations: though to vs such testimonies be agreeable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyses the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastours, to be his witnessers from Hierusalem to the end of the world.

39. *Search the Scriptures.*) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should find life and saluation, they yet looked ouer them so superficially that they could nor find therein him to be CHRIST their King, Lord, Life, and Sauour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deep knowledge thereof. And therefore our Maister referreth them not to the reading only, learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe search of the meaning and mysteries of the Scriptures, which are not so easily to be seene in the letter.

4. Angels and Saintes patrones & workers in places of miracles.

5. Miracles in certaine places, & wrought vpon them that corporally visite the same. See S. Augustine ep: 137.

6. Al reasoning in these matters must yeald to Gods pleasure.

7. This water is a figure of Baptisme.

8. Christ extraordinarily healeth and saueth without creatures. Sinne the cause of sicknes and infirmities.

*Micro.
com.
Lucifer.
6.3.10.2.*

C H A P. VI.

The 3. part.
His Actes in
Galilee, & in
Iewrie, about
the third Paſ-
che and after.

Having with five loaves fed five thousand 16. (walking also the night after vpon the sea) 22. on the morow the people thereupon resorting vnto him, 27. he preacheth vnto them of the Bread which he wil giue : telling them that he is come from Heauen, and therefore able to giue such bread as can quicken the world, euen his owne flesh : and that al his Eleſt ſhal belecue as much. 60. Many notwithstanding doe murmur at this doctrine yea and become apoſtataes, though he tel them that they ſhal ſee by his Aſcenſion into Heauen, that he is deſcended from Heauen. But the Twelue ſticke vnto him, Peter in al their names confeſſing that he is God Omnipotent. 70. Among which twelue yet (that no man be ſcandalized) he ſignifieth that he foreknoweth which wil become a traitour : as among the foreſaid, which would become apoſtataes.

The Gh-oſpel
vpon Midlent
ſunday.



AFTER these things I E S V S went beyond the sea of Galilee, which is of Tiberias. 2. and a great multitude followed him, because they saw the signes which he did vpon those that were sicke. 3. I E S V S therfore went vp into the mountaine, and there he sate with his Disciples. 4. And the Pasche was at hand, the festiual day of the Iewes. 5. When IESVS therfore had lifted vp his eies, and saw that a very great multitude commeth to him, he saith to Philippe : Whence shal we buie bread, that these may eate? 6. And this he said, tempting him. For himself knew what he would doe? 7. Philippe answered him: Two hundred penie worth of bread is not sufficient for them, that euery man may take a litle peece. 8. One of his Disciples, Andrew the brother of Simon Peter, saith to him: 9. There is a boy here that hath five barley loaves, & two fishes; but what are these among so many? 10. IESVS therfore saith: Make the men to sit downe. And there was much grasse in the place. The men therfore sate downe, in number about five thousand. 11. I E S V S therfore tooke the loaves; and when he had giuen thanks, he distributed to them that sate. In like manner also of the fishes as much as they would. 12. And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be lost. 13. They gathered therfore, and filled twelue baskets with fragments of the five barley loaves, which remained to them that had eaten. 14. Those men therfore when they had seen what a signe IESVS had done, said, That this is the Prophet indeed that is to come into the world. 15. I E S V S therfore when he knew that they would come to take him, and make him King, * he fled againe into the mountaine himself alone. ✠

16. And when euen was come, his Disciples went downe to the sea. 17. And when they were gone vp into the ship, they came beyond the sea into Carpharnaum: And now it was darke and IESVS was not come vnto them. 18. And the sea arose, by reason of a great wind that blew. 19. When they had rowed therfore about five and twentie or thirtie furlongs,

Mt. 14.
13. Mr.
6. 32.
Luc. 9.
10.

Mt. 14.
23. Mr.
6. 46.

farlongs, they see IESVS walking vpon the sea, and to draw nigh to the ship, and they feared. 20. But he said to them: It is I, feare not. 21. They would therfore haue taken him into the ship: and forthwith the ship was at the land to which they went.

22. The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that IESVS had not entred into the boat with his Disciples, but that his Disciples only were departed. 23. But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord²² giuing thanks. ²⁴ When therfore the multitude saw that IESVS was not there, nor his Disciples, they went vp into the boats, & came to Capharnaum seeking IESVS. 25. And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? 26. IESVS answered them, and said: Amen, amen I say to you, you seeke me not because you haue seene signes, but because you did eate of the loanes, and were filled. 27. ²⁸ Worke not the meate that perisheth, but that endureth vnto life euerlasting, which the Sonne of man wil giue you. For him the Father, God, hath signed. 28. They said therfore vnto him: What shal we doe that we may worke the workes of God? 29. IESVS answered, and said to them: This is the worke of God, that you beleue in him whom he hath sent. 30. They said therfore to him: What signe therfore doest thou, that we may see, and may beleue thee? what workest thou?

Exo. 16, 4. 14. Ps. 77, 24. 31. Our * Fathers did eate Manna in the desert as it is written, Bread from Heauen he gaue them to eate. 32. IESVS therfore said to them: ³³ Amen, amen I say to you, Moyses gaue you not the bread from Heauen, but my Father giueth you³⁴ the true bread from Heauen. 33. For the bread of God it is that descendeth from Heauen, and giueth life to the world. 34. They said therfore vnto him: Lord, giue vs alwaies this bread. 35. And IESVS said to them: I am the bread of life, he that commeth to me, shal not hunger; and he that beleueth in me, shal neuer thirst. 36. But I said to you that both you haue seen me and you beleue not. 37. Al that the Father giueth me, shal come to me; and him that cometh to me I wil not cast forth. 38. Because I descended from Heauen, not to doe mine owne wil, but the wil of him that sent me. 39. For this is the wil of him that sent me, the Father; that al that he hath giuen me I leese not thereof, but raise it in the last day. 40. And this is the wil of my Father that sent me; that euery one that seeth the Sonne, and beleueth in him, haue life euerlasting, & I wil raise him in the last day. ⁴¹ The Iewes therfore murmured at him, because he had said, I am the bread which descended from Heauen; 42. and they said: Is not this IESVS the sonne of Ioseph, whose father and mother we know? How then saith he, that I descended from Heauen? 43. IESVS therfore answered and said to them: Murmure not one to another: 44. no man can come to me, vnles the Father that sent me, draw him, and I wil raise him vp in the last day. 45. It is written in the Prophets: And al shal be docible of God. Euery one that hath heard of the Father, & hath learned, cometh to me. 46. Not that any man hath seen the Father, but he which is of God; this hath seene the Father. 47. Amē, amen I say to you: He that beleueth in me, hath life euerlasting.

²² These wordes doe plainly import, that the giuing thanks was an effectual blessing of the bread and working the multiplication thereof.

³⁴ Why we keepe the hebrew word, Amen, and translate it not, See the Annot. c. vers.

The Ghospel in the Anniverfarie of the dead.

The Ghospel vpon Imber wene day in whitson weeke.

The Ghospel
in a daily Masse
for the dead.

48. I am the bread of life. 49. Your fathers did eate " Manna in the desert; and they died. 50. This is the bread that descendeth from Heauen: that if any man eate of it, he die not. 51. I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he shall liue for euer: and * the bread which I wil giue, is my flesh for the life of the world. †

52. The Iewes therfore stroue among themselues, saying: " How can this man giue vs his flesh to eate? 53. I E S V S therfore said to them: Amen, amen I say to you, " Vnles you eate the flesh of the Sonne of man, " and drinke his blood, " you shal not haue life in you. 54. He that eateth my flesh, and drinketh my blood, hath life euerlasting; and " I wil raise him vp in the last day. † 55. For my flesh, is " meate indeed: and my blood is drinke indeed. 56. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. 57. As the liuing Father hath sent me, and I liue by the Father: and he that eateth me, the same also shal liue by me. 58. This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. " He that eateth this bread, shal liue for euer. † 59. These things he said teaching in the Synagogue, in Capharnaum.

60. Many therfore of his Disciples hearing it, said: This saying is hard, and who can heare it? 61. But I E S V S knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? 62. " If then you shal see * the Sonne of man ascend where he was before? 63. It is the spirit that quickeneth, " the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life. 64. But there be certaine of you " that beleue not. For I E S V S knew from the beginning who they were that did not beleue, and who he was that would betray him. 65. And he said: Therfore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 66. After this many of his Disciples " went backe: and now they walked not with him.

67. I E S V S therfore said to the Twelue: What, wil you also depart? 58. Simon " Peter therfore answered him: Lord, to whom shal we goe? thou hast the wordes of eternal life. 69. And we beleue and haue knowen that thou art Christ the Sonne of God. 70. I E S V S answered them: Haue not I chosen you the Twelue; and of you one is a Diuel? 71. And he meant Iudas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelue.

Ms. 16,
26. Mr.

14, 22,
Lu. 22,
19.

1. Cor.
21, 24.

Jo. 3, 13.

The Ghospel
vpon Corpus
Christi day.

AN NOT A T I O N S.

C H A P. VI.

27. *Worke not the meate.*) By their greedy seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to giue them, and so by litle and litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not only far passe their ordinarie bread or his maruelous multiplied loaves, but Manna it self, which they thought came from Heauen, and so much wondered at it.

31. *The true bread*) Though the Person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from Heauen: and our beleeve in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken indeed in the formes of bread & wine: for the which cause his bodie on the crosse is called * his bread: and his blood shed on the crosse, * the blood of the grape: no doubt because the same bodie and blood were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christs Person generally, or peculiarly of the same as in the B. Sacrament, the true bread is not taken properly and specially for that substance which is of corne, and called with vs bread; but generally for food or meate: and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of Heauen, the bread of life, Super substantial bread. In which sort the holy Sacrament which is Christs bodie, is both here, and in S. Luke and S. Paul also, often called bread euen after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

Jerem.
11, 19.
Gen. 49,
11.

What signifieth, The true bread.

Lu. 24,
35, Añ.
2, 42.
20. 7.
1. Cor.
10.

The B. Sacrament called bread.

God draweth vs with our free-will,

Aug.
cōs. dñas
Ep. Pelag. li 1.
c. 19. &
Ser. 2. de verb.
Ap. c. 2.

The manifold preeminences of the B. Sacrament about Manna,

44. *Draw him.*) The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend; but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh vs of our owne wil and liking to consent to the same.

49. *Manna and died.*) The Heretikes holding the Fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refused: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a litle thereof serued and sufficed as well as much, our Sacrament more: it was reserued for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsayed it, at our Sacrament much more: it sustained their bodie in the desert, our Sacrament, both bodie and soule much more.

52. *How can this man?*) It came not to their mind that nothing was impossible to God, that wickedly said, How can this man giue vs his flesh? but we may make great profit of their sinne, beleeuing the Mysteries, and taking a lesse, neuer to saye or once thinke, How? for it is a Iewish word and worthy al punishment. So saith, S. Cyril. li 4. c. 13. in Io. Neuertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her hauing a child in her virginitic, then he must take the Angels answer to her, That it is of the Holy Ghost. So saith S. Damascene li. 4. c. 14.

In the B. Sacrament, How?

53. *Vnto you eat.*) Christ commending the Sacrament of the faithful vnto vs, said, Except you eat, &c you ca not haue life in you So the life saith of life: and to him that shinketh the life to be a lie, this meate shal be death & not life to him. Aug. Ser. 2. de verb. Ap. c. 1. And S. Leo thus: Because our Lord saith, Except you eat &c let vs so communicate that we nothing doubt of the truth of Christs bodie and blood: for that is receiued with mouth, which is beleeued in hart: and they answer Amen in vaine, that dispute against that which they receiue.

The real presence,

Ser. 6. de ieiun. 7. mens.

53. *And drinke.*) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of themselves (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of vs Catholikes, who beleeue Christs whole Person both humanitie and Diuinitie, both flesh and blood to be in either forme, and to be wholly receiued no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

Receiuing in both kindes not necessarie;

53. *You shal not haue life*) Though the Catholikes teach these wordes to be spoken of the Sacrament, yer they meane not (no more then our Sauour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish; which to hold, were hereticall. Neither did S. Augustine meane, cessarie to sal-

The Sacramental receiuing of Christs bodie, not alwaies necessarye to saluation,

* Li. 1. de pec. mens. vis. c. 20.

The true meaning of S. Augustin's words touching infants receiuing of the B. Sacrament.

applying these words to infants also, that they could not be faued without receiuing sacramentally, as not only the Heretikes, but Erasmus did vnlearnedly mistake him; but his sense is that they were by the right of their Baptisme ioyned to Christs bodie Mystical, & thereby spiritually partakers of the other Sacramēt also of Christs bodie & bloud. As al Catholike mē that be in prison, ioyning with the Church of God in hart & desire to receiue & be partakers with the Church of this Sacrament, and those specially that deuoutly heare Masse & adore in presence the bodie & bloud of Christ, ioyning in hart with the Priest, al these receiue life & fruit of the Sacramēt, though at euery time they receiue not sacramentally in one or both kinds. And although in the Primitiue Church the Holy Sacrament in the second kind were often giuen euen to infants to sanctifie them, yet (as the holy Councel hath declared) it was neuer ministred vnto them with opinion that they could not be faued without it. And therefore the Heretikes doe vntruly charge the Church & the Fathers with that error.

cōc. Trī.
Ses. 21. c. 4.

The effects of the B. Sacrament both in our bodie and soule,

54. *I wil raise him.) As the Sonne liueth by the Father, euen so doe we liue by his flesh, saith S. Hilarie, li. 8. de Trin. And S. Cyril againe thus: Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the proprietie of life. For not only our soules were to be lifted up by the Holy Ghost to life euertlasting, but this rude grosse terrestrial body of ours is to be redeemed to immortalitie, by touching, tasting, & eating this agreeable food of Christs body. And when Tertul. Christ saith: I wil raise him up, he meaneth that this body which he eateth, shal raise him. Our de resur. flesh (saith Tertullian) eateth the body and bloud of Christ, that the soule may also be fatted. Therefore they shal both haue one reward at the Resurrection. And S. Irenæus: How doe they affirme that our bodies be not capable of life euertlasting, which is nourished by the body and bloud of our Lords? Either let them change their opinion, or els cease to offer the Eucharist. S. Gregorie Nyssene also saith: That liuely bodie entring inso our bodie, changeth it and maketh it like and immortal.*

Cyrl. li. 4. c. 14.
15.
car. nu. 7
Li. 4. c. 4.
Nyss. in
orat. ca.

The B. Sacramēt is the true Manna & water of the rock.

55. *Meat indeed.) Manna, was not the true meat: nor the water of the rocke, the drinke thech indeed: for they did but driue away death or famine for a time and for this life. But the holy Bodie of Christ is the true food nourishing to life euertlasting, and his bloud the true drinke that drineth death away utterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life, and therefore are we the bodie and members of Christ, because by this benediction of the mysterie we receiue the Sonne of God himself. So saith S. Cyril. li. 4. c. 16. in Io.*

The whole grace & effect therof in one kind; and therefore the people not defrauded.

8. *He that eateth this bread.) By this place the holy Councel proueth that for the grace & effect of the Sacrament, which is the life of the soule there is no difference whether a man receiue both kinds or one. Because our Sauour who before attributed life to the eating & drinking of his bodie & bloud, doth here also affirme the same effect, which is life euertlasting, to come of eating only vnder one forme. Therefore the Heretikes be seditionous calumniators that would make the people beleue, the Catholike Church and Priests to haue defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from al other Sacraments. The Church doth only (by the wisdom of God's Spirit and by instruction of Christ & his Apostles, according to time and place, for God's most honour, the reuerēce of the Sacrament, & the peoples most profit therby) dispose of the manner & order how the Priest, how the people shal receiue, & al other Particular points, which himself (saith S. Augustine) did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churches affaires. I though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Christ * at Emmaus, The Apostles Act. 2. 42. The primitiue Church in giuing the bloud only to children. Cypr. li. de lapsis, nu. 10. In reseruing most commonly the bodie only, Tertul. li. 2. ad vxō. nu. 4. Cypr. li. de lapsis, nu. 10. In houseling the sicke therewith, Enseb. Ec. hist. li. 6. c. 36. In the holy Eremitis also that receiued and reserued it commonly & not the bloud, in the wilderness, Basil. ep. ad Casariam Patritiam, and in diuers other cases which were too long to rehearse.*

Trid.
Ses. 21. c. 1.

Receiuing in one or both kinds, indifferent, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kind.

The causes of the Churches practise & ordinance concerning one kind.

Whereby the Church being warranted and in the ruling of such things fully taught by God's Spirit, as well for the reproofing of certaine heresies, that Christ God and man was not whole and al in euery part of the Sacrament, as specially for that the Christiā people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of sheding or abusing be receiued (whereof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therefore I say she hath decreed and for some hundreth yeares

Ep. 118.
c. 6. ad
lanua-
rium.
Lm. 24.
152

put in vse that the Priest saying Masse, should alwaies both consecrate and also receiue The Priests both kinds, because he must expresse liuely the Passiō of Christ, and the separation that say Masse, of his blood from his bodie in the same, & for to imitate the whole action & institution must receiue as wel in sacrificing as receiuing, as to whom properly it was said: *Doe this*; for that was both kinds, spoken only to such as haue power therby to offer and cōsecrate: But the Lay men, & the Clergie also when they doe not execute or say Masse themselves should receiue in one kind, being therby no lesse partakers of Christs whole Person and grace, then if they receiued both. For (as S. Paul saith) *He that eateth the hostes, is partaker of the Altar.* He that eateth, saith he: for though there were drinke-offerings or libaments ioyned lightly to euery Sacrifice, yet it was enough to eate only of one kind, for to be partaker of the whole.

Lu. 22,
19
1. Cor.
11.
1. Cor.
10, 18.

62. *If you shall see.*) Our Sauour seemeth to insinuate, that such as beleue not his words touching the Holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized & tēpted after they saw or knew him to be ascended into Heauen. Which is proued true in the Sacrament is, that he is ascended into Heauen: yea, who are so bold as to expound this same sentence for themselves thus, It is not this body or flesh which I will giue you, for that I will carie with me to Heauen. Whereby if they meant only that the condition and qualities of his body in Heauen should be other then in the Sacrament, it were tolerable: for S. Augustin speaketh sometime in that sense. But to deny the substance of the body to be the same, that is wicked.

Christ insinuateth that faith-les men shall not beleue his presence in the B. Sacrament, because he is ascended

63. *The flesh profiteth nothing.*) If this speech were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, & death, no lesse then his corporal presence in the Sacrament. For if his flesh were not profitable, al these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his words, of his flesh, & of the manner of eating the same, was vnprofitable: which is plaine by the sentence following where he warneth them, that his words he spirit and life, of high Mystical meaning, and not vulgarly & grossly to be taken, as they tooke them. And it is the vse of the Scripture to cal mans natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood, as, *Flesh and blood reuealed not this to thee &c. Mat. 16.*

The Capharnaïtes grosse vnderstanding of Christs flesh to be giuen or eaten. And, how his flesh doth profit, & not profit.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kill himself, & cut & mangle his flesh into parts, & so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustin: for that had contained an heinous and barbarous fact; and therefore they might & should haue been assured, that he would command no such thing: but some other sweet sense to be of his hard, mystical, or figuratiue words, & to be fulfilled in a Sacrament, mysterie, and a maruelous diuine fort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man also, when it should come to be eaten: of which kind of flesh Christ her pronounceth, that it profiteth nothing. Whereupon S. Cyril saith: *This body is not of Peter or Paul or any other like, but of Christ IESVS who is the life itself: and therefore this Body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Council of Epheus in the 11. Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself. But the Hereike Nestorius dissoneth the vertue of this mysterie, holding mans flesh only to be in the Eucharist.* Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby we may see that it commeth of the Diuinitie & Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

Christs flesh giueth life because it is the flesh of God & man.

August.
Doct.
Chr. li.
3. c. 13.

Li. 4. c.
23.
in Io.

Ignatius
apud
Theod.
dial.
3.

* vers.
64.

64. *That beleue not.* It is lacke of faith, you see here, that causeth men to spurne against Iudas the this high truth of the Sacrament: as also it may be learned here, that it is the great & chiefe of the merciful giuft of God that Catholike men doe against their senses & carnal reasons, that beleue beleue & submit themselves to the humble acknowledging of this Myserie: lastly, that not the real it may wel * by Christs insinuation of Iudas, be gathered, that he specially spurned presence. against our Maisters speeches of the holy Sacrament.

66. *Went back.*) It can be no maruel to vs now that so many reuolt from the Church, by Heretikes be offense or scandal vniustly taken at Christs body and blood in the Sacrament: seeing leene not the many of his Disciples that saw his wonderfull life, doctrine, and miracles, forsooke real presence. Christ ce, because

they see bread & wine: as the Jewes beleueed not his Godhead because of the shape of a poore maa.

The disciples reuolting at Christs words, proue that he spake not metaphorically, as at other times.

As S. Peter beareth the person of al beleeuing Catholikes: so Iudas of al vnbeleeuing Heretikes. He being the first Arch-heretike; and this, against the B. Sacrament, the first heresie.

68. *Peter answered.*) Peter answereth for the Twelue, not knowing that Iudas in hart was already naught, and beleueed not Christs former words touching the B. Sacrament, but was to reuolt afterward as the other. * Wherein as Peter beareth the person of the Church & al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil euer forsake Christ: So Iudas was the chiefeft suborner, maintayner, & father of this heresie against the real presence of Christs bodie and bloud in the B. Sacrament, and of the reuolt from him for the same: as S. Augustin teacheth in *enarratione* Psal. 34. *ad ver.* 22. & Psal. 35, *ad ver.* 7. declaring withal that this was the first heresie against Christs doctrine, and worthily commending S. Peter for his humble obedience, in receiuing Christs speach, and firmly beleeuing his words to be true and good, which he did not yet vnderstand. By whose example therefore when company draweth vs to reuolt, let vs say thus: Lord, whither or to whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such, and forsake thee and thy Church with the vnfaithful multitude? No, thou hast the words of life, and we beleue thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith the same S. Augustine) *life euermlasting in the ministracion of thy body and bloud.* And a litle after: *Thou art life euermlasting iefself, and thou giuest not in thy flesh and bloud but that which thy self art.*

* Cypr
ep. 58
nn: 31

Tract
27. in
Euang.
Io.

CHAP. VII.

The Jewes (of Hierusalem) seeking his death, he walketh in Galilee: where he signifieth to his Brethren, that not in this feast Scenopégia, but in another (to wit, Pasche following) the Jewes should kil him: that is, not when they would, but when he wil. 10. In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14. both in the middle day 37. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

The Ghospel
of Tuesday in
Passion weeke

Scenopégia
(*Leu. 23. σκηνω-
εσθ*) is the
feast of Taber-
nacles, which
the Jewes kept
from the 7. of
octo. for eight
daies together
by Gods com-



AFTER these things IESVS walked into Galilee, for he would not walke into Iewrie: because the Jewes sought to kil him. 2. And the festiual day of the Jewes, Scenopégia, was at hand. 3. And his Brethren said to him: Passe from hence, and goe into Iewrie; that thy Disciples also may see thy workes which thou doest. 4. For no man doth any thing in sectet, and seeketh himself to be in publike. If thou doe these things, manifest thy self to the world. 5. For neither did his Brethren beleue

in Gal
ilee,
in Iew-
rie:
Leu. 23.
34.

beleue in him. 6. IESVS therfore saith to them: My time is not yet come; but your time is alwaies readie. 7. The world cannot hate you, but me it hateth: because I giue testimonie of it, that the workes thereof are euil. 8. Goe you vp to this festiual day: I goe not vp to this festiual day; because my time is not yet accomplished.

9. When he had said these things, himself taried in Galilee. 10. But after his Brethren were gone vp, then he also went vp to the festiual day, not openly, but as it were in secret. 11. The Iewes therfore sought him in the festiual day, and said: Where is he? 12. And there was much murmuring in the multitude of him. For certaine said: That he is good. And others said: No, but he seduceth the multitudes. 13. Yet no man spake openly of him for feare of the Iewes. **K**

14. And when the festiuitie was now half done, IESVS went vp into the Temple, and taught. 15. And the Iewes maruailed, saying: How doth this man know letters, whereas he hath not learned? 16. Iesus answered them, and said: My doctrine is not mine, but is that sent me. 17. If any man wil doe the wj of him, he shal vnderstand of the doctrine whether it be of God, or I speake of my self. 18. He that speaketh of himself, seeketh his owne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. 19. Did not Moyse giue you the Law, and none of you doth the law? 20. * Why seeke you to kil me? The multitude answered, and said, a Thou hast a Diuel, who seeketh to kil thee? 21. IESVS answered and said to them: One worke I haue done; and you doe al marueil. 22. Therfore * Moyse gaue you circumcision: not that it is of Moyse, but * of the Fathers, and in the Sabboth you circumsife a man. 23. If a man receiue circumcision in the Sabboth, that the Law of Moyse be not broken; are you angry at me because I haue healed a man wholly in the Sabboth? 24. Iudge not according to the face, but iudge iust iudgement.

25. Certaine therfore of Hierusalem said: Is not this he whom they seeke to kil? 26. And behold, he speaketh openly, and they say nothing to him. Haue the Princes knowen indeed that this is CHRIST? 27. But this man we know whence he is. But when CHRIST commeth, no man knoweth whence he is. 28. IESVS therfore cried in the Temple teaching and saying: Both me you doe know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. 29. I know him, because I am of him, and he sent me. 30. They sought therfore to apprehend him: and no man laid hands vpon him, because his houre was not yet come. 31. But of the multitude many beleueed in him, **K** and said: CHRIST, when he commeth shal he doe more signes then these which this man doth? 32. The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent Ministers to apprehend him. 33. IESVS therfore said to them: Yet a litle time I am with you: and I goe to him that sent me. 34. * You seeke me, and shal not find: and where I am, you can not come. 35. The Iewes therfore said among themselues, whither wil this man goe, that we shal not find him? wil he goe into the dispersion of the Gentils, and teach the Gentils? 36. What is this saying (that he hath said: You shal seek

an andemen, for a memorie that their Fathers dwelt by God's protection foure years in tabernacles or tentes, and not in houses, coming out of Aegypt. See *Lent 23, 34.*

The Ghospel vpon tuesday in the 4. weeke of Lent.

:: The way to come to know the truth, is to liue wel.
:: It is spoken of Antichrist specially, and it is true in al Heretikes *August tract. 29. in Euang. Ioan.*
:: a No maruel, when these speake thus to Christ himself, if Heretikes cal his Vicar Antichrist.

The Ghospel vpon Munday in Paile weeke

me, and shal not find; and where I am, you can not come.

This was fulfilled on whitsunday A.C. 2. & afterward alwaies by imposition of hands in the Sacrament of Confirmation: visibly in the primitive Church, and inuisibly to the end of the world.

a Christ hath some good alwaies euen among the wicked, which secretly serue him and by wise delaies auert the execution of iniust lawes against him and his people, as Nicodemus & Gamaliel.

37. And in the last, the * great day of the festiuitie IESVS stood and cried, saying: If any man thirst, let him come to me, and drinke. 38. He that beleeueth in me, as the scripture saith, *Out of his belly shal flow riuers of liuing water.* 39. (And this he said * of the Spirit that they should receiue which beleued in him. **H** For as yet the Spirit was not giuen: because IESVS was not yet glorified.)

40. Of that multitude therefore, when they had heard these words of his, some said: This is the Prophet indeed. 41. Others said: This is Christ. But certaine said: Why, doth CHRIST come from Galilee? 42. Doth not the * scripture say: That of the seed of Dauid, and from Bethlehem the towne where Dauid was, CHRIST doth come? 43. Therefore there arose dissension in the multitude for him. 44. And certaine of them would haue apprehended him: but no man laid hands vpon him. 45. The Ministers therefore came to the cheefe Priests and the Pharisees. And they said to them: Why haue you not brought him? 46. The Ministers answered: Neuer did there man so speake, as this man. 47. The Pharisees therefore answered them: Why, are you also seduced? 48. Hath any of the Princes beleued in him, or of the Pharisees? 49. but this multitude that knoweth not the Law, are accursed. 50. Nicodemus said to them: a he* that came to him by night, who was one of them: 51. Doth our Law iudge a man, vnles it first heare him, and know what he doth? 52. They answered & said to him: Why, art thou also a Galilæan? Search, & see that from Galilee a Prophet riseth not. 53. And euery man returned to his house.

Leuit. 23, 26.
Isa. 29
28.
Leu. 23,
36.
* *Act. 2*
1.

Pf. 117.
11. Mich.
5, 2.

Isa. 3, 2.
* Search
the scrip-
tures.

CHAP. VIII.

Againe in the Temple (absolving an aduouresse after his mercifull manner, & yet withal declaring against his enemies that he is not a fauourer of sinne, no more then Moyses) 12 he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their Crucifying of him: 31 exhorting the beleeuers to perseuer, 33 and shewing them that seek his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 But that himself is of God, 52 and greater and ancienter then Abraham. 59 For the which they goe about to stone him, but in vaine.

The Ghospel
vpon Saturday
the 3. weeke of
Lent.



ND IESVS went into the Mount-oliuet: 2. and early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them. 3. And the Scribes and Pharisees bring a woman taken in aduoutrie; and they did set her in the middes, 4. And said to him: Maister, this woman was euen now taken in aduoutrie. 5. And * in the Law Moyses commanded vs to stone such. What saiest thou therefore? 6. And this they said tempting him, that they might accuse him. But IESVS bowing himself downe, with his finger

wrote

Leu. 24,
10.

wrote in the earth. 7. When they therfore continued asking him, he lifted vp himself, and said to them: " He that is without sinne of you, let him first throw the stone at her. 8. And againe bowing himself, he wrote in the earth. 9. And they hearing, went out one by one, beginning at the Seniours: and IESVS alone remained, and the woman standing in the middes. 10. And IESVS lifting vp himself, said to her: Woman, where are they that accused thee: hath no man condemned thee? 11. Who said: No man, Lord. And IESVS said: " Neither wil I condemne thee. Goe, and now sinne no more. ¶

12. b Againe therfore IESVS spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkenesse, but shal haue the light of life. 13. The Pharisees therfore said to him: Thou giuest testimonie of thy self; thy testimonie is not true. 14. IESVS answered, and said to them: Although I doe giue testimonie of my self, my testimonie is true: because I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. 15. You iudge according to the flesh: I doe not iudge any man. 16. And if I doe iudge, my iudgement is true: because I am not alone, but I and he that sent me, the Father. 17. And in your law it is written, that * the testimonie of two men is true. 18. I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. 19. They said therfore to him: Where is thy Father? IESVS answered: Neither me doe you know, nor my Father. If you did know me, perhaps you might know my Father also. 20. These words IESVS spake in the Treasurie, teaching in the Temple, and no man apprehended him, because his houre was not yet come. ¶

21 Againe therfore IESVS said to them: I goe, and you shal seeke me, and shal die in your sinne. Whither I goe, you can not come. 22. The Iewes therfore said: Why, wil he kil himself, because he saith: Whither I goe, you can not come? 23. And he said to them: You are from beneath, I am from aboue. You are of this world, I am not of this world. 24. Therfore I said to you that you shal die in your sinnes. For if you beleene not that I am he, you shal die in your sinne. 25. They said therfore to him: Who art thou? IESVS said to them: " c The Beginning who also speake to you 26. Many things I haue to speake and iudge of you. But he that sent me, is true: and what I haue heard of him, these things I speake in the world. 27. And they knew not that he said to them that his Father was God. 28. IESVS therfore said to them: When you shal haue exalted the Sonne of man, then you shal know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: 29. and he that sent me, is with me: and he hath not left me alone, because the things that please him I doe alwaies. ¶ 30. When he spake these things many beleued in him.

31. IESVS therfore said to them that beleued him, the Iewes: If you abide in my word, you shal be my Disciples indeed. 32. And you shal know the truth, and the truth shal make you free. 33. They answered him: We are the seed of Abraham, and we neuer serued any man: how saiest thou, You shal be free? 34. IESVS answered them:

" We can not conveniently reprehend, or cōdemne other mens faults, if our selues be guilty of the same or other greater. *Cyrl. in 10. See Anno.*

Ms. 7. 1.

" S. Angustine by this example of our Master proueth that Clergie men specially should be giue much to merite and that they ought often, as the cause and time require to get pardon of the secular Magistrates for offenders that be penitent.

Ep. 14.

b The Ghospel vpon Saturday the 4. weeke in Lent.

The Ghospel vpon Monday the 2. weeke of Lent.

" c So read S. Cyril, & S. Ambrose, & S. Angustine: expounding it of Christes Person, that he is the beginning or cause of all creatures.

" Only faith is not sufficient without perseuerance or abiding in the keeping of his cōmandements.

Amen

"Amen, amen I say to you, that * euery one which committeth sinne, is the seruant of sinne. 35. And the seruant abideth not in the house for euer: the sonne abideth for euer. 36. If therfore the Sonne make you free, you shal be" a free indeed. 37. I know that you are the children of Abraham: but you seeke to kil me, because my word taketh not in you. 38. I speake that which I haue seen with my Father: and you doe the things that you haue seen with your Father. 39. They answered, and said to him: Our Father is Abraham. I E S V S saith to them: If you be the children of Abraham," b doe the workes of Abraham. 40. But now, you seeke to kil me, a man that haue spoken the truth to you, which I haue heard of God. This did not Abraham. 41. You doe the workes of your Father. They said therfore to him: We were not borne of fornication. We haue one Father, God. 42. I E S V S therfore said to them: If God were your Father, verily you would loue me. For from God I proceeded, and came: for I came not of my self, but he sent me: 43. Why doe you not know my speach? Because you cā not heare my word. 44. You are of your Father the Diuel, & the desires of your father you wil doe. He was a^c man-killer from the beginning, & he stood not in the veritie; because veritie is not in him. When he speaketh a lie, he speaketh of his owne, because he is a lyer, & the father thereof. 45. But because I say the veritie, you beleue me not. 46. Which of you^d shal argue me of sinne? If I say the veritie, why doe you not beleue me? 47. He that is of God, heareth the wordes of God. Therfore you heare not, because you are not of God. 48. The Iewes therfore answered, and said to him: Doe not we say wel that thou art a Samaritane, and hast a Diuel? 49. I E S V S answered: "e I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. 50. but I seeke not mine owne glorie. There is that seeketh and iudgeth.

51. Amen, amen I say to you: If any man keep my word, he shal not see death for euer. 52. The Iewes therfore said: Now we haue knowen that thou hast a Diuel. Abraham is dead, and the Prophets; and thou saiest: If any man keep my word, he shal not tast death for euer. 53. Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self: 54. I E S V S answered: If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. 55. And you haue not knowen him, but I know him. And if I shal say that I know him not, I shal be like to you, a lyer. But I doe know him, and doe keep his word. 56. Abraham your father reioyced that he might see my day: and he saw, and was glad. 57. The Iewes therfore said to him: Thou hast not yet fittie yeares and hast thou seen Abraham? 58. I E S V S said to them: Amen, amen I say to you, before that Abraham was made I am. 59. They tooke stones therfore to cast at him. But Iesus hid himself, and went out of the temple. ¶

Ro. 6, 16

2, Pet. 2,

19.

"a Man was neuer without free wil: but hauing the grace of Christ, his wil is truly made free (as S. Augustine saith) from seruitude of sinne also. *traff. 41. in Euang. 10.*

"b Not only faith but good workes also make men the children of Abraham according as S. Iames also speaketh of Abrahams workes. c. 2.

"c S. Augustine compareth Heretikes in their spiritual murder by driuing Christian men out of the

Church to the Diuel that drove our parents out of Paradise. *Cont. li. Paul. li. 2. c. 13.*

"d The Gospell vpon Passion Sunday.

"e He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth; & because he is indeed that merciful Samaritane in the parable of the wounded

man Luc 10, 35

"Augu. *traff. 43.*

in Iohn.

A N N O T A T I O N S.

C H A P. VIII.

34. *Amen, amen.* What is it (saith S. August. vpon this place) when our Lord said, Amen, Why *Amen*, amen? He doth much commend and vrgeth the thing that he so uttereth, doubling it. It is a certaine othe of his, if a man may so say: for Amen in Hebrew signifieth verum, a truth. Yet is it not translated, whereas it might haue been said, verum verum dico vobis, but neither the * Greeke interpreter durst doe it, nor the Latin, the Hebrew word hath remained stil, that so it might be the more esteemed. Tract. * See the pre- 41. in Ioan. By which wordes & the like* recorded in other places of this new Testament, face, & Annot: the Reader may see great reason, why we also say, *Amen, amen*, and durst not translate it in Apoc. c. 19. 4. and such like wordes into our English tongue.

C H A P. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he wil take away the blindnes of the world, he giueth with strange ceremonies sight to one borne blind. 8. By which wonderful miracle (the attestation of the partie himself and of The Gospell his parents concurring) first the neighbours, then also the Pharisees themselves are vpon wednesday in the 4. weeke of Lent. plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him. 35. But our Lord, receiueth him; 39. and foretelleth by this occasion, the excecation, of the Iewes (because of their wilful obstinacie) and illumination of the Gentils who confesse their owne blindnes.

AND IESVS passing by, saw a man blind: from his natiuitie; 2. and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be borne blind? IESVS answered: 3. * Neither hath this man sinned, nor his parents; but that the workes of God may be manifested in him. 4. I must worke the workes of him that sent me, whiles it is day. The night commeth, * b when no man can worke. 5. As long as I am in the world, I am the light of the world. 6. When he had said these things, he spit on the ground, and * made clay of the spittle, and spread the clay vpon his eyes, 7. and said to him: Goe, * wash in the poole of Siloe, which is interpreted, Sent. He went therfore, and washed; and he came seeing.

8. Therfore the neighbours, and they which had seen him before, that he was a begger, said: Is not this he that sate, and begged? Others said: That this is he. 9. But others: No, not so, but he is like him. But he said: That I am he. 10. They said therfore to him: How were thine eyes opened? 11. He answered: That man that is called IESVS, made clay, and anointed mine eyes, and said to me: Goe to the poole of Siloe, and wash. And I went, and washed, and saw. 12. And they said to him: Where is he? He saith: I know not. 13. They bring him that had been blind, Sacramentis.

blind, to the Pharisees. 14. And it was the Sabbath when IESVS made the clay, and opened his eyes.

15. Againe therfore the Pharisees asked him, how he saw. But he said to them: He put clay vpon mine eyes, & I washed; and I see. 16. Certaine therfore of the Pharisees said: This mā is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner doe these signes? And there was a schisme among them. 17. They say therfore to the blind againe: Thou, what saiest thou of him that opened thine eyes? And he said: That he is a Prophet. 18. The Iewes therfore did not beleue of him, that he had been blind and saw, vntil they called the parents of him that saw, 19. and asked them, saying: Is this your sonne, whom you say that he was borne blind? how then doth he now see? 20. His parents answered them, and said: We know that this is our sonne, and that he was borne blind; 21. but how he now seeth, we know not, or who hath opened his eyes, we know not, aske himself; he is of age, let himself speake of himself. 22. These things his parents said, because they feared the Iewes. For the Iewes had now conspired, that if any man should confesse him to be CHRIST, he should be

"put out of the Synagogue. 23. Therfore did his parents say: That he is of age, aske himself. 24. They therfore againe called the man that had been blind, and said to him: "Gine glorie to God. We know that this man is a sinner. 25. He therfore said to them: Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26. They said therfore to him: What did he to thee? how did he open thine eyes? 27. He answered them: I haue now told you, and you haue heard; why wil you heare it againe? wil you also become his Disciples? 28. They reuiled him therfore, & said: Be thou his Disciple: but we are the Disciples of Moyfes. 29. We know that to Moyfes God did speake; but this man we know not whence he is. 30. The man answered and said to them: For in this it is maruelous that you know not whence he is, and he hath opened mine eyes. 31. And we know that sinners God doth not heare. But if a man be a seruer of God, and doe the wil of him, him he heareth. 32. From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. 33. Vnles this man were of God, he could not doe any thing. 34. They answered and said to him: Thou wast wholly borne in sinnes, and doest thou teach vs? And they cast him forth.

35. IESVS heard that they cast him forth; & when he had found him, he sayd to him: Doeft thou beleue in the Sonne of God? 36. He answered, and said: Who is he Lord, that I may beleue in him? 37. And IESVS said to him: Both thou hast seen him; and he that talketh with thee, he it is. 38. But he said, I beleue Lord. And falling downe he adored him. 39. And IESVS said to him: For iudgement came I into this world; "a that they that see not, may see; and they that see, may become blind. 40. And certaine of the Pharisees that were with him, heard; and they said to him: Why, are we also blind? 41. IESVS said to them: If you were blind, you should not haue sinne, but now you say, That we see. Your sinne remaineth.

So say the Heretikes whē they derogate from miracles done by Saints or their Reliques, pharisaically pretending the glorie of God. As though it were not Gods glorie, whē his Saints doe it by his power & vertue: yea his greater glorie, that doth such things by his seruants, & by the meanest things belonging to the, as Peters shadow Act. 5. & Pauls napkins Act. 19. By this we see that this miracle was not only maruelous & beneficial to the blind, but also significative of taking away spiritual blindness.

ANNOTATIONS.

C H A P. IX.

6. *Made clay.*) Christ that could haue cured this man by his only wil or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, annoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules.

21. *Put out of the Synagogue.*) The Heretikes vntruly translate here (& v. 15.) *Excommunicate*: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Saviour. They might as wel haue Translated for Synagogue, Church: for the old Testament, thenew: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there between casting out of the Synagogue, and Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whosoeuer is out of the Churches communion, either by his owne wil, or for his iust deserts, thrust out of it by the spiritual Magistrat, he is quite abandoned out of al the societie of Saints in Heauen and earth, so long as he so continueth.

As for the cause of thrusting this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt Heauen & hel: he being vsed so for following Christ and his Church these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Iewes against the followers of Christ, & the pretended excommunication executed against Catholike men by our Heretikes: although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie indeed by Gods law so to punish contemners of their Law, & therefore it was feared and respected euen of good men. But the excommunication vsed by Heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. For, out of their Synagogues al faithfull men ought to flye, and not tarie to be thrust out: according to the warning giuen against Core & Dathan: *Be ye separated from their tabernacles, lest you be wrapped in their sinnes.*

Heretical translation.
Casting out of the Synagogue.

The Churches Excommunication.

See in the Annotations, Mat. 18, 17.

The Heretikes ridiculous Excommunication.

C H A P. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are wolues: and that they which heare them, are not the true sheep.

11. But that himself is the good Pastour, and therefore to saue the sheep from these wolues, he wil yeald his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and vocation of the Gentils. 22. Again another time, he telleth these Iewes openly, that they are not of his sheep, and that no might of theirs shal take from him his true sheep, because he is God, euen as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40. he goeth out to the place where Iohn Baptist had giuen open witness of him.

The Gospell vpon Tuesday in whitsun weeke.

The theefe, is the Heretike specially, & any other that vnlawfully breake in vpon the sheepe to kill & destroy the same by false doctrine & other sheep wise.

AMEN, amen I say to you, he that entreth not by the doore into the fold of the sheep, but climberh vp another way; he is a theefe and a robber. 2. But he that entreth by the doore, is the Pastour of the sheep. 3. To this man the porter openeth; and the sheep wile.

That is the
faſhion of Ie-
wrie & other
countrie, ſigni-
fying that the
ſhepheard or
Paſtour muſt
teach the ſhee-
pe, & not they
him.

The Ghoſpel
vpon the 2. +
Sunday after
Eaſter, & for S.
Thomas of
Canturburie.
Decemb. 29. And
in his Tranſla-
tion. Iulij. 7.
Chriſtes
death was ſo
neceſſarie for
the flocke, that
when he might
haue eſcaped,
he voluntarily
offered himſelf
to death for his
flocke.
He meaneth
the Church of
the Gentils.
The Ghoſpel
vpon weneſday
in Paſſion
weeke.

Another rea-
ding is, My Fa-
ther that hath
giuen me, &c.

ſheep heare his voice: and he calleth his owne ſheep by name, and lea-
deth the forth. 4. And when he hath let forth his owne ſheep, he goeth
before them: and the ſheep follow him, becauſe they know his voice,
5. But a ſtranger they follow not, but fly from him becauſe they know
not the voice of ſtrangers. 6. This prouerb Ieſvs ſaid to them. But they
knew not what he ſpake to them.

7. Ieſvs therfore ſaid to them againe: Amen, amen I ſay to you,
that I am the doore of the ſheep. 8. And how many ſoeuer haue come,
are theeuſes and robbers: but the ſheep heard them not. 9. I am the doore.
By me if any enter, he ſhal be ſaued: & he ſhal goe in and ſhal goe out, &
ſhal find paſtures. 10. The theefe cometh not but to ſteale and kil & de-
ſtroy. I came that they may haue life, & may haue more aboundantly. ¶

11. I am the good Paſtour. ¶ 12. The good Paſtour giueth his life for his
ſheep. But the hireling & he that is not the Paſtour, whoſe owne the ſheep
are not, ſeeth the wulfe comming, and leaueth the ſheep, and flieth: and
the wulfe raueneth, and diſperſeth the ſheep. 13. And the hireling flyeth
becauſe he is a hireling; and he hath no care of the ſheep. 14. I am the
good Paſtour; and I know mine, and mine know me. 15. As the Father
knoweth me, and I know the Father: and I yeald my life for my ſheep.
16. And other ſheep I haue that are not of this fold: them alſo I muſt
bring, and they ſhal heare my voice, and there ſhal be made * one fold
and one Paſtour. ¶ 17. Therfore the Father loueth me: becauſe I yeald
my life, that I may take it againe. 18. No man taketh it away from me:
but * I yeald it of myſelf. And I haue power to yeald it: and I haue
power to take it againe. This commandement I receiued of my Father.

19. A diſſenſion roſe againe among the Iewes for theſe wordes.
20. And many of them ſaid: He hath a Diuel and is mad; why heare you
him? 21. Others ſaid: Theſe are not the wordes of one that hath a Diuel.
Can a Diuel open the eyes of blind men?

22. * And the Dedication was in Hieruſalem: and it was winter.
23. And Ieſvs walked in the Temple, in Salomons porch. 24. The
Iewes therfore compaſſed him round about, and ſaid to him: How
long doeſt thou hold our ſoule in ſuſpenſe? if thou be CHRIST, tel vs
openly. 25. Ieſvs answered them: I ſpeake to you; and you beleue
not; the workes that I doe in the name of my Father, they giue testi-
monie of me. 26. But you doe not beleue, becauſe you are not of my ſheep.
27. My ſheep heare my voice; and I know them, and they follow me.
28. And I giue them life euerlaſting; and they ſhal not periſh for euer,
and no man ſhal plucke them out of my hand. 29. My Father, that
which he hath giuen me, is greater then al: and no man can plucke them
out of the hand of my Father. 30. I and the Father are one.

31. The Iewes tooke vp ſtones, to ſtone him. 32. Ieſvs answered
them: Many good workes I haue ſhewed you from my Father, for which
of thoſe workes doe you ſtone me? 33. The Iewes answered him: For a
good worke we ſtone thee not, but for blaſphemie, and becauſe thou
being a man, makeſt thyſelf God. 34. Ieſvs answered them: Is it not
written in your law, that I ſaid, you are Goddes? 35. If he called them God-
des, to whom the word of God was made, and the ſcripture can not be
broken:

Eſa. 40.

11. Exec.

345 23.

Exe. 37.

24.

Eſa. 55.

7.

1. Mat.

456, 59.

c. vnum.

Pf. 81, 6.

broken; 36. whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Sonne of God? 37. If I doe not the workes of my Father, beleue me not. 38. But if I doe, and if you wil not beleue me, beleue the workes: that you may know and beleue that the Father is in me, and I in the Father. 39. They sought therefore to apprehend him; and he went forth out of their handes.

40. And he went againe beyond Iordan into that place where Iohn was baptizing first; and he taried there. 41. and many came to him. and they said: That Iohn indeed did no signe. But all things whatsoever Iohn said of this man, were true. 42. And many beleued in him.

ANNOTATIONS.

CHAP. X.

1. *Climesh another way.*) Whosoever taketh vpon him to preach without lawful sending, to minister Sacraments, & is not Canonically ordered of a true Catholike specially, are Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastour thetheeues that soeuer, and commeth not in by lawfull election and holy Churches ordinance to that clime in indignity, but breaketh in against order by force or fauour of men, and by humane other way, not lawes, he is a theefe & a murderer. So came in Arius, Caluin, Luther, & al Heretikes; & by the doore, al that succeed them in roome and doctrine. And generally euery one that descendeth not by Lawfull succession in the knowne ordinarie line of Catholike Bishops and Pastours that haue been in al Countries since their conuersions. And according to this rule S. Irenaeus li. 3. c. 3. trieth the true shepheards from thetheeues and Heretikes. So doe Tertull. de Prescr. nu. 11. S. Cyr. de unis. Es. nu. 7. S. August. ep. 165. & cont. ep. Manich. c. 4. and Zirinenses.

11. *Good Pastour.*) The good Pastour, is he whose special care is not of his owne aduantage, but of the safety of the flocke. The hireling, is he that respecteth not the profit and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

13. *Flieth.*) Euery Bishop and Pastour is bound to abide with his flocke in times of When the danger & persecution euen to death, except himself be personally sought for, rather Pastour must then the flocke, or the flocke it self forsake him. For in such cases the Pastour may flye, tarry, or may as the apostles did, and S. Athanasius, and others. S. *Asian. Apol. de sua fuga.* August. sic. ep. 180.

* 1. *Ma* 12. *The dedication.*) This is the feast of Dedication instituted by Iudas Machabeus Iudas *Ma* chab. 11. li. 1. Mach. c. 4. Christ vouchsafed to honour and keepe that feast instituted by him: & chabeus, our Heretikes vouchsafe not to pray and sacrifice for the dead, * vsed and approued by Dedication of him. The Dedication also of Christian Churches is warranted thereby, with the annual Churches. memories thereof. And it proueth that such things may be instituted without any expresse commandement in Scripture.

29. *That which he gaue me.*) Thus read also diuers of the Fathers, namely S. Hilar. Trin. li. 7. post medium. S. Ambr. de Sp. S. li. 3. c. 18 S. August. in Io. tract. 48. S. Cyril. li. 7. in Io. c. 10. and vie it to proue that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Council of Laterane for falsifying this place & applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the 2. Annot. in 1. Io. v. 1.

Christs essence & diuine nature of the Father.

Caluins autotheisme.

CHAP. XI.

He cometh once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At which miracle the blind malice of the Rulers so increaseth, that in Councel they conclude to make him away. Howbeit the high Priest prophecieth vnawares, of the saluation of the world by his death. 54. He thereupon goeth againe out of the way.

The Ghospel
vpon Friday in
the 4. weeke of
Lent.



AND there was a certaine sicke man, Lazarus of Bethania, of the towne of Marie & Martha her sister. 2. (And Marie was she* that anointed our Lord with ointemēt, & wiped his feete with her haire : whose brother Lazarus was sicke.) 3. His sisters therfore sent to him saying: Lord, behold, he whom thou louest, is sicke. 4. And IESVS hearing, said to them: This sicknesse is not to death, but for the glorie of God: that the Sonne of God may be glorified by it. 5. And IESVS loued Martha, and her sister Marie, and Lazarus. 6. As he heard therfore that he was sicke, then he taried in the same place two daies: 7. then after this he saith to his Disciples: Let vs goe into Iewrie againe. 8. The Disciples say to him: Rabbi, now the Iewes sought to stone thee; and goest thou thither againe? 9. IESVS answered: Are there not twelue houres of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: 10. but if he walke in the night, he stumbleth, because the light is not in him. 11. These things he said; and after this he saith to them: Lazarus our freind sleepeth; but I goe that I may raise him from sleep. 12. His Disciples therfore said: Lord, if he sleep, he shal be safe. 13. But IESVS spake of his death; & they thought that he spake of the sleeping of sleep. 14. Then therfore IESVS said to them plainly: Lazarus is dead; 15. and I am glad for your sake, that you may belecue, because I was not there: but let vs to goe to him. 16. Thomas therfore, who is called Didymus, said to his Condisciples: Let vs also goe, to die with him.

17. IESVS therfore came, and found him now hauing been foure daies in the graue. 18. And Bethania was nigh to Hierusalem about fiftene furlonges. 19. And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother. 20. Martha therfore when she heard that IESVS was come, went to meet him; but Marie sate at home. 21. Martha therfore said to IESVS: Lord if thou hadst been here, my brother had not died. 22. But now also I know that what things soeuer thou shalt aske of God, God wil giue thee. 23. IESVS saith to her: Thy brother shal rise againe. 24. Martha saith to him: I know that he shal rise againe in the resurrection, in the last day. 25. IESVS said to her: I am the resurrection and the life; he that beleueth in me, although he be dead, shal liue. 26. And euery one that liueth, and beleueth in me, shal not die for euer. Beleeuest thou this? 27. She saith to him: Yea Lord, I haue beleued that thou art CHRIST the Sonne of God that art come into this world. ¶

28. And when she had said these things, she went, and called Marie her sister secretly, saying: The Maister is come, & calleth thee. 29. She,

Ln. 7.
37.
Mat. 26.
7. Mar.
14, 3.
Io 12, 3.

c de dorm
missione
somnia.

The Ghospel
in a masse for
the dead vpon
the day of the
burial or de-
position, also
the 3. 7. and 30.
day.

when

when she heard, riseth quickly & cometh to him. 30. For IESVS was not yet come into the towne : but he was yet in that place where Martha had met him. 31. The Iewes therfore that were with her in the house and did comfort her, when they saw Marie that she rose quickly and went forth, followed her, saying : That she goeth to the graue, to weepe there. 32. Marie therfore when she was come where IESVS was, seeing him, fel at his feete, and saith to him : Lord, if thou hadst been here, my brother had not died. 33. IESVS therfore when he saw her, weeping, and the Iewes that were come with her, weeping, he groned in spirit, and troubled himself, 34. and said : Where haue you laid him? They say to him : Lord, come and see. 35. And IESVS wept. 36. The Iewes therfore said : Behold how he loned him. 37. But certaine of them said : Could not he that * opened the eyes of the blind man, make that this man should not die? 38. IESVS therfore againe groning in him self, commeth to the graue : and it was a caue ; and a stone was laid ouer it. 39. IESVS saith : Take away the stone. Martha the sister of him that was dead, said to him : Lord, now he stinketh, for he is now of foure daies. 40. IESVS saith to her : Did not I say to thee, that if thou beleene, thou shalt see the glorie of God? 41. They tooke therfore the stone away. And IESVS lifting his eyes vpward, said : Father, I giue thee thanks that thou hast heard me. 42. And I did know that thou doest

a S. Cyril. li. 7. c. ult. in Io. and S. August. Tract. 49. in Io. apply this to the Apostles & Priests authoritie of absolving sinners: affirming Christ to re- uiue none

from sinne, but in the Church and by the Priests ministration.

b The Ghospel vpon friday in Passion weeke. *c* Al men, but specially Nations must take heed, that whiles to saue their temporal state, they forsake God, they lose not both, as the Iewes did. *Aug. tract. 49. in Io.*

45. Many therfore of the Iewes that were come to Marie & Martha, & had seé the things that IESVS did, beleeued in him. 46. And certaine of thē went tot he Pharisees, & told thē the things that IESVS did. 47. *b* The cheefe Priests therfore & the pharisees gathered a Councel, & said: What doe we, for this man doeth many signes. 48. If we let him alone so, al wil beleue in him : & the Romanes wil come, & *c* take away our place & Nation. 49. But one of them named Caiphas, being the high Priest of that yeare, said to them: You know nothing, *d* o, neither doe you cōsider: that it is expedient for vs that one man die for the people, & the whole Nation perish not. 51. And this he said not of himself: but *e* being the high Priest of that yeare, he prophecied that IESVS should die for the Nation. 52. And not only for the Nation, but to gather into one the children of God that were dispersed. 53. From that day therfore they deuised to kil him. 54. IESVS therfore walked no more openly among the Iewes, but he went into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode with his Disciples. *f*

55. And the Pasche of the Iewes was at hand : & many of the countrie went vp to Hierusalem before the Pasche to sanctifie themselues. 56. They sought IESVS therfore ; and they communed one with another, standing in the Temple : What

thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen a commandement, that if any man should know where he was, he should tel, that they might apprehend him.

ANNOTATIONS.

CHAP. XI.

The priuiledge of the office & order, though in a wicked person. *11. Being the high Priest.*) Maruel not that Christ preferueth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order and office, as we see here in Caiphas, & not their merites or person. And if this man being many waies wicked, and in part an vsurper, and the Law & Priesthood being to decline & to giue place to Christs new ordinance, had yet some assistance of God for vtterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ wil not leaue Peters Seat, * whose faith he promised should neuer faile, though the persons which occupie the same, were as il as the blasphemous & malicious mouthes of Heretikes doe affirme.

CHAP. XII.

The 4. part. The 4. Pasche, & holy weeke of his Pasion in Hierusalem. *The Rulers dealing as if he hid himself,* 1. he commeth to Bethania. 3. Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12. From thence, though they did now intend to kil Lazarus. also, he ride openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20. Where certaine Gentils desiring to see him, 23. he foretelleth the conuersion of the whole world from the Diuel to him, to be now instant, as the effect of his death vpon the Crosse. 28. The Father also answering from Heauen to his prayer made to that purpose, 37. yet after al this, the Iewes continue incredulous as Esay prophesied of them: 42. though many beleueed, but were ashamed to confesse him. 44. Whereupon he sheweth that it is glorious before God, and saluation to themselves to beleue in him, and confesse him: and damnable to despise him.

The Gospel vpon Munday in Holy weeke.

:: Of this womans extraordinary offices of deuotion, & how acceptable they were to Christ, see the *Annot. Mt. 26.*



IESVS therefore fixe daies before the Pasche came to Bethania, where Lazarus was, that had been dead, whom IESVS raised. 2. And they made him a supper there: and Martha ministred, but Lazarus was one of them that sate at the table with him. 3. Marie therefore tooke a pownd of ointement of right spikenard, precious, and anointed the feete of IESVS, and wiped his feete with her haire: and the house was filled of the odour of the ointement. 4. One therefore of his Disciples, Iudas Iscariote, he that was to betray him, said: 5. "Why was not this ointment sold for three-hundred pence, and giuen to the poore?" 6. And he said this, not because he cared for the poore; but because he was a theefe, and hauing the purse, caried the things that were put in. 7. IESVS therefore said: Let her alone that she may

*Mt. 26.
6. Mar.
14. 3.
Psalme
sunday
cuc.*

may keepe it for the day of my * burial. 8. For the poore you haue alwaies with you; but ^{weeke.} ^{:: The deuour} ^{offices of bal-} ^{ming & anoin-} ^{ting the dead} ^{bodies of the} ^{faithful are} ^{here also al-} ^{lowed.} ^{a Not i visible} ^{& moral con-} ^{dition, to re-} ^{ceiue almes of} ^{you or such} ^{like offices for} ^{supply of my} ^{necessities.} ^{b The Ghospel} ^{upon Saturday} ^{in Passiion} ^{weeke.} ^{Psalme sun-} ^{day.} ame you shal not haue alwaies. 9. A great multitude therfore of the Iewes knew that he was there; and they came, not for IESVS only, but that they might see Lazarus, whom he raised from the dead. **I** 10. ^b But the cheefe Priests deuised for to kil Lazarus also: 11. because many for him of the Iewes went away, and beleued in IESVS.

^{* Mt. 11} ^{7. Mar.} ^{11. 7.} ^{Lu. 19.} ^{35. Ps.} ^{117. 26.} ^{Zach. 9.} ^{9.} 12. And on the morow a great multitude that was come to the festiual day when they had heard that IESVS commeth to Hierusalem, 13. they tooke the * boughes of palmes, and went forth to meet him, & cried: *Hosanna*, *Blessed is he that commeth in the name of our Lord, the King of Israel*. 14. And IESVS found a yong asse, and sate vpon it, as it is written: 15. *Feare not daughter of Sion: behold, thy King commeth sitting vpon an asses colt*. 16. These things his Disciples did not know at the first: but when IESVS was glorified, then they remembred that these things had been written of him, and these things they did to him. 17. The multitude therfore gane testimonie, which was with him when he called Lazarus out of the graue, and raised him from the dead. 18. For therfore also the multitude came to meete him, because they heard that he had done this signe. 19. The Pharisees therfore said among themselues: Doe you see that we preuaile nothing? Behold the whole world is gone after him.

20. And there were certaine Gentiles of them that came vp to adore in the festiual day. 21. These therfore came to Philippe who was of Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to see IESVS. 22. Philippe commeth and telleth Andrew. Againe Andrew & Philippe told IESVS. 23. But IESVS answered them, saying: The houre is come, that the Sonne of man shal be glorified. 24. ^b Amen, amen I say to you, vnles the graine of wheate falling into the ground, die: it self remaineth alone, but if it die, it bringeth much fruit. 25. He that loueth his life, shal lose it: and he that hateth his life in this world, doth keep it to life euerlasting. 26. If any man minister to me, let him follow me: and where I am, there also shal my minister be. If any man minister to me, my Father wil honour him. **I** 27. Now my soule is troubled, And what shal I say? Father, saue me from this houre. But therfore came I into this houre. 28. Father, glorifie thy name. A voice therfore came from Heauen: Both I haue glorified it, and againe I wil glorifie it. 29. The multitude therfore that stood and heard, said that it thundered. Others said; An Angel spake to him. 30. IESVS answered, and said: This voice came not for me, but for your sake. 31. Now is the iudgement of the world: now the Prince of this world shal be cast forth. 32. And I, * if I be exalted from the earth, wil draw al things to myself. 33. (And this he said, signifying what death he should die) 34. The multitude answered him: We haue heard out of the law, that **CH R I S T** abideth for euer; and how saiest thou: The Sonne of man must be exalted? Who is this Sonne of man? 35. IESVS therfore said to them: Yet a litle while, the light is among you. Walke whiles you haue the light, that the darkenesse ouertake you not. And he that wal-

HOLY
weeke.

∴ If any man
aske (saith S.
Aug. itine)

why they could
not beleuee: I
a nwer round-
ly, because
they would not

Tract. 33 in Io.
See the mea-
ning of this
speach Annot.

Mat. 3, 15, Mr.

4, 12.

∴ This is the
case of many
principal men
in such coun-
tries where
heresie hath
the vpperhand,
who know &
beleuee the
Catholike
faith: but ma-
king choise
rather to keepe
mans fauour
then Gods,
they dare not
confesse the
same. Such

may pray that
God and the
world agree
together: for
els it is seen
whose part
they wil take.

Church orna-
ments,

Toleration of
the euil.

230

THE G H O S P E L

keth in darkenesse, knoweth not whither he goeth. 36. Whiles you
haue the light, beleuee in the light, that you may be the children of
light. ¶ These things I E S V S spake and he went away, and hid himself
from them. ¶

37. And whereas he had done so many signes before them, they be-
leeued not in him: 38. that the saying of Esay the Prophet might be
fulfilled, which he said: Lord, who hath beleueed the hearing of vs? 39. and the ar-
me of our Lord to whom hath it bene reuealed? 40. Therefore they could not
beleuee, because Esay said againe: He hath blinded their eyes, and indurated
their hart: that they may not see with their eyes, nor vnderstand with their hart, and
be conuerted, and I heale them. 41. These things said Esay, when he saw his
glorie, & spake of him. 42. But yet of the Princes also many beleued in
him: but for the Pharisees they did not confesse, that they might not
be cast out of the Synagogue. 43. For they loued the glorie of men
more, then the glorie of God.

44. But I E S V S cried, and said: He that beleueeth in me, doth not be-
leuee in me, but in him that sent me. 45. And he that seeth me, seeth
him that sent me 46. I a light am come into this world: that euery one
which beleueeth in me, may not remaine in the darkenesse. 47. And if
any man heare my wordes, and keepe them not: I doe not iudge him.
For I came not to iudge the world, but to saue the world. 48. He that
despiseth me, & receiueh not my wordes, hath that iudgeth him, the
word that I haue spoken, that shal iudge him in the last day. 49. Because
of my self I haue not spoken, but the Father that sent me, he gaue me
commandement what I should say, and what I should speake. 50. And I
know that his commandement is life euerlasting. The things therefore
that I speake: as the Father said to me, so doe I speake.

ANNOTATIONS.

C H A P. XII.

5. *Why was.*) So wicked, couetous, and sacrilegious persons reprehend good men
for bestowing their goods vpon Church ornaments &c. vnder pretence of better be-
stowing them on the poore: such prouide for the poore as Iudas did.

6. *A theefe.*) Iudas did not then first perish when he fouled our Lord, for he was a
theefe before: and being lost he yet followed Christ, not in hart, but in body only.
Which our Maister tolerated, to giue vs a lesson to tolerate the il, rather then deuide
the body. *Aug. tract. 50. in Io.*

Es. 53, 1

Es. 6, 9.

Mat. 15.

14 Mr.

4, 12.

Lk. 8.

10. 13

28, 27.

C H A P. XIII.

At his last supper, to giue his farewell, and that in most wonderful louing manner, 4. he washeth his Disciples feet, 6. beginning with Peter, 8. (shewing how necessarie it is for vs to be washed of him in Baptisme, and needful also after Baptisme) 12. and by this example teaching them al humilitie one toward another. 21. Then he foretelles, that (notwithstanding his exceeding loue toward them) one euen of them wil betray him, meaning Iudas, 22. as to Iohn he secretly sheweth. After whose going out, he reioycest and saith, that euen now the houre is come, 34. commendeth vnto them to loue together, as a new commandment, 36. and foretelleth Peter, who presumed too much of this owne strength, that euen this night he wil deny him this fe.



AND before the festiual day of Pasche, I E S V S knowing that his houre was come that he should passe out of this world to his Father: whereas he had loued his that were in the world, vnto the end he loued them. 2. And when supper was done, whereas the Diuel now had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: 3. knowing that the Father gaue him al things into his handes, & that he came from God, and goeth to God: 4. he riseth from supper, and laieth aside his garments, and hauing taken a towel, grided himself. 5. After that, he put water into a bason, and began to wash the feete of the Disciples, and to wipe them with the towel where with he was girded. 6. He cometh therefore to Simon Peter. And Peter saith to him; Lord: doest thou wash my feet? 7. I E S V S answered and said to him: That which I doe, thou knowest not now, hereafter thou shalt know. 8. Peter saith to him: Thou shalt not wash my feet for euer. I E S V S answered him: If I wash thee not, thou shalt not haue part with me. 9. Simon Peter saith to him: Lord, not only my feet, but also handes and head. 10. I E S V S saith to him: He that is washed, needeth not but to wash his feet, but is cleane wholly. And you are cleane, but not al. 11. For he knew who he was that would betray him. therefore he said: You are not cleane al.

12. Therefore, after he had washed their feete, and taken his garments, being set downe, againe he said to them: Know you what I haue done to you? 13. You cal me, Maister, and Lord: and you say wel, for I am so. 14. If then I haue washed your feete, Lord and Maister; you also ought to wash one anothers feete. 15. For I haue giuen you an example, that as I haue done to you, so you doe also. 16. Amen, amen I say to you, a seruant is not greater then his Lord, neither is an Apostle greater then he that sent him. 17. If you know these things, you shal be blessed if you doe them. 18. I speake not of you al: I know whom I haue chosen. But that the scripture may be fulfilled, *He that eateth bread with me shal lift vp his heele against me.* 19. From this time I tel you, before it come to passe: that when it shal come to passe, you may belecue, that I am he. 20. Amē, amē, I say to you, he that receiueth any that I send, receiueth me:

The Ghospel vpon Maunday thursday at masse, & at the washing of feete. Maunday Thursday. By supper, he meaneth the eating of the Paschal lambe. for, the institution of the B. Sacrament was after this.

Ms. 16,
1.
Mr. 145
1. Luc.
22, 1.

Tf. 40,
10.

& he that receiueth me, receiueth him that sent me. 21. When IESVS had said these things, he was troubled in spirit: and he protested, and said: * Amen, amen I say to you that one of you shal betray me. 22. The Disciples therfore looked one vpon another, doubting of whom he spake. 23. There was therfore one of his Disciples leaning in the bosome of IESVS, he whom IESVS loued. 24. Therfore Simon Peter beckneth to him, and said to him: Who is it of whom he speaketh? 25. He therfore leaning vpon the breast of IESVS saith to him: Lord, who is he? 26. IESVS answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. 27. And after the morsel, then Satan entred into him. And IESVS saith to him: That which thou doest, doe it quickly. 28. But no man knew of those that sate at table to what purpose he said this vnto him. 29. For certaine thought, because Iudas had the purse, that IESVS had said to him: Buie those things which are needful for vs to the festiual day: or that he should giue some thing to the Poore. 30. He therfore hauing receiued the morsel, incontinent went forth. And it was night.

31. When he therfore was gone forth, IESVS said: Now the Sonne of man is glorified, and God is glorified in him. 32. If God be glorified in him, God also wil glorifie him in himself, and incontinent wil he glorifie him. 33. Litle children, yet a litle while I am with you. You shal seeke me, & * as I said to the Iewes, whither I goe, you can not come: to you also I say now. 34. * A new comendement I giue to you, That you loue one another; as I haue loued you, that you also loue one another. 35. In this al men shal know that you are my Disciples, if you haue loue one to another. 36. Simon Peter saith to him: Lord, whither goest thou? IESVS answered, Whither I goe, thou canst not now follow me, but hereafter thou shalt follow. 37. Peter saith to him: Why can not I follow thee now? * I wil yeald my life for thee. 38. IESVS answered him: Thy life wilt thou yeald for me? Amen, amen I say to thee, the cocke shal not crow, vntil thou denie me thrise.

Mat. 26,
13. Mr.
14, 16.
Luc. 22,
21.

Io. 7,
34.
1. Io. 3.
23.

Mat. 26,
35. Mr.
14, 29.
Luc. 22,
33.

ANNOTATIONS.

CHAP. XIII.

Puritie requi- 5. *Began to wash.*) This lotion was not only of curtesy, such as the Iewes vsed toward their ghests, nor only for example of humilitie: but for mysterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which B. Sacrement. straight after this washing was to be instituted and giuen to the Apostles. *Amb. li. 3. de Sacra. c. 1. Bernard decena Domini Sermon. 1.*

Venial finnes 10. *To wash his feete.*) The foulness of the feete, when al the rest is cleane, signifieth the taken away by earthly affections and relikes of former finnes remitted: which are to be cleansed by deuour actes of charitie and humilitie, as S. Ambrose li. 3. de Sacra. c. 1. and S. Augustin sp. 108. & tract. 56. in Io. doe note. And because this was only a ceremonie, & yet had such force, both now, and afterward vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as S. Ambrose and S. Bernard gather, it may not seeme strange that holy-water and such ceremonies may remit venial finnes.

Amb.
& Bern.
locis ci-
tatis.

14. *You also ought.*) Our Maister neuer spake plainer, nor seemed to command more precisely, either of Baptisme or the Eucharist or any other Sacramēt: and yet by the Churches iudgement directed by the Holy Ghost we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why doe they beleue the Church in this, The Church and doe not credit her affirming the chalice not to be necessarie for the communicants? de fineth which

34. *A new commandment.*) The commandment of mutual loue was giuen before, but are Sacraments manifoldly misconstrued, and abridged by the fewes to freinds only, to this life only, for and which not earthly respects only: but Christ reneweth it and enlargeth it after the forme of his &c. owne loue toward vs, and giueth grace to fulfil it.

C H A P. XIV.

They being sad, because he said that he must goe from them, he comforteth them many waies as putting them in hope to follow him vnto the same place, so that they keepe his commandments. Where he telleth them, that himself is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial, 15. promising also to send vnto them, that is, to his Church) the Holy Ghost to be after his departure with them for euer. 8. And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shal be, & not for any guilt of his owne.



UET not your hart be troubled. You beleue in God, beleue in me also. 1. In my Fathers house there be many mansions. If not, I would haue told you, Because I goe to prepare you a place. 3. And if I goe, and prepare you a place: I come againe and wil take you to my self, that where I am, you also may be. 4. And whither I goe you know, and the way you know.

The Ghospel vpon ss. Philip and Iacobs day Maii. 1. These manifestations signifie degrees of glorie in Heauen. Hiero. li. 2. adu. Iouin.

5. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? 6. IESVS saith to him: I am the way, and the veritie, and the life. No man cometh to the Father, but by me. 7. If you had knowen me, my Father also certes you had knowen: and from hence forth you shal know him, and you haue seen him.

a The Ghospel vpon whitfun-euc. And in a votiuue Masse for the election of the Pope. b: It is the possible both to loue Christ & to keepe his commandments.

8. Philippe saith to him: Lord shew vs the Father, and it sufficeth vs. 9. IESVS saith to him: So long time I am with you; & haue you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the Father? 10. Doeest thou not beleue that I am in the Father, & the Father in me? The wordes that I speake to you, of my self I speake not. But my Father that abideth in me, he doeth the workes. 11. Beleue you not, that I am in the Father and the Father in me? Otherwise for the workes themselves beleue. 12. Amen, amen I say to you, he that beleueth in me, the workes that I doe, he also shal doe, and greater then these shal he doe, 13. because I goe to the Father, & whatsoever you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. 14. If you ask me any thing in my name, that wil I doe. 15. If you loue me, keepe my commandments. 16. And I wil aske the Father, and he wil giue you another Paraclete, that he may abide with you for euer, 17. the Spirit of truth, whom the world can not receiue, because it

c Paraclete by interpretation is either a comforter, or an aduocate: and therefore to translate it by any one of the only, is perhaps to abridge the sense of this place,

seeth

doe ye not
beleue.

seeth him not, neither knoweth him, but you know him: because he shal abide with you, and shal be in you. 18. I wil not leaue you orphannes: I wil come to you. 19. Yet a litle while: and the world seeth me no more. But you see me: because I liue, and you shal liue. ¶ 20. In that day you shal know that I am in my Father, and you in me; and I in you. 21. He that hath my cōmandements, & keepeth them: he it is that loueth me. And he that loueth me, shal be loued of my Father: and I wil loue him, and wil manifest my self to him.

shals
knowe

The Ghospel
vpon whitfun-
day. And in a
votiuē Masse
of the Holy
Ghost.

22. Iudas saith to him, not that Iscariote: Lord, what is done, that thou wilt manifest thy self to vs, and not to the world? 23. I E S V S answered, and said to him: If any loue me, he wil keepe my word; and my Father wil loue him, and we wil come to him, and wil make abode with him. 24. He that loueth me not, keepeth not my wordes. And the word which you haue heard, is not mine; but his that sent me, the Fathers. 25. These things haue I spoken to you abiding with you. 26. But the Paraclete the Holy Ghost, whom the Father wil send in my name, he shal teach you al things, & suggest vnto you al things whatsoever I shal say to you. 27. Peace I leaue to you, my peace I giue to you; not as the world giueth, doe I giue to you. Let not your hart be troubled, nor feare. 28. You haue heard that I said to you, I goe, and I come to you. If you loued me, you would be glad verily, that I goe to the Father: because the Father is greater then I. 29. And now I haue told you before it come to passe: that when it shal come to passe, you may beleue. 30. Now I wil not speake many things with you. For the Prince of this world commeth, and in me he hath not any thing. 31. But that the world may know that I loue the Father: and as the Father hath giuen me commandement, so doe I: ¶ Arise, let vs goe hence,

See the An-
not. vpon the
16. Chap. vers.
11. & 13.

AN NOT A T I O N S.

C H A P. XIV.

We may and
must easily
beleue the
miracles of
Saints and of
their relikes,
when Christ
himself fore-
relleth they
shal doe such
wonderful
things.

The Heretikes
as faithles in
this point, as
the old Pagās.

11. Greater then these.) S. Chrysostom in a whole booke against the Pagans proueth that this was fulfilled not only in Peters shadow, and Pauls garments, which as we read in the * Actes, healed infirmities: but also by the Relikes and monuments of Saints, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderful wordes, by the very almes of his seruants, The Protestants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauour had promised these & the like miraculous workes in vaine, either not meaning or not able to fulfil them, so doe they discredit al the approued histories of the Church concerning miracles wrought by Saints: namely that S. Gregorie Thaumaturgus* removed a mountaine, the miracles of S. Paul the Eremitie and S. Hilarion written by S. Hierom, the miracles of S. Martin written by Seuerus Sulpitius, the miracles testified by S. Augustin de Cinit. Dei, the miracles approued by S. Gregorie in his Dialogues, the miracles reported by S. Bede in his Ecclesiastical storie and liues of Saints: & al other miracles neuer so faithfully recorded in Ecclesiastical writers. In al which things about their reach of reason and nature, they are as litle perswaded and haue no more faith then had the Pagans, against whom S. Chrysostom in the foresaid booke, & S. Augustin de Cinit. Dei li. 22. c. 8. and other Fathers heretofore haue written. No man therefore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ himself did: whereas

Li de
Babyla
Mare.
20. 5.
* Act.
5. 15. 19.
12.
* See
Anon.
Mat. 17.
20.

our Sauour to put vs out of doubt, saith expressly, that his Saints shal doe greater things then himselfe did.

16. *For euer.*) If the Holy Ghost had been promised only to the Apostles, their Successours & the Church after them could not haue chalenged it but it was promised them for euer. Whereby we may learne, both that the priuiledges and promises made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastours in al Ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitive Church had.

17. *The Spirit of truth.*) They had many particular gifts and graces of the Holy Ghost before, & many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised to the Apostles and their Successours for euer, is to this vse specially promised, to direct them in al truth and veritie: & is contrarie to the spirit of errour, heresie, & falshood. And therefore the Church can not fall to Apostasie or Heresie, or to nothing, as the Adversaries say.

18. *Father greater then I.*) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet indeed rightly vnderstood after the Churches sense, make nothing for their false Sect, but only signifie that Christ according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now doe vpon others against the Protestants, whose Sect, is the disease and bane of this time.

C H A P. XV.

He exhorteth them to abide in him (that is his Church, being the true vine, and not the Synagogue of the Iewes any more) 9. and in his loue, louing one another, and keeping his commandements: 13. shewing how much he accounteth of them, by this that he dieth for them, 15. and reuealeth vnto them the secrets of Heauen, 17. and appointeth their fruit to be perpetual: 18. confirming them also against the persecutions & hatred of the obstinate Iewes.



I AM the true vine; and my Father is the husband-man. 2. "Euery branch in me, not bearing fruit, he wil take it away: & euery one that beareth fruit, he wil purge it, that it may bring" more fruit. 3. Now you are cleane for the word which I haue spoken to you. 4. Abide in me: and I in you. As the brāch cā not beare fruit of it self, vnles it abide in the vine, so you neither vnles you abide in me. 5. I am the vine: you the brāches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can doe nothing. 6. If any abide not in me: he shal be cast forth as the branch, and shal wither, and they shal gather him vp, and cast him into the fire, and he burneth. 7. If you abide in me, & my wordes abide in you: you shal aske what thing soeuer you wil, and it shal be done to you. 8. In this my Father is glorified; that you bring very much fruit, and become my Disciples. 9. As my Father hath loued me, I also haue loued you. Abide in my loue. 10. If you keepe my precepts, you shal abide in my loue: as I also haue kept my Fathers precepts, and doe abide in his loue. 11. These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. 12. * This is

The Gospell for some Martyrs, between Easter & whitsunday.

And on SS. Simon and Iudas eue. Oct. 27.

The Gospell vpon S. Georges day. April. 21. And for some other

Martyrs between Easter & whitsunday.

* S. Augustin expoundeth it of the Sacramental word of Baptisme and not as Heretikes doe, of preaching only my *Tract. 80. in Io.*

weeke.
 The Ghospel
 vpon S Barna-
 bees day, & on
 the eues of
 some Apostles

my precept, that you loue one another, as I haue loued you. 13. Greater, loue then this no man hath, that a man yeald his life for his freinds. 14. You are my freinds, if you doe the things that I comānd you. 15. Now I cal you not seruants: for the seruāt knoweth not what his Lord doeth. But you I haue called freinds; because al things whatsoeuer I heard of my Father, I haue notified vnto you. 16. You chose not me, but I chose you; and haue appointed you: that you goe, & bring fruit; and your fruit abide: that whatsoeuer you aske the Father in my name, he may giue it you. ✠ 17. These things I command you, that you loue one another.

The Ghospel
 vpon SS. Simō
 and Iudes day.
 Oāob. 18.

18. If the world hate you, know ye that it hath hated me before you. 19. If you had been of the world, the world would loue his owne. But because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. 20. Remember my word that I said to you: ✠ The seruāt is not greater then his Maister. If they haue persecuted me, you also wil they persecute. If they haue kept my Word, yours also wil they keepe. 21. But al these things they wil doe to you for my name sake; because they know not him that sent me. 22. If I had not come, and spoken to them, they should not haue sinne: but now they haue no excuse of their sinne. 23. He that hateth me, hateth my Father also. 24. " If I had not done among them workes that no other man hath done, they should not haue sinne: but now both they haue seen, and they doe hate both me and my Father. 25. But that the word may be fulfilled, which is written in their law: *That they hated me gratis.* ✠ 26. a But when the Paraclete commeth" whom I* wil send you from the Father, the Spirit of truth, which proceedeth from the Father, he shal giue testimonie of me: and" you shal giue testimonie, because you are with me from the beginning.

He foresaweth that many wil not obey the Churches wordes; & no maruel, because they cōtemned Christs owne precepts.
 The Ghospel vpon Sunday within the Oāue, of the Ascension, And in a Votiuē of the B. Trinitie.

Io. 13;
 16. Ma.
 10. 14.
 Luc. 6,
 10.

Ps. 149
 19.
 As. 2;
 1.

ANNOTATIONS.

CHAP. XV.

2. *Enerie branch in me.*) By this it appeareth that Christ hath some branches in his bodie mystical that be fruitles; therefore illiuers also may be members of Christ and the Church, though none can be saued but fruitful branches.

2. *More fruit.*) This proueth that a iust man may continually increase in iustice & sanctification so long as he liueth.

No saluation
 out of the
 Church.

4. *Prles is abide.*) Whosoever by Heresie, or Schisme, or for anie other cause, is cut off, or separated from the Church, he can doe no meritorious worke to saluation. Neither can be heard, pray he neuer so much in Schisme, because he is not in the bodie of Christ, which is a condition necessarily required in prayer. ver. 7.

No mansure of
 perseverance.

4. *Prles you abide.*) These conditional speeches, *If you remaine in the vine, If you keepe my commandemens,* and such like, giue vs to wit that we be not sure to persist, perseuer, nor to be saued, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & gra. c. 13.*

Onlie faith
 sufficeth not to
 saluation.

10. *Keepe my precepts.*) This careful and often admonition of keeping his commandemens, proueth that a Christian mans life is not only or principally in faith, but in good workes.

24. *If I had.*) If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other; then were it a great folly of Catholikes to beleuee

Luthers

Luthers or Caluins new opinions without any miracles at al.

26. *Whom I wil send*.) The Holy Ghost is sent by the Sonne, therfore he preceedeth from him also, as from the Father: though the late Schismatical Greekes thinke otherwise.

27. *You shal giue.*) He vouchsafeth to ioine together the testimonie of the Holy Ghost, and of the Apostles: that we may see the testimonie of truth ioynly to consist in the Holy Ghost and in the Prelates of the Church. See *Annot. Act. 15. v. 28.*

CHAP. XVI.

The cause why he fortelleth them their persecution by the Iewes, is, that they be not afterward scandalized thereat. 6. Though they thinke this heauie newes, it is for their vantage that he departeth, because of the great benefites that they shal receiue by the comming then of the Holy Ghost, who shal also be his witnes against his enemies. 16. Although in this world they shal so be persecuted, yet to his heauenly Father they and their prayers made in his name, shal be most acceptable, and at length the child (that is, Christ in al his members) being borne, their ioy shal be such as no persecutor can take from them. 31. Howbeit at this instant of his apprehension, they wil al forsake him



THESE things haue I spoken to you, that you be not scandalized. 2. Out of the Synagogues they wil cast you: but the houre commeth, that euery one which killeth you, shal thinke that he doeth seruice to God. 3. And these things they wil doe to you, because they haue not knowen the Father, nor me. 4. But these things I haue spoken to you: that when the houre shal come, you may remember them, that I told you. ¶

¶ The Heretikes translate, Excommunicate you. Seewhat corruptiō this is, and the reason thereof, *Annot c. 9. 22.*

The Ghospel vpon the 4. Sunday after Easter.

5. But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me: Whither goest thou? 6. But because I haue spoken these things to you, sorrow hath filled your hart. 7. But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I wil send him to you. 8. And when he is come, he shal argue the world of sinne, and of iustice, and of iudgement. 9. Of sinne: because they beleueed not in me. 10. But of iustice: because I goe to the Father; and now you shal not see me. 11. And of iudgement: because the Prince of this world is now iudged. 12. Yet many things I haue to say to you: but you can not beare them now. 13. But when he, the Spirit of truth, commeth, he shal teach you al truth. For he shal not speake of himself; but what things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. 14. He shal glorifie me; because he shal receiue of mine, and shal shew to you. ¶ 15. Al things whatsoeuer the Father hath, be mine. Therfore I said, that he shal receiue of mine, and shal shew to you. 16. A litle while, and now you shal not see me; & againe a litle while, & you shal see me: because I goe to the Father.

¶ If he shal teach al truth, & that for euer, (as before c. 14. 16:) how is it possible, that the Church cā erre or hath erred at any time, or in any point?

The Ghospel vpon the 3. Sunday after Easter.

17. Some therfore of his Disciples said one to another: What is this that he saith to vs: A litle while, and you shal not see me; and againe a litle

The Ghospel
for some Mar-
tyrs between
Easter. & whit
sunday.

The Ghospel
vpon the s.
Sunday after
Easter.

Vpon this the
Church cōclu-
deth al her
praiers, *Per
Christū Dominum
nostrum*, euen
those also that
be made to
Saints.

litle while and you shal see me, and, because I goe to the Father? 18. They said therfore : What is this that he saith, A litle while? we know not what he speaketh. 19. And IESVS knew, that they would aske him; & he said to them: Of this you doe question among your selues, because I said to you: A litle while, and you shal not see me; and againe a litle while, and you shal see me. 20. Amen, amen I say to you, that you shal weepe and lament, but the world shal reioyce: and you shal be made sorrowful, but your sorrow shal be turned into ioy. 21. A woman when she trauaileth, hath sorrow, because her houre is come: but when she hath brought forth the child, now she remembreth not the anguish for ioy, that a man is borne into the world. 22. And you therfore, now indeed you haue sorrow, but I wil see you againe, and your hart shal reioyce; and your ioy no man shal take from you. ¶ 23. And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing in my name, he wil giue it you. 24. Vntil now you haue not asked any thing in my name. Aske and you shal receiue; that your ioy may be ful. 25. These things in prouerbs I haue spoken to you. The houre commeth when in prouerbs I wil no more speake to you, but plainly of the Father I wil shew you. 26. In that day you shal aske in my name: and I say not to you, that I wil aske the Father for you. 27. For the Father himself loueth you, because you haue loued me, and haue beleued that I came forth from God. 28. I came forth from the Father, and came into the world: againe I leaue the world, and I goe to the Father.

29. His Disciples say to him: Behold now thou speakest plainly, and saiest no prouerb. 30. Now we know that thou knowest al things, and thou needest not that any man aske thee. In this we beleue that thou camest forth from God. ¶ 31. IESVS answered them: Now doe you beleue? 32. * Behold the houre commeth, and it is now come, that you shal be scattered euery man into his owne, and me you shal leaue alone: and I am not alone because the Father is with me. 33. These things I haue spoken to you, that in me you may haue peace. In the world you shal haue distresse, but haue confidence, I haue ouercome the world.

27.
31.
14, 27.

AN NOT A T I O N S.

C H A P. XVI.

Christ left ma-
ny things to
be taught by
the Church.

The Spirit of
truth.

12. *Yet many things.*) This place conuinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that himself deliuered.

13. *The Spirit of truth.*) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is giuen to diuers priuate men and to al good men, to sanctification: but to teach al truth & preserue in truth and from error, he is promised and performed only to the Church and the cheefe Gouverner and general Councils thereof.

C H A P. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he wil giue him his appointed glorie, for the conuersion of al Nations, 6. and preserue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) 14. finally also glorifie them with him in Heauen.

The Ghospell
vpon Ascensio-
eue.

The Father
glorifieth the
Sonne by ray-
sing him from
death, exalting
him vp to his
right hand, ma-
king al creatu-
res to bow
downe at his
Name, and gi-
uing him al
power and iud-
gement. The
Sonne againe
glorifieth the
Father, by ma-
king his ho-
nour, which
only in a man-
ner was in Iew-
rie before, now
known to al
Nations.

The Ghospell
in a votue
masse against
Schisme.

His petition
is specially to
keepe the Apo-
stles and his
Church in vni-
tie and from
Schismes.

To sanctifie
himself, is to
sacrifice him-
self by dedica-
ting his holy
body & bloud
to his Father,
both vpon the
Crosse, and in
the holy Sacra-
ment.

THESE things spake IESVS: and lifting vp his eyes into Heauen, he said: Father, the houre is come, "glorifie thy Sonne, that thy Sonne may glorifie thee. 2. As thou hast giuen him power ouer al flesh, that al which thou hast giuen him, to them he may giue life euerlasting. 3. And this is "life euerlasting that they know thee, the only true God, and whom thou hast sent IESVS CHRIST. 4. I haue glorified thee vpon the earth: I haue consummated the worke which thou gauest me to doe: 5. and now glorifie thou me O Father with thyself, with the glorie which I had before the world was, with thee. 6. I haue manifested thy name to the men whom thou gauest me out of the world. Thine they were, and to me thou gauest them: and they haue kept thy word, 7. Now they haue knowen that al things which thou gauest me are from thee: 8. because the wordes which thou gauest me, I haue giuen them: and they haue receiued, and knowen in very deed that I came forth from thee, and haue beleueed that thou didst send me. 9. For them doe I pray: Not for the world doe I pray, but for them whom thou hast giuen me; 10. because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, & I come to thee. 11. Holy father, "a keep them in thy name, whom thou hast giuen me; that they may be one, as also we. 12. When I was with them, I kept them in thy name. Those * whom thou gauest me, haue I kept and none of them perished, but the sonne of perdition, that the * scripture may be fulfilled. 13. And now I cometo thee: and these things I speake in the world, that they may haue my ioy filled in themselves. 14. I haue giuen them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. 15. I pray not that thou take them away out of the world, but that thou preserue them from euil. 16. Of the world they are not: as I also am not of the world. 17. "Sanctifie them in truth. Thy word is truth. 18. As thou didst send me into the world, I also haue sent them into the world. 19. And for them I doe "sanctifie myself: that they also may be sanctified in truth. 20. And not for the only doe I pray, "but for them also that by their word shal beleue in me: 21. that they al may be one, as thou (Father) in me & I in thee; that they also in vs may be one: that the world may beleue that thou hast sent me. 22. And the glorie that thou hast giuen me, haue I giuen to them; that they may be one as we also are one. 23. I in them, and thou in me: that they may be consummate in one: 24. and the world may know that thou

10. 18,
9.
Pf. 40,
10. 108,
3.

thou hast sent me, and hast loued them, as me also thou hast loued. 24. Father, whom thou hast giuen me, I wil, that where I am, they also may be with me : that they may see my glorie which thou hast giuen me, because thou hast loued me before the creation of the world. 25. Iust Father, the world hath not knowen thee. But I haue knowen thee : and these haue knowen, that thou didst send me. 26. And I haue notified thy name to them, and wil notifie it: that the loue wherewith thou hast loued me may be in them, and I in them.

ANNO TATIONS.

CHAP. XVII.

True know- ledge of God. 3. *Life-euerlasting.*) Both the life of glorie in Heauen, and of grace here in the Church, consisteth in the knowledge of God : that , in perfect vision : this, in faith working by charitie. For knowledge of God without keeping his commandements , is not true knowledge, that is to say, it is an vnprofitable knowledge. 1. Io. 1.

The Church cannot erre.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their Successours, & al that shal be of their beleefe, may be sanctified in truth. Which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which praier of Christ had not been heard, if the Church might erre.

The Canon of the Masse.

20. *But for them*) He expresseth (and it is a great comfort) that he praieith not only for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound & diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the Crosse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did know, 4. he offereth himself to the band of his enemies, sheweth his Diuine might in ouertthrowing them al with a word, and in sauing his Apostles from them also with a word: 10. rebuketh Peter that would defend him from them 12. and so being apprehended, is brought bound to Annas and Caiphas, where he is stricken by a seruant, and thrise denied of Peter. 28. Againe in the morning he is by them brought to Pilate. 29. Who demanding their accusation, whereas they would oppresse him with their authoritie, 33. & examining the point of his Kingdom , pronounceth him innocent : yet they crie rather to haue a theues life saued.

TUESDAY
night.
The Passion
according to
S. Iohn in these
two Chapters,
is the Ghospel
vpon Good
friday.
So the Passion
is read in holy
weeke foure
times, accord-
ing to the
fo re Euange-
listes: as S. Au-
guⁿ. appoin-
ted also in his
Church at Hip.
Ser. 144. de temp.



WHEN IESVS had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples. 2. And Iudas also, that betraied him, knew the place : because IESVS had often resorted thither together with his Disciples. 3. * Iudas therefore hauing receiued the band of men, and of the cheefe Priestes and the Pharisees, ministers, commeth thither with lanternes and torches and weapons. 4. IESVS therefore knowing al things that should come vpon him, went forth, and said to them: Whom seeke ye? 5. They answered him, IESVS of Nazareth. IESVS saith to them : I am he. And Iudas also that betraied him, stood with

Mr. 26,
36. Mr.
14, 32.
Lu. 22,
39.

Mr. 26,
47. Mr.
14. 43.
Luc. 22,
47.

hem

them. 6. As soone therfore as he said to them, I am he; they went backward, and fel to the ground. 7. Againe therfore he asked them: Whom seeke ye? And they said: IESVS of Nazareth. 8. IESVS answered, I haue told you, that I am he. If therfore you seeke me, let these goe their waies. 9. That the word might be fulfilled which he said, * That of them whom thou hast giuen me, I haue not lost any. 10. Simon Peter therfore hauing a sword, drew it out; and smote the seruant of the high Priest, & cut off his right eare. And the name of the seruant was Malchus. 11. IESVS therfore said to Peter: Put vp thy sword into the scabbard. The chalice which my Father hath giuen me, shal not I drinke it? 12. The band therfore and the Tribune & the ministers of the Iewes apprehended IESVS, and bound him: 13. and they brought him to Annas first, for he was father in law to Caiphaz, who was the high Priest of that yeare. 14. And * Caiphaz was he that had giuen the counsell to the Iewes, That it is expedient that one man die for the people.

15. * And Simon Peter followed IESVS, and another Disciple. And that Disciple was knowen to the high Priest, and went in with IESVS into the court of the high Priest. 16. But Peter stood at the doore without. The other Disciple therfore that was knowen to the high Priest, It is al one for a man to deny Christ, & that he is a Disciple of Christ, or a Catholike, or a Christian man, when he is demanded. went forth, and spake to the portresse, and brought in Peter. 17. The wench therfore that was portresse, saith to Peter: Art not thou also of this mans Disciples? He saith to her, Aug. tract. 113. in 10. for so Peter here denieth Christ, in denying himself to be his Disciple. I am not. 8. And the seruants & ministers stood at a fire of coles, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

19. The high Priest therfore asked IESVS of this Disciples, and of his doctrine. 20. IESVS answered him: I haue openly spoken to the world: I haue alwaies taught in the Synagogue, and in the Temple whither al the Iewes resort together: and in secret I haue spoken nothing. 21. Why askest thou me? aske them that haue heard what I haue spoken vnto the: behold they know what things I haue said. 22. When he had said these things, one of the ministers standing by, gaue IESVS a blow, saying: Answerest thou the high Priest so? 23. IESVS answered him: If I haue spoken it, giue testimonie of euil: but if wel, why strikest thou me?

24. And Annas sent him bound to Caiphaz the high priest. 25. And Simon Peter was standing, and warming himself. They said therfore to him: Art not thou also of his Disciples: He denied and said: I am not. 26. One of the seruants of the high Priest saith to him, his cousin whose eare Peter did cut off: Did not I see thee in the garden with him? Againe therfore Peter denied: and forthwith the cocke crew.

28. * They therfore bring IESVS from Caiphaz into the Palace. And GOOD FRIDAY. it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. 29. Pilate therfore went forth to them without, and said: What accusation bring you against this man? 30. They answered and said to him: If he were not a malefactor, we would not haue deliuered him vp to thee. 31. Pilate therfore said to them: Take him you, and according to your law iudge him. The Iewes therfore said to him:

To. 17.
12.

To. 17.
49. Mt.
16, 18.
Mt. 14.

54. Lu.
22, 54.

Mt 27,
1. Mr.
15, 1.
Luc 23.

him: It is not lawful for vs to kil any man. 32. * That the word of I E S V S might be fulfilled which he said, signifying what death he should die.

33. * Pilate therfore went into the Palace againe, and called I E S V S, and said to him: Art thou the King of the Iewes? 34. I E S V S answered: Saiest thou this of thy self, or haue others told it thee of me? 35. Pilate answered: Why, am I a Iew? Thy Nation, and the cheefe Priests haue deliuered thee vp to me: what hast thou done? 36. I E S V S answered: My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strue that I should not be deliuered to the Iewes. But now my Kingdom is not from hence. 37. Pilate therfore said to him: Art thou a King then? I E S V S answered: Thou saiest, that I am a King. For this was I borne, and for this came I into the world: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice. 38. Pilate saith to him: What is truth?

And when he had said this, he went forth againe to the Iewes, and saith to them: I find no cause in him. 39. * But you haue a custome that I should release one to you in the Pasche: wil you therfore that I release vnto you the King of the Iewes? 40. They al therfore cried againe, saying: Not him but Barabbas. And Barabbas was a theefe.

C H A P. XIX.

The Iewes are not satisfied with his scourging & irrision. 8. Pilate hearing them say that he made himself the Sonne of God, is more afraid. 12. Yet, they vrging him with his loyalty toward Caesar, & professing that themselves wil no King but Caesar, he yealdeth vnto them. 17. And so Christ carying his owne Crosse, is crucified between two theeues, 19. Pilate writing notoriously the only cause of his death to be, for that he is their King or Christ. 23. His garments be so vsed, euen as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth al that was written of his Passion, to be fulfilled and so yealdeth vp his ghost. 31. Then by the Iewes meanes also other Scriptures about his legges and side, are fulfilled. 38. And finally, he is honourably buried.



H E N therfore Pilate tooke I E S V S, and scourged him. 2. And the souldiars platting a crowne of thornes, put it vpon his head: and they put about him a purple garment. 3. And they came to him, and said: Haile King of the Iewes; and they gaue him blowes. 4. Pilate went forth againe, and saith to them: Behold I bring him forth vnto you, that you may know that I find no cause in him. 5. I E S V S therfore went forth carying the crowne of thornes, and the purple vestiment. And he saith to them: Loe the man. 6. When the cheefe Priests therfore and the ministers had seen him, they cried, saying: Crucifie, crucifie him. Pilate saith to them: Take him you, and crucifie him. For I find no cause in him. 7. The Iewes answered him: We haue a Law; and according to the Law he ought to die; because he hath made himself the Sonne of God.

Io. 12;
33. Mar.
20, 10.
Mt. 17.
11. Mr.
15, 2. Lu
23, 4.

Ms. 27.
15. Mar.
15, 6 Lu.
23, 17.

Ms. 27.
27. Mr.
15, 16.

It pleased
God, that
Christ who was
to die both for
the Iewes &
the Gentils,
should be be-
traied of the
one, and put to
death by the
other.

^a He meaneth mid-day, counting from sun-rising. For so doth the Scripture count the houres of the day. *Ms. 10, Mr. 11, Lm. 12, 10.*
^b These three tongues being for other causes most famous before in all the world, are now also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught, & preferred.
^c This coate without seame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.*
^d The Ghospel in a votiuë masse of our B. Lady between Easter & whitsuntide.
^e The great loue, faith, courage, compassion, and sorrowes, that our Lady had who forsooke; not the Crosse and her Sonne when so many were fled from him, and his cheefe Apostles denied him.
^f The Ghospel in a votiuë Masse of the Passion.

8. When Pilate therfore had heard this saying, he feared more. 9. And he entred into the Palace againe; and he saith to I E S V S: Whence art thou? But I E S V S gaue him no answer. 10. Pilate therfore saith to him: Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? 11. I E S V S answered: Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater sinne.

12. From thence forth Pilate sought to release him. But the Iewes cried, saying: If thou release this man, thou art not Cæsars freind. Euery one that maketh himself a King, speaketh against Cæsar. 13. But Pilate when he had heard these wordes, brought forth I E S V S: and he sate in the iudgement seate, in the place that is called Lithostratos, and in Hebrew Gabbatha. 14. And it was the Parasceue of Pasche, about the ^a sixt houre, and he saith to the Iewes: Loe your King. 15. But they cried: Away, away with him, crucifie him. Pilate saith to them: Shal I crucifie your King? The cheefe Priests answered: We haue no King, but Cæsar. 16. Then therfore he deliuered him vnto them for to be crucified.

And they tooke I E S V S, and led him forth. 17. * And bearing his owne ^b crosse he went forth into that which is called the place of Caluarie, in Hebrew Golgotha. 18. Where they crucified him, and with him two others, on the one side & on the other, and in the middes I E S V S. 19. And Pilate wrote a title also: and he put it vpon the crosse. And it was written, I E S V S OF NAZARETH THE KING OF THE I E W E S. 20. This title therfore many of the Iewes did read: because the place where I E S V S was crucified, was nigh to the citie: and it was written in ^b Hebrew, in Greeke, and in Latin. 21. The cheefe Priests therfore of the Iewes said to Pilate: Write not, *The King of the Iewes*; but that he said, I am King of the Iewes. 22. Pilate answered: That which I haue written, I haue written.

23. The ^a souldiars therfore when they had crucified him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his ^c coate was without seame, wrought from the top through out. 24. They said therfore one to another: Let vs not cut it, but let vs cast lots for it whose it shal be. That the scripture might be fulfilled saying: *They haue parted my garments among them: and vpon my vesture they haue cast losse.* And the souldiars did these things.

25. ^d And there stood beside the crosse of I E S V S, ^e his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. 26. When I E S V S therfore had seen his mother and the Disciple standing whom he loued, he saith ^f to his mother: Woman, behold thy sonne. 27. After that, he saith ^f to the Disciple: Behold thy mother. And from that houre the Disciple tooke her to his owne **I**

^f 28. Afterward I E S V S knowing that all things were now consummate, that the ^a scripture might be fulfilled, he saith, I thirst. 29. A vessel therfore stood there ful of vinegre. And they putting a sponge ful of vinegre about hissop, offered it to his mouth. 30. I E S V S therfore when he had taken the vinegre, said: It is consummate. And bowing his head, he gaue vp the ghost.

Ms. 27, 33. Mr. 11, 20. Lm. 13, 31.

Ms. 27, 33. Mr. 11, 24. Lm. 13, 31.

Pf. 11, 19.

Pf. 63, 31.

31. The Iewes therefore (because it was the Parasceue) that the bodies might not remaine vpon the crosse on the Sabbath (for that was a great Sabbath day) they desired Pilate that their legges might be broken, and they might be taken away. 32. The fouldiars therefore came: and of the first indeed they brake the legges, and of the other that was crucified with him. 33. But after they were come to IESVS, when they saw that he was dead, they did not breake his legges, 34. but one of the fouldiars with a speare opened his side, & incontinent there came forth bloud and water. 35. And he that saw it, hath giuen testimonie: and his testimonie is true. † And he knoweth that he saith true, that you also may beleue. 36. For these things were done that the scripture might be fulfilled: *You shal not breake a bone of him.* 37. And againe another scripture saith: *They shal looke on him whom they pearced.*

38. And after these things * Ioseph of Arimathæa (because he was a Disciple of IESVS, but secret for feare of the Iewes) desired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therefore, & tooke away the body of IESVS. 39. * Nicodemus came also, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. 40. They tooke therefore the body of IESVS, and bound it in linnen clothes with the spices, as the manner is with the Iewes to burie. 42. And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42. There therefore because of the parasceue of the Iewes, they laid IESVS, because the monument was hard by.

Exo. 12,

46.

Zac. 12,

10.

* Mt.

27, 17.

Mt. 11,

42. Lu.

23, 50.

Io. 3, 1, 7

50.

ANNOTATIONS.

CHAP. XIX.

The HOLY
CROSSE.

17. *His owne crosse.*) This crosse, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body and bloud of our Lord, is truly called the HOLY CROSSE: & hath been indowed with vertue of miracles, both the whole & euery litle peece thereof. For the which causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & otherwise, reuerued & reuerenced of the ancient Fathers with al deuotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyril. li. 6. cont Iulian S. Hierom. ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Enagr. histo. li. 4. c. 25. S. Leo ep. 72. and Ser. 8. de Passione. Paulus Dias. li. 18.

By this you see why in Catho-
like Churches
Marie and
Iohn stand by
the Rood.

26. *To his mother.*) The maruelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a working for mankind.

27. *To the Disciple*) A great honour to Iohn and charge, to haue that blessed iewel in keeping: & an vnspcakable comfort, that from that day forward the one was to the other mother and sonne, *Virginem virgini commendauit*, saith S. Hierom, *He commended the virgin to a virgin.*

The Sacraments
issued out of
Christs side, &
thence haue
their vertue.

34. *Bloud and water.*) This pearling of Christs side, though on the fouldiars part it was done blindly and insultently, yet by Gods ordinance it contained great mysteries, and was prefigured by Moyse striking the rocke with his rodde as this streame of bloud and water drawn miraculously out of his dead body, running in the Sacraments of the Church

li. 1. adu.

Iouini.

Exo. 18. Church after the people of God, was signified by the water of the same rock following
 Num. 30 the Israelites in the desert. *Out of this side* (saith S. Augustin) *issued the Sacraments.* Hence
 Tract. 9 (saith S. Chrysostom) *the great mysteries have their beginning.* Who warneth vs, that when
 in Ioan. we come to drinke of the holy chalice, we should so approach, as though we drew the
 Hom. 24 bloud out of Christs side. And both bloud and water apart did flow forth, to shew vs
 in Ioan. the fountaine of the two principal Sacraments and their seuerall matters, Baptisme and
 the Eucharist, springing to life euerlasting in the Church. The fathers also say that the
 Church who is Christs spouse and his coadiutrice in applying the bloud and water to
 Gen. 2, the benefites of the Faithful, was here formed, builded, and taken out of this holy side
 21, of Christ sleeping on the Crosse, as * Eue was of Adams side, when he was cast asleepe
 in Paradise.

The Church
 builded of
 Christs side, as
 Eue of Adams,

C A A P. XX.

Vpon Easter day his body is missed in the Sepulcher, first by M. Magdalene, 3. secondly
 by Peter also & Iohn, the winding clothes yet remayning. 11. Then to M. Magdalen;
 after she had seen two Angels, IESVS also himself appeareth. 18. She hauing told
 to the Disciples, he appereth to them also the same day, and sendeth them as himself
 was sent, giuing them the Holy Ghost to remit and to reteine sinnes. 26. Againe vpon
 low Sunday he appeareth to them, letting Thomas see, that he might beleuee, and
 commending such as not seeing yet doe beleuee. 30. The effect of this booke.

The Gospell
 vpon Saturday
 in Easter

weeke,
 That is, the
 first day of the
 weeke, as some
 interpret it,
 taking Sabbath
 (as sometime it
 is) for a weeke.
 This is our
 Sunday, called
 Dies Dominica,
 because of our
 Lord's Resur-
 rection. See the
 marg. annot.
 Luc. 24, 1.

The Gospell
 vpo Thursday
 i Easter weeke:
 The Sepul-
 chres of Mar-
 tyrs (saith S.

Hier. ep. 17.) we
 doe honour
 euery-where;
 & putting their
 holy ashes to
 our eyes, if we
 may, we touch
 it also with our
 mouth: and be

AND the first of the Sabbath, Marie Magdalene com-
 meth early, when it was yet darke, vnto the monument:
 and she saw the stone taken away from the monument.
 2. She ranne therfore and commeth to Simon Peter, and to
 the other Disciple whom Iesvs loued, and saith to them:
 They haue taken our Lord out of the monument, and we know not
 where they haue laid him.

3. Peter therfore went forth and that other Disciple, and they came
 to the monument. 4. And both ranne together, and that other Disci-
 ple did out-runne Peter, and came first to the monument. 5. And when
 he had stouped downe, he saw the linnen clothes lying: but yet
 he went not in. 6. Simon Peter therfore commeth, following him, and
 went into the monument and saw the linnen clothes lying, 7. and the
 napkin that had been vpon his head, not lying with the linnen clothes,
 but apart, wrapped vp into one place. 8. Then therfore went in that
 other Disciple also which came first to the monument: and he saw, and
 beleueed. 9. For as yet they knew not the scripture, that he should rise
 againe from the dead. 10. The Disciples therfore departed againe to
 themselves.

11. But * Marie stood at the monument without, weeping. Ther-
 fore as she was weeping, she stouped downe, & looked into the mo-
 nument: 12. and she saw two Angels in white, sitting, one at the head,
 and one at the feet, where the body of IESVS had been laid. 13. They say
 to her: Woman, why weepest thou? She saith to them: Because they
 haue taken away my Lord, and I know not where they haue put him.
 14. When she had said thus, she turned backward, and saw IESVS
 standing; and she knew not that it is IESVS. 15. IESVS saith to her:

Q iij Woman,

Easter
 day.
 Mt. 28,
 1.
 Mr. 16,
 1.
 Lu. 24,
 1.

Luc. 24,
 11.

Mt. 28,
 1.
 Mr. 16,
 5.
 Luc. 24,
 4.

there some that
thinke the mo-
nument where-
in our Lord
was laid, is to
be neglected;
where the Di-
uel and his An-
gels, as often
as they are cast
out of the pos-
sessed before
the said monu-
ment, tremble
and roare as if
they stood be-
fore the iudge-
ment seate of
Christ?

¶ The Gospell
vpon Domi-
nica in albis or
Low Sunday,
And for peace.
¶ Though he
gaue them his
peace hard be-
fore, yet now
entring to a
new diuine
action, to pre-
pare their hearts
to grace and
attention, he
blesseth them
again.

¶ The Gospell
vpon S. Tho-
mas the Apost-
les day,

Decemb. 21.

¶ LOW SVN-
DAY.

¶ See the an-
notation on the
argument or

Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, saith to him: Sir, if thou hast caried him away, tel me where thou hast laid him; and I will take him away. 16. IESVS saith to her: Marie. She turning saith to him: Rabboni (which is to say, Maister.) 17. IESVS said to her: Doe not touch me, for I am not yet ascended to my Father: but goe to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18. Marie Magdalene commeth and telleth the Disciples, That I haue seen our Lord, and thus he said vnto me. ¶

19. ¶ Therefore when it was * late that day, the first of the Sabbaths, and " the doores were shut, where the Disciples were gathered together for feare of the Iewes, IESVS came and stood in the middes, and saith to them: Peace be to you. 20. And when he had said this, he shewed them his handes and side. The Disciples therefore were glad when they saw our Lord, 21. He said therefore to them againe: " b Peace be to you. " As my Father hath sent me, I also doe send you. 22. When he had said this: he breathed vpon them; and he said to them: Receiue ye the Holy Ghost: 23. " WHOSE SINNES YOY SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOY SHAL RETEINE, THEY ARE RETEINED. 24. c But Thomas one of the Twelue, who is called Didymus, was not with them when IESVS came. 25. The other Disciples therefore said to him: We haue seen our Lord. But he said to them: Vnles I see in his handes the print of the nailes, and I put my finger into the place of the nailes, and put my hand into his side: I wil not beleue.

26. d And after eight daies, againe his Disciples were within; and Thomas with them. IESVS commeth " e the doores being shut, and stood in the middes, and said: Peace be to you. 27. Then he saith to Thomas: Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. 28. Thomas answered, & said to him: My Lord, & my God. 29. IESVS saith to him: Because thou hast seen me, Thomas, thou hast beleued: " f Blessed are they that haue not seen & haue beleued. ¶ 30. * Many other signes also did IESVS in the sight of his Disciples, which are not written in this Book. 31. And these are written, that you may beleue that IESVS IS CHRIST the Sonne of God: and that beleeuing, you may haue life in his name. ¶

¶ 30. verse of this Chap.

" f They are more happy that beleue without sensible argument or sight, then such as be induced by sense or reason to beleue.

Mr. 16.
14. Lu.
24, 16.
I. Cor.
15, 5.

Io. 23.
25.

ANNOTATIONS.

CHAP. XX.

The being of Christs body in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, nor in the B. Sacrament without the natural manner of the quantitie, space, or place agreeable to the condition of his humanitie, be inuincibly refuted by Christs entring into the Disciples, the doores shut: & by that that his true natural body whole & perfect in al his limmes, length, bredth, & thicknes, distinct & diuers from the substance & corpulence of the wood, was in the same

same proper place that the wood was in, & passed through the same: as he also came out of his mothers wombe the clauſure not ſturred: and paſſed through the ſtone, out of his Sepulcher. By al which the Heretikes being plainly reſproued, & conuincd of infidelitie, they boldly deny the plaine Scriptures, or ſo fondly ſhift themſelues from the euidence therof, that their impudencie is ſpecially to be marked in this point.

Some ſay, that he came in at the window: ſome, that the doore opened of it-ſelf to let him in: ſome, that to come in, the doores being ſhut, ſignifieth no more, but that he came in late in the evening, at what time men uſe to ſhut their doores: and ſuch other flights to defend falſhood againſt expreſſe Scriptures, & againſt the Apoſtles teſtimonie, who therfore tooke him to be a Spirit, becauſe they ſaw him ſtand ſodenly in the middes of them, al the houſe being cloſe ſhut. And the Fathers al confeſſe that he went in the doores being ſhut. See S. Ambr. li. 10. in *Lucam c. 24.* S. Auguſtin ep. 1. ad *Voluſian. & li. 21. de ciuit. c. 8.* & S. Cyril, in lo. li. 12. c. 13 & S. Hiero. li. 1. *cont. Iouinianum c. 11* We know it is the natural courſe of God's ordinance, that euery body ſhould haue but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the ſame: without which naturally the bodies were no where, & conſequently not at al, as S. Auguſtin ſaith ad *Dardanum*; but that God ſupernaturally & miraculoſly can not by his omnipotencie diſpoſe otherwiſe of his owne body, then the natural forme or quantitie or qualitie therof require, that is great incredulitie: ſeing we muſt beleue that he can doe ſo with any other body of mere men or other creatures, the Scriptures being plaine

correſpondent thereunto, is proued by other examples in Scriptures. Heretical ſhifts to auoid plaine Scripture.

Auguſt. ep. 57.

Mat. 19.

Aug li.

22. c. 8.

de ciu.

Dei.

that he can make a camel paſſe through a needles eye, continuing in his natural figure and quantitie ſtil: and S. Auguſtin telleth of a woman whoſe ring fel from her girdle, both being faſt and whole: and Rupertus of a Religious man, whoſe girdle faſt bulckled fel downe before him from his body. *De off. Hoſt.*

Chriſt can diſpoſe of his owne body & others aboue nature.

Therefore it is too much vnfaithfulnes, by rules of place to embarre Chriſt of his wil or wiſedom to be in the Sacrament how himſelf liſt, and on as many Altars or places as he liketh. We deteſt for al that, the wicked hereſie of certaine Proteſtants, holding quite contrarie to the Zuinglians, that Chriſt according to his Humanitie is in euery place where the Diuinitie is: which is both againſt faith, and the common rules of nature and diuinitie.

Vbiquetaries or Brentiani.

21. *As my Faſher.*) As when he gaue them commiſſion to preach and baptize through the world, he made mention of his owne power therein: ſo here before he inſtitute the Sacrament of Penance, and giue them authoritie to remit finnes, leſt the wicked ſhould aſke afterward, by what right they doe ſuch great functions, he ſheweth his Fathers commiſſion giuen to himſelf, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: that whoſoeuer deny the Apoſtles & their ſucceſſours, the Priests of Gods Church, to haue right to remit finnes, ſhould deny conſequently Chriſt as man to haue authoritie to doe the ſame.

Chriſt ſheweth his commiſſiō, & ſo giueth the Apoſtles power to remit finnes.

Aug. q. no. Teſt.

q. 93.

cont. ep.

Parmen.

li. 2. c. 11.

Cyrl. li.

12. c. 56.

in lo.

22. *He breathed.*) He giueth the Holy Ghoſt in & by an external ſigne, to his Apoſtles, not viſibly and to al ſuch purpoſes as afterward at whitſuntide, but for the grace of the Sacrament of Orders, as S. Auguſtin ſaith, and that none make doubt of the Priests right in remiſſion of finnes, ſeing the Holy Ghoſt is purpoſly giuen them to doe this ſame. In what caſe if any be yet contentious, he muſt deny the Holy Ghoſt to be God, & not to haue power to remit finnes. It is not aſurd (ſaith S. Cyril) that they forgiue finnes, which haue the Holy Ghoſt. For when they remit or reteine, the Holy Ghoſt remieth or reteineth in them: & that they doe two waies, firſt in Baptiſme & then in Penance. As S. Amb. alſo (li. 1. c. 7. de penitentia) reſelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries doe, denied that Priests could remit finnes in the Sacrament of Penance) aſked, why it ſhould be more diſhonour to God, or more impoſſible or inconuenient for men, to forgiue finnes by penance then by Baptiſme, ſeing it is the Holy Ghoſt that doeth it, by the Priests office and miniſterie in both.

The holy Ghoſt is here purpoſly giuen to the Apoſtles, to remit finnes.

23. *Whoſe finnes.*) Power to offer Sacrifice, which is the principal function and act of Priethood, was giuen them at the inſtitution of the B. Sacrament, the ſecond & next of PENANCE ſpecial facultie of Priethood, conſiſting in remitting finnes, is here beſtowed on them, inſtituted. And withal the holy Sacrament of Penance, implying Contrition, Confeſſion, & Satisfaction in the Penitent, and abſolution on the Priests part, is inſtituted. For in that, that expreſſe power & commiſſiō is giuen to Priests to remitte or reteine al finnes: & in that, that Chriſt promiſeth, whoſe finnes ſoeuer they forgiue, they be of God forgiuē alſo: & whoſe finnes they reteine, they be reteined before God; it followeth neceſſarily, that we be bound

Men are bound
to confesse al
their mortal
sinnes, and that
in particular.

To reteine sin-
nes.

The necessitie
of this Sacra-
ment.

The Heretikes
Wrastling
against plaine
Scripture.
The English
Ministers heare
confessions,
and absolue.

Priests power
to forgiue sin-
nes, is aboue
the power of
Angels or
worldly Prin-
ces.

Confession to
Priests.

to submit our selues to their iudgement for release of our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke for absolution at their hands. Neither can any rightly seeke for absolution of them vnles they confesse particularly at least al their mortal offences, whether they be committed in mind, hart, wil and * cogitation only, or in word and worke. For God's Priests being in this Sacrament * Cyp. de
of Penance constituted in Christs steed as iudges in causes of our conscience, can not laps. nu.
rightly rule our cases without full & exact cognition & knowledge of al our sinnes, and 11.
the necessarie circumstances & * differences of the same. Which can not otherwise be * Hiero.
had of them being mortal men, then by our simple, sincere, & distinct vterance to them in 16.
of our sinnes, with humble contrite hart, ready to take & to doe penance according to Mat.
their iniunction. For that authoritie to reteine sinnes, consisteth specially in enioyning satisfaction & penitential workes of praying, fasting, almes, & such like. Al which God's ordinance whosoever condemneth or containeth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe, let them be assured they can not be saued.
Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Heresie of the No-
uatiens. Ambro. li. 1. de penis c. 2. Socrat. li. 7. Ec. hist. c. 25.) more then any may hope to be saued or haue his original or other sinnes before Baptisme, forgiven by God without the same Sacrament. Let no man deceiue himself, this is the second table or borde after ship-
wracke, as S. Hierom calleth it, whosoever take not hold of it, shal perish without al doubt, because they containe God's counsel & order for their saluation; & therefore, S. Angustin (ep. 180.) ioyning both together, saith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regene-
rated by Baptisme, or fast bound*, and not absolved by the Sacrament of penance and re-
conciliation: because they shal be excluded from eternal life, and destruction followeth
them. And S. Victor (li. 2 de persecut. Vandalica) telleth the miserable lamentation of the
people, when their Priests were banished by the Arian Heretikes, Who (say they) *shal
baptize these infants? who shal minister penance vnto vs, & loose vs from the bandes of sinnes &c?*
And therefore S. Cyprian very often (namely ep. 54.) calleth it great crueltie, & such as
Priests shal answer for at the later day, to suffer any man that is penitent of his sinnes,
to depart this life without this reconciliation and absolution: because (saith he) *the Law-
maker himself (Christ) granted, that things bound in earth, should also be bound in Heauen: and
that those things should there be loosed, which were loosed before here in the Church.* And it is a
world to see, how the Heretikes wrastle with this so plaine a commission of remitting
sinnes, referring it to preaching, to denouncing God's threats vpon sinners, and to we
can not tel what els: though to our English Protestants this authoritie seemeth so cleer,
that in their order of visiting the sicke, their Ministers acknowledge & challenge the same,
vising a formal absolution according to the Churches order, after the special confession
of the partie. But to conclude the matter, let euery one that list to see the true meaning
of Christs words, and the Priests great power and dignitie giuen them by the same
words and other, marke wel these words of S. Chrysostome: For, saith he, *they that dwell
on the earth, and conuerse in it, to them is commission given to dispense those things that are in Heauen:
to them is it giuen to haue the power which God would not to be giuen neither to Angels nor Archangels.
For, neither to them was it said: Whatsoever you shal bind in earth, shal be bound in Heauen: and
whosoever you shal loose in earth, shal be loosed in Heauen. The earthy Princes indeed haue
also power to bind, but the bodies only: but that bond of Priests which I speake of, toucheth the very
soule it-self, and reacheth euen to the Heauens: in so much that whatsoever the Priests shal doe
beneath, the self-same God doth ratifie aboue, and the sentence of the seruants the Lord doth con-
firme. For indeed what els is this, then that the power of al heavenly things is granted them of God?
Whose sinnes soener, saith he, you shal reteine, they are reteined. What power (I beseech you) can
be greater then this one? The Father gaue al power to the Sonne: but I see the same power also together
deliuered by the Sonne vnto them. And as this concerneth the Priests high authoritie to
absolue, so thereupon concerning confession also to be made vnto them, the ancient
Fathers speake in this sort. S. Cyprian de Lapsis nu. 11. They: saith he, *that haue greater faith and
feare of God, though they did not fall in persecution, yet because they did only thinke it in their mind, this
very cogitation they confesse to Gods Priests sorrowfully and plainly, opening their conscience, uttering
and discharging the burden of their mind, and seeking wholesome medicine for their wounds though
but smal and litle. And a litle after: Let euery one (my Brethren) I beseech you, confesse his sinne,
whiles he is yet aliue, whiles his confession may be admitted, whiles satisfaction and remission made by
the**

* Cyp. de
laps. nu.
11.

* Hiero.
in 16.
Mat.

Hiero.
ad De-
metri-
dem. c. 6.
to. 1.

Mr. 18.

See the
Com-
munion
booke,

Li. 3. de
Sacerd.

the Priest is acceptable before God, S. Cyril (or as some thinke, Origen) li. 2. in *Leuis*, calleth it a great part of penance, when a man is ashamed, & yet openeth his sinnes to our Lords Priest See also *Tertul. li. de Penit. S. Hier. in c. 10. Ecclesiaste. S. Basil. in Regulis breu. quast. 219.* Who compare sinners that refuse to confesse, to them that haue some disease in their secret partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where they must needs meane secret confession to be made to them that may absolue. And S. Leo ep. 80. most plainly as before S. Cyril expressly nameth Priests. *That confession is sufficient which is made first to God then to the Priests also.* And again: *It is sufficient that the guiltines of mens consciences be uttered to the Priests only by the secrecie of confession.* S. Hierome in 16. Mat. saith, that Priests loose or bind, *audita peccatorum varietate, hauiug heard the varisie and differences of sinnes* S. Paulinus writeth of S. Ambrose, *That as often as any confessed his sinnes vnto him for to receiue penance, he so wept for compulsion, that thereby he caused the penitents to weep also.* He addeth moreover, that this holy Doctour was so secret in this case, that no man knew the sinnes confessed, but God and himself. And S. Augustin ho 49. de 50. homilys to, 10. saith thus: *Doe penance, such as is don in the Church: let no mans say, I doe it secretly, I doe it to God: In vaine then was it said: Whatsoeuer you shal loose in earth, shal be loosed in Heauen.* See S. Ambrose de *penitentia* throughout, S. Cyprian de *Lapsis*, the booke de *vera & falsa penit.* in S. Augustin: beside al antiquitie which is ful of these speaches concerning absolution, and confession.

In vis
D Am
prope si
mon.

Ms. 18.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with this fellowes; and causing them after they had at night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them; 15. he (expressing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. and reuealeth vnto him, that he also shal be crucified, to the glorie of God, 20. admonishing him to mind that rather then to be curious about Iohns death.



FTER IESVS manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus. 2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sonnes of Zebedee, and two others of his Disciples. 3. Simon Peter said to them: I goe to fish. They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. 4. But when morning was now come, IESVS stood on the shore: yet the Disciples knew not that it was IESVS. 5. IESVS therefore saith to them: Children, haue you any meat? They answered him, No. 6. He saith to them: Cast the net on the right side of the boat; and you shal find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. 7. That Disciple therefore whom IESVS loued, saith to Peter: It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) & cast himself into the sea. 8. But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. 9. Therefore after they came downe to land, they saw hot coles lying, and fish laid thereon, and bread. 10. IESVS saith to them: Bring hither of the fishes that you tooke now. 11. Simon Peter went vp, and drew the net to the land, full of great fishes, an hundred fiftie three. And although

The Gospel
on wenesday in
Easter weeke.

" See in S. Augustin *Tractat. 122. in Ioa.* the great mysterie hereof concerning the CHVRCH, and in S. Gregorie *hom. 24. in Euang.* and S. Bernard *li. 1. c. 8 de consd.* Peters PRIMACIE here mystically signified.

they

Not the third apparition, but the third day of his apparitions: for he appeared in the very day of his Resurrection often, againe vpon Low Sunday, then this third time.

And S. Marke saying, *last he appeared. c. 16. 14.* meaneth his last apparition the first day.

The Ghospel on the eue of S. Peter and S. Paul.
b The Ghospel vpon S. Iohn Euangelists day in Christmas Decem. 27.
c So readeth S. Ambr. in Ps. 45. *ser. 20. in Ps. 118 S. Aug. tra. 124 in 10.* & most ancient copies and ser- uice bookes extat in Latin. others read, *If I wil: others, If so I wil, &c.*

they were so many the net was not broken. 12. IESVS saith to the: Come, dine. And none of them that sate at meate, durst aske him: Who art thou? knowing that it is our Lord. 13. And IESVS cometh & taketh the bread and giueth them, & the fish in like manner. 14. This now the " third time IESVS was manifested to his Disciples, after he was risen from the dead. ¶

15. Therefore when they had dined, IESVS saith to Simon Peter: Simon of Iohn, louest thou me more then these? He saith to him: Yea Lord, thou knowest that I loue thee. He saith to him: FEED MY LAMBS. 16. He saith to him againe: Simon of Iohn, louest thou me? He saith to him: Yea Lord, thou knowest that I loue thee. He saith to him: c FEED MY

LAMBS. 17. He saith to him the third time: Simon of Iohn, louest thou me? Peter was stroken sad because he said vnto him the third time, Louest thou me? And he said to him: Lord thou knowest all things: thou knowest that I loue thee. He said to him: FEED MY SHEEP. 18. Amen, amen I say to thee, when thou wast yonger, thou didst gird thy self, and didst walke where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and " another shal gird thee, and lead thee whither thou wilt not. 19. And this he said, signifying by what death he should glorifie God. ¶ b And when he had said this, he saith to him: Follow me. 20. Peter turning, saw that Disciple whom IESVS loued, following, * who also leaned at the supper vpon his breast, and said, Lord who is he that shal betray thee? 21. Him therefore when Peter had seen, he saith to IESVS: Lord and this man what? 22. IESVS saith to him: c So I wil haue him to remaine til I come, what to thee? follow thou me. 23. This saying therefore went abroad among the Brethren, that that Disciple dieth not. And IESVS did not say to him, he dieth not; but, So I wil haue him to remaine til I come, what to thee? 24. This is that Disciple which giueth testimonie of these things, and hath written these things: and we know that his testimonie is true. ¶

25. But there are * many " other things also which IESVS did: which if they were written in particular, neither the world it-self I thinke were able to conteine those bookes that should he written.

¶ How few things are written of Christs actes & doctrine in comparison of that which he did and spake: and yet the Heretikes wil needs haue all in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Maister did or said, if it be not written.

ANNOTATIONS

CHAP. XXI.

Peter is here made the gene- ral Pastour, & the Church is builded vpon him.

The Protestants otherwise denying this preeminence of Peter, yet to vp-hold their Archbishops,

17. *Feed my sheep.*) As it was promised him *Mat. 16* that the Church should be builded vpon him, & that the keies of heauen should be given to him: so here it is performed, & he is actually made the general Pastour & Gouverner of all Christs sheep. For though the other ten (as Matthias & Paul also afterward) were Apostles, Bishops, Priests, & had authoritie to bind and loose, to remit & retaine, to preach, baptize, and such like, as well as he: Yet in these things & all other Gouverment, Christ would haue him to be their Head, and they to depend of him as Head of their Colledge, & consequently of the whole flocke of Christ: no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles doe: where, for equal charge no difference of loue had been required. To Peter (saith S. Cyprian) our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone. Cypr. d.

c *propheta-
re feed
et rule.*

Jo. 13.
23.

Jo. 20.
30.

Lib. 2. de
Sacerd.

& to him he giueth the charge of feeding his sheep For although after his Resurrection he gaue his power alike to al, saying, *As my father sends me, so I send you, take the holy Ghost, if you remit to any their sinnes, they shall be remitted &c.* Yes to manifest vnitie, he constituted me Chaire, & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles were thus Peter was, in equal fellowship of honour and power, but the beginning commeth of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be sheered to be one, & one Chaire. S. Chrysostom also saith thus: Why did our Lord sheed his blood? truly to redeeme those sheep, the cure of which he committed both to Peter and also to his Successors. And a litle after. Christ would haue Peter indowed with such authoritie, and to be farre above al his other Apostles. For he saith: Peter, dost thou loue me more then al these doe? Whereupon our Master might haue inferred, If thou loue me Peter, vse much fasting, sleep on the hard floore, watch much, be patrone to the oppressed, father to the orphans, and husband to the widowers: but omitting al these things, he saith. Feed my sheep. For, al the foresaid vertues certes may be done easily of many subiects, nor only men but women: but when it cometh to the gouernment of the Church and committing the charge of so many soules, al woman-kind must needs wholly giue place to the burden and greatnes thereof, and a great number of men also. So writeth he.

Peters successors succeede him in vniuersal authoritie.

Reg. li.
4. p. 76.

And because the Protestants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly vnlawful and Antichristian, for that he condemned Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist; note wel the wordes of this Holy Father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be Head of the Church, or supreme Gouerner of the same, as our Aduersaries fraudulently pretend. It is plaine to al men, saith he, that euer read the Gospel. that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. For to him it was said: Feed my sheep: for him was the prayer made that his faith should not faile: to him were the keyes of Heauen giuen, and authoritie to bind and loose: to him the cure of the Church and principalitie was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of

S. Gregorie though he disliked the title of vniuersal Bishop, yet is most plaine both in his writings & doings for the Popes Supremacie, as also S. Leo the great.

* See li. 1
73. 75. li.
2. ep. 17.
4. li. 4.
ep. 95. li.
7. ep. 63.

that See did euer vse it or consent to take it. Thus much S. Gregorie. * Who though he both practised iurisdiction throughout al Christendom, as other of that See haue euer done, and also acknowledged the Principalitie and Soueraigntie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called theselues, *Seruos servorum Dei*, the Seruants of Gods seruants. Though the word, *vniuersal Bishop*, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true & Lawful. For that Council would not haue giuen any Antichristian or vniust title to any man. Only in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false & tyrannical meaning, it was insolent, vniust, & Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard (that you may better perceive that the general charge of Christs sheep was not only giuen to Peters Person, but also to his Successors the Popes of Rome, as S. Chrysostom also before alleaged doth testifie) writeth thus to Eugenius: Thou art he to whom the keyes of Heauen are deliuered, & to whom the sheep are committed. There be other Porters of Heauen, & other Pastours of flocks: but thou hast inherited in more glorious & different sort. For they haue euery one their particular flocke, but to thee al vniuersally, as one flocke to one man, are credited, being not only the Pastour of the sheep, but the one Pastour of al the Pastours theselues. But thou wilt aske me how I proue that? Euen by our Lordes word. For to who of al, I say not only Bishops, but Apostles, were the sheep to absolutely & without limitatiō committed? If thou loue me Peter, feed my sheep. He saith not, the people of this Kingdō or that citie, but, my sheep, without al distinctiō. So S. Bernard. And hereunto may be added that the secōd, feed, is in Greek a word that signifeth withal to gouerne & rule as *Ps. 2. Mich. 5. Mat. 2. Apoc. 2* & therefore it is spokē of Dauid also & other tēporal Gouerners as the Hebrew word answering thereunto, in the * Scriptures oftē & the Greek in profane writers also.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and practised.

Bernard.
li. 2. c. 8.
de cōsid.

The Pope is Pastour of al Pastours.

2. Reg.
c. 5. p. 4.
77.

ποιμαίνω.

Bernard.
hunc lo
cum.

Peter Crucified at Rome.

18. Another shall giue thee. He prophecieth of Peters Martyrdom, and of the kind of death which he should suffer, that was, crucifying. Which * the Heretikes, fearing that it were a step to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euseb. li. 3. c. 1. Euseb. li. 2. c. 24. Hist. Ec. Ter. de prescript. nu 14. Aug. tract. 123. in Ioan. Chrysost. Bede in hunc locum.*



THE SVMMME, AND THE ORDER OF THE EVANGELICAL HISTORIE

gathered briefly out of al foure, euen
vnto Christ's Ascension.

Mr.	Mr.	Lu.	Io.	
			1	T H E Preface mouing the Reader to receiue
				CHRIST, being the Eternal WORD of God,
				the Life and the Light.
		1		The Angel telleth Zacharie of the conception
				of Iohn Baptist, Christs Precurfour; and Eli-
				zabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, Christ
				is incarnate in her womb.
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne,
				and circumcised.
				The Angel telleth Ioseph that his wife is with child by the
				Holy Ghost.
		3		The Genealogie of Christ.
		2		The birth of Christ in Bethlehem, and his circumcision.
				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where Simeon and Anna
				prophecie of him.
				Ioseph with the child and his mother, flyeth into AEgypt:
				& returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple
				among the Doctours.
				Iohn the Baptist preacheth and baptizeth, preparing al to
		3		receiue Christ: and among other, Christ is baptized of
				him.
				Christ fasteth fourtie daies, and is tempted in the wilder-
				nesse.
				Iohn giueth testimonie of Christ to the Legates of the Iewes,
				to the people, and to his owne Disciples.
		2		Christ worketh his first miracle, turning water into wine at
				a Marriage.

THE I. PART
containing the
Infancie of
Christ, and the
time that he li-
ued obscurely.

The 2. part.
containing the
time of the pre-
paration to-
ward his man-
ifestation.

			2	In the feast of Pasche he casteth out the buiers and selles in the Temple, insinuating to the Jewes his death and resurrection.	The 1. Pasche.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his Disciples. Whereupon a question is moued to Iohn about their two Baptisines.	
14	6	3		Iohn Baptist is put into prison for reprehending Herods incestuous aduoutrie.	
4	1	4	4	After Iohns emprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.	The 1. part: from the time that he began
			4	He healeth a Lordes sonne of an ague.	(Mat. 4. 14. & 17) to manifest himself, by preaching and miracles.
4	1	4		He preacheth in Galilee, and waxeth very famous.	
4	1	5		He calleth foure disciples out of the boat, & they follow him.	
	1	4		He healeth one possessed of a Diuel, in the Synagogue.	
8	1	4		He cureth Simon Peters mother in law, and manie sicke persons.	
8		9		He refuseth three that offer to follow him.	
8	4	8		He appeaseth the tempest on the sea.	
8	5	8		He healeth two possessed of Diuels in the countrie of the Gerasens, and permitteth the Diuels to enter into swine.	
9	2	5		He healeth the sicke of the palsey, being let downe through the tiles.	
9	2	5		He calleth Matthew from the custome house, and disputeth with Iohns Disciples and the Pharisees of fasting.	
9	5	8		He raiseth the Archsynagogues daughter, and cureth her that had a fluxe of blond.	
9				He healeth two blind, and one possessed.	
			5	He healeth him on the Sabboth day that lay at the Probatica and had been diseased 38. yeares.	The 2. Pasche.
12	2	6		He confuteth the Pharisees being offended that his Disciples bruised the eares of corne on the Sabboth.	
12	3	6		He refelleth the Pharisees being offended because he cured the withered hand on the Sabboth.	
5. 6.	3	6.		He chooseth the 12. Apostles: & maketh that diuine Sermon called <i>Sermo Domini in monte</i> , the sermon of our Lord in the mount,	
7				conteining the paterne of a Christian mans life.	
8		5		He cureth a leper.	
8	3	7		He healeth the Centurions seruant.	
		7		He raiseth the widowes sonne at Naim.	
		7		Iohn sendeth out of prison his Disciples vnto Christ.	
11		7		He forgiueth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.	
12.	3	11		He healeth him that had a deafe and dumme Diuel, & refuseth the blaspheming Pharisees.	
12.	3	11.8		He preferreth the obseruers of Gods word before carnal mother and brethren.	
	4	8		The parable of the sower.	
13	4			The parables of the cockle, of the seed growing when men sleep,	

13

sleep, of the mustard-seed, and of the leauen.
The parables of the treasure hid in the field, of the pretious stone, and of the nette.

13 6 4
9. 10 6 8. 9

Teaching in Nazareth, he condemneth it of incredulitie.
He sendeth the twelue Apostles to preach.

14 6 9

John is beheaded, & the same of Iesus commeth to Herods eares.

14 6 9 6

He feedeth 5000. men with fise loaues.

14 6 6

He walketh vpon the sea, and so maketh Peter also to doe.

15 7 6

He reasoneth of Manna, and of the true bread from Heauen. The 3. Pasche.

15 7 9

He reprehendeth the Pharisees for cauilling at his Disciples because they did eate with vnwashed handes.

15 7 6

He healeth the daughter of the woman of Canaan.

15 8 6

He cureth a man that was deafe and dumme.

15 8 6

He feedeth 4000. with feuen loaues.

16 8 6

He reiecteth the Pharisees that asked a signe, and biddeth his Disciples beware of their leauen.

16 8 6

He healeth a blind man in Bethsaida.

16 8 9

The time that he wil passe out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon which he wil build his Church, promising to giue him the keies of Heauen, and withal foretelleth, that he must suffer in Hierusalem; and that al must be ready to suffer with him.

The 4. part.
from the time
that he began
(Mat. 16. 21) to
foretel to his
Disciples, that
he must goe &
suffer in Hieru-
salem.

17 9 9

The Transfiguration.

17 9 9

He casteth out the Diuel which his Disciples could not cast out, commending vnto them fasting and praier.

17 9 9

He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.

18 9 9

His Disciples contending for Superioritie, he teacheth humilitie.

18 9 9

He threatneth the scandalizers of litle ones.

18 9 9

He teacheth vs to forgiue our brother sinning against vs.

19 10 9

Leauing Galilee he goeth into Iurie, and the Samaritanes wil not receiue him.

The 5. part.
of his going
into Iewrie to-
ward his Pas-
sion.

17

In that iourney he healeth the ten lepers.

7

He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.

8

He absolueeth the woman taken in aduourtie, teacheth in the Temple, and goeth out of their handes that would haue stoned him.

9

He restoreth sight to him that was borne blind.

10

He reasoneth of the true Pastour and his sheep.

10

He sendeth the 70. Disciples, and they returne. The parable of the Samaritane and the wounded man. Martha entereth IESVS.

11

He teacheth the manner and force of praier, and reprehendeth the preposterous cleanness of the Pharisees.

He

		12	He teacheth not to feare them that kil the body only, to cast away the care of riches by the parable of him that thought his barnes to litle, & that the faithful seruant wil alwaies expect the comning of his Lord & Maister.	
		13	He threatneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that was suffered to stand one yeare more. He healeth the crooked womā, teacheth the way to Heauen to be narrow.	
		14	He healeth him that had a dropsie, on the Sabbath: and teacheth them to renounce al things in comparison of him.	
	10		In the feast of Dedication he goeth out of their handes that would haue stoned him.	
		15	The parables of the lost sheep, of the grote, and of the prodigal sonne.	
		16	The parable of the vniust Bailife.	
19	10	16	Of the indissolubilitie of Matrimonie.	
		16	The rich glutton and Lazarus.	
		17	Woe to scandalizers. The force of faith euen to the mouing of trees with a word.	
		18	Of the Pharisee and the Publicane that went to pray.	
19	10	16	He imposeth or laieth his handes vpon litle children, & exhorteth a yong rich man to forsake al & become perfect.	
20			The parable of the workemen hired into the vinyard.	
		II	He raiseth Lazarus, & the Iewes cōsult how to destroy him.	
30	10	19	He foretelleth his death, and denieth the request of Zebedees two sonnes, asking the two cheefe places about him.	
		18	He healeth a blind man before his entring into Iericho.	
		19	Zachæus the Publicane entertaineth Christ. The parable of the ten poundes deliuered to ten seruants.	
20	10		He healeth two blind men as he goeth out of Iericho.	
26	14	12	At a supper in Bethania, Marie powred ointment vpon him.	
21	II	19	Riding vpon an asse he entreth gloriously into Hierusalem.	Palmesunday.
21		12	He healeth the lame and the blind, and Gentils desire to see him.	The 6. pars. containing the holy weeke of his Passion in Hierusalem,
21	II	19	He curseth the figtree, and casteth the buiers and sellers out of the Temple.	
21	II	19	To his enemies the Iewes, he auoucheth his power by Iohns Baptisme which was of God, and foretelleth their reprobation, with the Gentils vocation in their place, by parables: as the parable of the two sonnes, the one promising to doe, the other doing his fathers commandement.	
		20		
21	12	20	The parable of the vinyard let out to husbandmen that killed both the seruants and the sonne sent to require fruit.	
22			The parable of the King that made a mariage for his sonne, inuiting ghests to the feast, and they would not come.	
22	12	20	He answereth their question of paying tribute to Cæsar, and the Saducees question of the Resurrection.	

Mat.	Mar.	Luc.	To.	256	
22	12				He answereth the Pharisees question, of the greatest commandment.
22	12	20			He putteth them to silence with this question concerning CHRIST, how he could be Dauids sonne.
23	12	20			He biddeth the doe as the Scribes teach, but not as they doe.
	12	21			He extolleth and preferreth the poore widowes offering.
24	13	21			He foretelleth to some of his Disciples, the destruction of the Temple, and of Hierusalem: and by that occasion, what things shal be before the consummation of the world, and Antichrist in the consummation, and then incontinent Domesday, warning vs to prepare our selues against his comming.
25					By the parable of the ten Virgins, & the parable of the talents, he sheweth, how it shal be at Domesday with the Faithful that prepare, and that prepare not themselves: & without parables, that they which doe not good workes, shal be damned.
26	14	22			Iudas bargaineth with the Iewes to betray him, and two of his Disciples prepare the Pascall lambe.
			13		At the supper he washeth his Apostles feet.
26	14	22			He instituteth the Sacrifice of his body and bloud in the B. Sacrament.
26	14	23	13		He foretelleth that one of the Twelue shal betray him (appeasing their contention for the superioritie) and that they shal al deny him.
			14		15. 16. His sermon after supper.
			17		His prayer to his Father.
26	14	22	18		The storie of his Passion and burial, from thursday at night,
27	15	23	19		til the next day at euentide.
28	16	24	20		He riseth the third day,
	16		20		Appeareth first to Marie Magdalene.
28					Then to the other women.
		24			Then to Peter. ver. 34.
	16	24			Then to the two Disciples going into Emmaus.
		24	10		Then to the Disciples gathered together in a house at Hierusalem, when he entred the doores being shut, and gaue them power to remit and reteine sinnes.
			20		Then, vpon Low-Sunday, to the Disciples likewise gathered together, and Thomas among them.
			21		Then, at the sea of Tiberias, to Peter & the rest that were fishing. Where he committeth his sheep to Peter.
28	16				Then, to the Disciples vpon a mount in Galilee: giuing them commission to preach and baptize throughout the whole world.
		24			Then in Bethania, where he promiseth to send the Holy Ghost (bidding them tarie in the meane time in Hierusalem) and so blessing them, Ascendeth into Heauen.
	16	24			

Tuesday night.

Tenebrewe-nesday.

Maunday thursday.

The 4. Pasche.

Al Thursday night, & Good Friday.

Easter day.

Low-sunday.

Ascension day.



T H E A R G V M E N T O F T H E A C T E S O F T H E A P O S T L E S.

TH E Ghoſpel hauing ſhewed, how the Iewes moſt impiouſly reiected Chriſt (as alſo Moyses and the Prophets had foretold of them :) and therefore deſerued to be reiected themſelues alſo of him : now followeth this booke of the Actes of the Apoſtles (* written by S. Luke in ^{Hier.in Catal} Rome the fourth yeare of Nero, An. Dom. 61.) and ſheweth, how notwithstanding their deſerts, Chriſt of his mercy (as the Prophets alſo had foretold of him) offered himſelfe vnto that vnworthy people, yea after that they had Crucified him, ſending vnto them his twelue Apoſtles to moue them to penance, and ſo by Baptiſme to make them of his Church : and whiles al the Twelue were ſo occupied about the Iewes; how of a perſecuting Iew he made and extraordinarie Apoſtle (who was Saint Paul) and to auoid the ſcandal of the Iewes (to whom only himſelfe likewiſe for the ſame cauſe had preached) ſent him, and not any of his Twelue by and by, who were his known Apoſtles, vnto the Gentils, who neuer afore had heard of Chriſt, and were worſhippers of many Gods, to moue them alſo (for, that likewiſe the Prophets had foretold) to ſaith and penance, and ſo by Baptiſme to make them of his Church : and how the incredulous Iewes euery where reſiſted the ſame Apoſtle and his preaching to the Gentils, perſecuting him and ſeeking his death, and neuer ceaſing vntill he ſel into the handes of the Gentils : that ſo (as not only he euery where, but alſo the Prophets ^{A&.} 13, 46, 18, afore him, and Chriſt had foretold) the Ghoſpel might be taken away from them, and ^{6, 19, 9. 18, 18.} giuen to the Gentils : euen from Hieruſalem (whoſe reprobation alſo by name had been ^{Mat.} 21, 23. often foretold) the head-citie of the Iewes, where it began, tranſlated to Rome the ^{Eſa.} 1. head-citie of the Gentils. At this wil be euident by the partes of the booke : which may ^{Luc.} 13, 33. be theſe ſixe.

Fiſt, how Chriſt Aſcending in the ſight of his Diſciples, promiſed vnto them the Holy Ghoſt. foretelling that of him they ſhould receiue ſtrength, and ſo begin his Church in Hieruſalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria alſo, yea into al Nations of the Gentils, be they neuer ſo farre off. You ſhal receiue (ſaith he) the vertue of the Holy Ghoſt comming vpon you: and you ſhal be witneſſes vnto me in Hieruſalem, and in al Iurie, and Samaria, and euen to the vtmoſt of the earth. Chap. 1.

Secondly, the beginning of the Church in Hieruſalem, accordingly. Chap. 2.

Thirdly, the propagation of it conſequently into al Iurie, and alſo to Samaria, Cha. 8.

R

Fourthly

Fourthly, the propagation of it to the Gentils also. Chap. 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the Gentils, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

Sixthly, of taking it away from Hierusalem it selfe, the head-citie of the Iewes, and sending it (as it were) to Rome the head-citie of the Gentils, and that, in their persecuting of Paul so farre, * that he appealed to Caesar, and so deliuering him after a sorte vnto the Romanes: as they had * before deliuered to them also Christ himselfe. Whereas S. Peters first comming thither, was vpon another occasion, as shal be said anone. Of which Romanes and Gentils therefore, the same S. Paul being now come to Rome (the last Chap. of the Actes) foretelleth the obstinate Iewes there, saying: Et ipsi audient: You wil not heare, but, they wil heare. That so the prediction of Christ about rehearsed might be fulfilled: And euen to the vtmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold (Act. 27. 24.) to S. Paul: Thou must appeare before Caesar. Because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the cheefe seat of his Church: as also indeed the Fathers and al other Catholikes haue in al Ages looked thither, when they wore in any great doubt: no lesse then the Iewes to Hierusalem, las they were appointed in the old Testament. Deut. 17, 8.

And so this Booke doth shew the true Church, as plainly, as the Ghospel doth shew the true Christ, vnto al that doe not wilfully shut their owne eyes. To wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Iewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue herea fter also, Vntil the fulnes of the Gentils shal be come in: that then also Al Israel may be saued. And then is come the end of the world. For so did Christ most plainly foretel vs: This Ghospel of the Kingdō shal be preached in the whole world, for a testimonie to al Nations: and then shal come the consummation. For the conuersion of which Nations and accomplishing the fulnes of al Gentils, the foresaid Church Catholike, being mindful of her office, to be Christes witnes euen to the vtmost of the earth, doth at this present (as alwaies) send preachers to conuert and make them also Christians: whereas the Protestants and * al other Heretikes doe nothing els but subuert such as before were Christians.

And this being the Summe and scope of this Booke, thus to giue vs historically a iust sight of the fulfilling of the Prophets & Christes prediction about the Church: it is not to be maruelled at, why it telleth not of S. Peters comming to Rome: considering that his first comming thither was not, as S. Pauls was, by the Iewes deliuerie of him, working so to their owne reprobation, but vpon another occasion, to wit, to confound Simon Magus. Euf. Hist. li. 2. c. 12. 13. For who also seeth not, that it maketh no mention of his preaching to any Gentils at al, those few only Act. 10. excepted, who were the first, and therefore (lest the Gentils should seeme lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of God, to incorporate them into the Church, as before he had done the Iewes. God (saith he) among vs chose, that by my mouth the Gentils should heare the word of the Ghospel. and beleue. And S. Iames thereupon: Simon hath told how God first visited to take of the Gentils a people to his name. But otherwise (I say) here is no mention of Peters preaching to any Gentils: no nor of the other eleuen Apostles. Wil any man therefore inferre, that neither Peter, nor the other Eleuen preached to any Nation or

Act. 25, 11.
Luc. 23, 1.

Act. 28, 28.

Rom. 11, 25.

Mar. 14, 14.

Tertul. de præf

Act. 15, 7.

Act. 15, 14.

citie of the Gentils? No, the meaning of the Holy Ghost was not to write al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentils, but only to the Iewes: thereby to set out ynto the world, the great mercy of Christ toward those unworthy Iewes, and consequently their most worthy reprobation for contemning such grace and mercy. As also on the other side to shew, how readily the Gentils in so many Nations, were conuered by one Apostle only, who From Hierusalem euen to Illyricum replenished the Ghospel of Christ. And this parting of the worke so made by S. Peter with the rest doth S. Paul himselfe touch: That we vnto the Gentils, Gal. 2, 9¹ and they vnto the Circumcision. Neuer thelesse before his coming to Rome, not only was the Church come to Rome (as it is euident Act. the last chap.) there planted by saint Peter and others (as likewise by saint Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romanes, before he came thither, saith: Your faith is renowned in the whole world. Rom. 1, 8. And therefore they with the rest of the Gentils, be that Nation whereof Christ told the Iewes, saying: The Kingdom of God shal be taken away from you, and shal be giuento a Nation yealding the fruits thereof. Mat. 21, 43.



As before we noted the Ghospels, as they are read both at Matins & Masse, throughout the yeare, in their conuenient time and place: so the bookes following (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time and place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitive Church, in S. Ambrose ep. 33. S. Augustine in serm. de tempore 139, 140, 141, 144, S. Leo Ser. 2. & de Quadrag. & Ser. 13. & 19. de Pass. Domini. S. Gregorie in his 40. homilies vpon the Gh spels.



*In nouissimis diebus, dicit Dominus, effundam de spū.
meo super oēm carnem, et prophetabunt filij uestri, et filiae uestre.*

Joel. 2.



THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should cary it. 9. After his Ascension they are warned by two Angels to set their mindes vpon his second comming. 14. In the daies of their expectation, 15, Peter beginneth to execute his vicarship, giuing instruction and order, by which Mathias is elected Apostle in the place of Iudas.

The Church readeth this booke at Matins from Low Sunday vnto the 3. Sunday after Easter: euen as in S. Augustines time. See serm. 83, & 93, de Diuersis, to. 10. The 1. part. The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.



THE * first treatise I made of al things, O Theophilus, which Iesus began to doe and to teach, 2. vntil the day wherein giuing commandement by the Holy Ghost to the Apostles whom he chose, he was assumed. 3. to whom he shewed also himself aliue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the Kingdom of God. 4. And eating with them, * he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you * haue heard (saith he) by my mouth: 5. for Iohn indeed baptized with water, but * you shal be

The Epistle at Masse vpon Ascension day. * Not al particularly, (for the other Euang. glists write diuers things not touched by him) but al the principal and most necessarie things.

baptized with the Holy Ghost after these few daies. 6. They therefore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? 7. but he said to them: "It is not for you to know times or moments, which the Father hath put in his owne power: 8. but you shal receiue the * vertue of the Holy Ghost comming vpon you, and you shal be witnesses vnto me in Hierusalem, and in al Iewrie, and Samaria, and euen to the vtmost of the earth. 9. And * when he had said these things, in their sight he was eleuated: & a cloud receiued him out of their sight. 10. And when they beheld him going into Heauen, behold two men stood beside them in white garments, 11. who also said: Ye men of Galilee, why stand you looking into Heauen? This Iesus which is assumed from you into Heauen, shal so come as you haue seen him going into Heauen. ¶

Johns Baptisme gaue not the Holy Ghost. * The abundant powring of the Holy Ghost vpon them on whit Sunday, he calleth Baptisme,

companie was the true Church of Christ, which he left, & commanded to keepe together til the coming of the Holy Ghost, by him to be further informed & furnished to gaine al Nations to the same Societie. v: The Heretikes, some in the text, other in the margēt, translate, wines, to wit, of the Apostles, most impudently; knowing in their consciences that he meaneth the Maries & other holy women that followed Christ as Lu. 8. 2. 24, 10. See Beza and the Engl. Bible. 1579. d The Epi. vpo S. Matthias day Febr. 14.

12. Then they returned to Hierusalem from the mount that is called Oliuet, which is by Hierusalem; distant a Sabbath's iourney. 13. And when they were entred in, they went vp into an vpper chamber, where abode b Peter & Iohn, Iames and Andrew, Philippe and Thomas, Bartholomew and Matthew, Iames of Alphæus and Simon Zelotes, and Iude of Iames. 14. Al these were perseuering with one mind in praier with the c women and MARIE the mother of IESVS, and his brethren. 15. d In those daies Peter rising vp in the middes of the Brethren, said: (and the multitude of persons together, was almost an hundred and twentie.) 16. You men, Brethren, the * scripture must be fulfilled which the Holy Ghost spake before by the mouth of Dauid concerning Iudas, who was the * captaine of them that apprehended IESVS: 17. who was numbred among vs and obtained the lot of this ministerie. 18. And he indeed hath possessed a * field of the reward of iniquitie, and being hanged he burst in the middes, and al his bowels gushed out. 19. And it was made notorious to al the inhabitants of Hierusalem: so that the same field was called in their tōgue, *Hacel-dema*, that is to say, the field of bloud. 20. For it is written in the booke of Psalmes: *Be their habitation made desert, & be there none to dwel in it. And his Bishoprike let another take.* 21. Therefore, of these men that haue assembled with vs, al the time that our Lord IESVS went in and went out among vs, 22. beginning from the Baptisme of Iohn vntil the day wherein he was assumed from vs, there must one of these be made a witnes with vs of his resurrection. 23. And they appointed two, Ioseph, who was called Barsabas, who was surnamed Iustus: and Matthias. 24. And praying they said: Thou Lord that knowest the harts of al men, shew of these two, one, whom thou hast chosen, 25. to take the place of this ministerie & Apostleship, from the which Iudas hath preuaricated that he might goe to his owne place. And they gaue them lots, and the lot fel vpon Matthias, and he was numbred with the eleuen Apostles. K

Pf. 40,
9. Io. 13,
18.
Luc. 22,
47. Io.
18, 3.
Mt. 27,
5. 7.

Tsa. 68,
26.
Pf 102,
8.

ANNOTATIONS.

CHAP. I.

The times and moments of things to come pertaine not to vs. Christ is ascended, and yet really in the B. Sacrament.

2. *Giving commandement.*) He meaneth the power given them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him, and in his name, steed, & right: the which regiment was given them together with the Holy Ghost to assise them therein for ever.

7. *It is not for you.*) It is not for vs, nor needful for the Church, to know the times & moments of the world, the coming of Antichrist, and such other Gods secrets. This is enough in that case, to be assured that Christs faith shall be preached, and the Church spread throughout al Nations, the Holy Ghost concurring continually with the Apostles & their Successours for the same.

11. *Assumed from you.*) By this visible Ascending of Christ to Heauen and like returne from thence to iudgement, the Heretikes doe incredulously argue him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle! he that sitteth with the Father in Heauen above, at the very same time is handled of men beneath. Christ ascending to Heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciples his cloke only: but the Sonne of man ascending left his owne flesh to vs.* Li. 3. de Sacerd. Ho. 2. ad Po. Ant. in fine. Ho. de diuis. & pamp. in fine,

24. MARIE the mother of IESVS. This is the last mention that is made in holy Scripture, of our B. Lady. For though she were full of all diuine wisdom, & opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speeches, and mysteries, wherof she had both experimental and reuealed knowledge: yet for that she was a woman, and the humblest creature liuing, and the paterne of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S.

Her life:

Io. 19, Iohn the Apostle, * to whom our Lord recommended her: Who provided for her all necessities, her spouse Ioseph (as it may be thought) being deceased before. The
26. 27. common opinion is that she liued 61. yeares in all. At the time of her death, (as S.

her death,

Dionys. Denys first, & after him S. Damascene *de dormis. Deipara.* writeth] all the Apostles then dispersed into diuers Nations to preach the Gospell, were miraculously brought together (sauiug S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that himself, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before her death and after for three daies, not only the Apostles and other holy men present, but the Angels also and Powers of Heauen did sing most melodious hymnes. They buried her sacred body in Gethsemani. But for S. Thomas sake, who desired to see & to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into Heauen; as the Church of God holdeth: being most agreeable to the singular priuiledge of the mother of God, & therefore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said S. Denys and S. Damascene, but to Holy Athanasius also, who auoucheth the same, *Serm. in Euang. de Deipara.* Of which Assumption of her body, S. Bernard also wrote fise notable Sermons extant in his workes.

Her ASSVMP-
TION.

But neither these holy Fathers, nor the Churches tradition and testimonie doe beare any sway now a daies with the Protestants, that haue abolished this greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is assumed, yet they wil not (we trow) deny that she is dead, & her soule in glorie: neither can they aske scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, & other, which be not mentioned in scriptures & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, & her Conception: So as it may be thought the Diuel beareth a special malice to this woman whose seed brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. So that she by this meanes shal haue no festiuitie at all.

The Protestants
haue no feast
of her at all, as
they haue of
other Saints.

But contrawise, to consider how the ancient Church & Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her * whom all Generations should call BLESSED, & that esteeme her honours a derogation to her Sonne. Some of their speeches we wil set downe, that all me may see, that we neither praise her, nor pray to her more amply then they did. S. Athanasius in the place alleaged, after he had declared how all the Angelical Spirits & euery order of the honoured & praised her with the AVE, wherewith S. Gabriel saluted her: We also, saith he, of all degrees upon the earth extol thee with loude voice saying: *Aue gratia plena &c.* Haile full of grace, our Lord is with thee. Pray for vs, O Maistresse, and Lady, and Queene, and mother of God, most holy & ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof: *In seminata Deipara &c.* Mother of God undefiled, Queene of all, the hope of them that despaire, my Lady most glorious, higher then the heauenly Spirits, more honourable then the Cherubims, holier then the Seraaphims, & without comparison more glorious then the supernatural hostes, the hope of the Fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after: *Virgo ante partum, in partu, & post partum:* by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haue for them that are tossed with stormes, the solace of the world, the deliuerer of the imprisoned, the help of orphans the redemption of captiues. And afterward Vouchsafe me thy seruants to praise thee. Haile Lady MARIE full of grace, haile Virgin most Blessed among women. And much more in that sense which were to long too repeate.

How the Primitive Church
& ancient Fathers
honoured
our B. Lady.
S. Athanasius,
Saint Ephrem,* Lu. 1,
43.

Saint Cyril.

S. Cyril hath the like vnderful speeches of her honour, *hom. 6. contra Nestorium.* Praise and glorie be to thee, o holy Trinitie: so thee also be praise, holy mosher of God, for thou art the precious pearle of the world, thou the candel of unquenchable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in all the world: by thee Heauen reioycest, Angels & Archangels are glad, Diuels are put to flights, and man is called againe to Heauen, and every creature that was held with the error of Idols, is turned to the knowledge of the truth. By thee churches are founded through the world: thou being their helper, the Gentils come to penance, and much more which we omit. Likewise the Greeke Liturgies or Masses of S. James, S. Basil, and S. chrysoftom, make most honourable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vsing these speeches: Most holy, undefiled, blessed above all, our Queens, our Lady, the mosher of God, MARIE, a virgin for ever, the sacred arke of Christs Incarnation, breder then the Heauens that dost beare thy Creatour; holy mosher, of unspeakable light, we magnifie thee with Angelical hymnes. All things passe vnderstanding, all things are glorious in thee, o mother of God. By thee the myserie before unknowen to the Angels is made manifest & reuealed to the on the earth thou art more honourable then the Cherubins, and more glorious then the Seraphins. To thee, O ful of grace, all creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, Which art a sanctified temple, a spiritual Paradise, the glorie of Virgins, of whom God tooke flesh and made thy womb to be his throne. &c.

S. Augustine.

And S. Augustine *Serm. 18. de Sanctis. 10.*: or (as some thinke) S. Fulgentius: O Blessed MARIE, who can be able worthily to praise or thanke thee? Receiue our prayers, obtaine vs our requestes for thou art the * special hope of sinners. by thee we hope for pardon of our sinnes, & in * unica thee, o most Blessed, is the expectation of our rewards. And then follow these wordes now vsed *sp.* in the Churches seruice: *Sancta Maria succurre miseris, iuuua pusillanimes, refoue debiles, ora pro populo, interueni pro clero, intercede pro deuoto famineo sexu. Sentiamus omnes inuicem inuicem, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God which dost deserue to beare the Redeemer of the world, who liueth and reigneth for ever.* S. Damascene also

Sancta Maria
succurre mis-
eris, &c.

S. Damascene.
S. Irenæus.

Ser. de dormitione Deiparæ. Let vs crie with Gabriel: *Aue gratia plena, Haileful of grace, Haile sea of ioy that can not be emptied; haile the * only ease of grieues, haile holy Virgin, by whom * vnich death was expelled, and life brought in.* See S. Irenæus. li. 1. c. 33. & li. 5. circa medium. & S. Irenæus Aug. *de fide & Symbolo. & de agone Christiano.* Where they declare how both the sexes concur to our saluation, the man and the woman, Christ and our Lady; as Adam & Eue both were the cause of our fall: though Adam farre more then his wife, and so Christ farre more excellently and in another sort then our Lady: who (though his mother) yet is but his creature and handmaid, himself being truly both God & man. In all which See S. places alleaged & * many other like to these, if it please the Reader to see and read, & Greg. make his owne eyes witnesse, he shal perceiue that there is much more said of her, & to Nazian. her, then we haue here recited, and that the very same or the like speeches & termes *in si tra* were vsed then, that the Church vseth now, in the honour and inuocation of the B. Chri.

As Adam and
Eue, so Christ
& our Lady,

Virgin: to the confusion of all those that wilfully wil not vnderstand in what sense all thus pa- such speeches are applied vnto her: to wit, either because of her praier and intercession *tiens,* for vs, whereby she is our hope, our refuge, our aduocate & c. or because she brought forth the Authour of our redemption & saluation, whereby she is the mother of mercie, and grace, & life, and whatsoeuer goodnes we receiue by Christ.

The meaning
of the titles &
termes giuen
to our B. Lady.

Peter begin-
neth to practi-
se his Prima-
cie.

15. *Peterisring ep.*) Peter in the meane time practised his Superioritie in the compa- nie or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commandement of Christ written, but by suggestion of Gods Spi- rit and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this acte of Peter in prescri- bing to the Apostles and the rest, this election, and the manner thereof, is so euident for his Supremacie, that * the Adversaries confesse here that he was, *Aniſter*, the cheefe & *Rexa in* Bishop of this whole College and companie. *no, Teſt.*

Casting of lot-
tes.

26. *Lot*) When the euent or fal of the lot is not expected of Diuels, nor of the star- res, nor of any force of fortune, but looked and praied for to be directed by God and his *Grecol.* holy Saints: the may lots be vsed lawfully. And sometimes to discern betwixt two things *an. 1565* more indifferent, they be necessarie, as S. Augustin teacheth. *ep. 180. ad Honoratum.*

CHAP. II.

The Holy Ghost comming to the Faithful vpon whitsunday, 5 Iewes in Hierusalem of al Nations doe wonder to heare them speake al tongues. 14. And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghost, which Ioel did prophecie of, which IESVS (whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) hath powred out from Heauen: concluding therefore that he is CHRIST, and they most horrible murderers. 37. Whereas they being compunct, and submitting themselves, he telleth them that they must be baptized, and then they also shal receiue the same Holy Ghost, as being promised to al the baptized. 41. And so 3000. are baptized that very day. 42. whose godly exercises are here reported, and also their lining in state of perfection. The Apostles worke many miracles, and God daily increaseth the number of the Church.

The Epistle
vpon whitsunday



AND when the daies of Pentecost were accomplished, they were al together in one place: 2. and sodenly there was made a sound from Heauen, as of a vehement wind comming, & it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were * of fire, and it fate vpon euery one of them: 4. and they were * al replenished with the * Holy Ghost, and they began to speake with diuerse tongues according as the Holy Ghost gaue them to speake.

5. And there were dwelling at Hierusalem Iewes, deuout men of euery Nation that is vnder Heauen. 6. And when this voice was made, the multitude came together, and was astonished in mind, because euery man heard them speake in his owne tongue. 7. And they were al amazed, and marueled saying: Are not, loe, al these that speake, Galilazans, 8. and how haue we heard, each man our owne togue wherein we were borne? 9. Parthiās, & Mediās, & Elamites, & that inhabite Mesopotamia, Iewrie, & Capadocia, Pontus, and Asia, 10. Phrygia, and Pamphilia, Egypt & the partes of Lybia that is about Cyrenée, & strangers of Rome, 11. Iewes also, and Profelytes, Cretensians, and Arabians: we haue heard, them speake in our owne tongues the great workes of God. 12. And they were al astonished, and marueled, saying one to another: What meaneth this? 13. But others deriding said: That these are ful of new wine.

14. * But * b Peter standing with the Eleuen, lifted vp his voice; and spake to them: Ye men, Iewes, and al you that dwel in Hierusalem, be this knowen to you, and with your eares receiue my wordes. 15. For these are not drunke, as you suppose, whereas it is the third houre of the day: 16. But this is it that was said by the Prophet Ioel: And it shal be, in the last daies (saith our Lord) of my spirit I wil powre out vpon al flesh: and your sonnes and your daughters shal prophecie, and your yong men shal see visions, and your Ancients shal dreame dreames. 18. And vpon my seruants truely, and vpon my handmaides wil I power out in those daies of my Spirit, and they shal prophecie: 19. and I wil gine wonders in the Heauen aboue, and signes in the earth beneath, bloud and fire,

The lesson be
fore the Epistle
on Imber we-
nesday in whit-
son weeke.
* b Peter the
Head of the
rest and now
newly repleni-
shed with al
knowledge &
fortitude, mak-
eth the first
SERRION,
and

Mat. 1,
4.

Mat. 3,
11.
Io. 7,
39.

Ioel. 2,
28.

and vapour of smoke. 20. The sunne shal be turned into darkenes, and the moone into bloud before the great and manifest day of our Lord doth come. 21. And it shal be, every one whosoever calleth vpon the name of our Lord, shal be saved. **I**

22. Ye men of Israel heare these wordes: IESVS of Nazareth a man approued of God among you, by miracles & wonders and signes which, God did by him in the middes of you, as you also know; 23. this same by the determinate counsel & prescience of God being deliuered, you by the handes of wicked men haue crucified and slaine. 24. Whom God hath raised vp loosening the sorrowes of Hel, according as it was impossible that he should be holden of it 25. For Dauid saith concerning him:

a Who but an infidel (saith S. Augustine) will deny Ghrift to haue descended to Hel? ep. 99. **b** As his soul suffered no paines in Hel, so neither did his body take any corruption in the graue. *I foresaw the Lord in my sight alwaies: because he is at my right hand that I be not moved. 26. For this, my hart hath been glad and my tongue hath reioyced: moreouer my flesh also shal rest in hope. 27. Because thou wilt not leaue my soul in Hel, nor giue thy Holy one to see corruption. 28. Thou hast made known to me the waies of life: thou shalt make me full of ioyfulness with thy face. 29. Ye men, Brethren, let me boldly speake to you of the Patriarch Dauid: that he died, and was buried; and his sepulchre is with vs vntil this present day. 30. Whereas therfore he was a Prophet, and knew that by an othe God had sworne to him, that of the fruit of his loynes there should sit vpon his seat; 31. forseeing he spake of the resurrection of Christ. For neither was he left in Hel, neither did his flesh see corruption. 32. This IESVS hath God raised againe, whereof al we are witnesses.*

Ps. 15, 8

3. Reg. 2, 10. Ps. 131, 11.

c Contrition. **d** Not only amendment of life, but penance also required before Baptisme, in such as be of age, though not in that sort as afterward in the Sacrament of penance. *33. Being exalted therfore by the right hand of God, and hauing receiued of his Father the promise of the Holy Ghost, he hath powred out this whom you see and heare. 34. For Dauid ascended not into Heauen; but he saith: Our Lord hath said to my Lord, sit on my right hand. 35. vntil I make thine enemies the foote-stoole of thy feet. 36. Therefore let al the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this IESVS, whom you haue crucified.*

Ps 109, 1.

e And hearing these things, they were compunct in hart, and said to Peter and to the rest of the Apostles: What shal we doe men, Brethren? *38. But Peter said to them, doe pennance, & be every one of you baptized in the name of IESVS CHRIST for remission of your sinnes; and you shal receiue the giift of the Holy Ghost. 39. For to you is the promise, and to your children, and to al that are farre off, whomsoever the Lord our God shal call. 40. With very many other wordes also did he testifie and exhorted them, saying: Saue your selues from this peruerse Generation. 41. They therfore that receiued his word, were baptized & there were added in that day about three thousand soules.*

f Three thousand were conuerted at this first Sermon, & they were put to the other visible companie & Church. *42. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. 43. And feare came vpon euery soul; many wonders also and signes were done by the Apostles in Hierusalem, and there was great feare in al. 44. Al they also that beleeued, were together, & had al things common. 45. Their possessions and substance they sold, and deuided them to al, according as euery one had need. 46. Daily also continuing with one accord in the Temple, and breaking bread from house to house, they tooke their meate with ioy and simplicitie of hart: 47. praising God, and*

Act. 4, 32

and hauing grace with al the people. And our Lord" increased them that should be saued,daily together.

ANNOTATIONS.

CHAP. II.

1. *The daies of Pentecost.*) As Christ our Pasche, for correspondence to the figure, was offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pêtecost: which was alwaies on Sunday, as appeareth *Leuit. 23, 15.* Both which daies the Church keepeth yearely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost; as they did the like for record of their deliuerie out of Ægypt, & their Law-giuing afore said: the said Feastes with vs containing, besides the remembrance of benefites past, great Sacraments also of the life to come. *Aug. ep. 119, c. 16.*

The feastes of Pasche and Pentecost.

4. *Al replenished.*) Though the Apostles and the rest were baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: yet as Christ * promised them they should be further indowed with strength and vertue from aboue, so here he fulfilled his promise, visibly powring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessary for the gouernement of the Church, & giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he indowed them al with the giuft of diuers strange tongues: al (I say) there present, as wel our Ladie, as other holy women and Brethren, besides the Apostles. Though * the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the giuft of tongues, contrarie to the plaine text that saith, *They were al together*, to wit, al the 120, mentioned before c. 1, 15.

The sending of the Holy Ghost on whit Sunday and the effects thereof.

Our B Ladie,

23. *By the determinate counsel of God deliuered*) God deliuered him, and he deliuered himself, for loue and intention of our saluation; & so the act was holy and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpose, & their fact was damnable, and not of Gods counsel or cawdie, excuseth sing; though he tolerated it, for that he could and did turne their abominable fact to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Calvinists, that make God the Authour and cause of Iudas betraying of Christ, no lesse then of Pauls conuersion; besides the false translation of Beza, saying for Gods Beza. prescience or foreknowledge (in the Greeke, προγνωσις) Gods providence.

24. *Loosing the sorrowers.*) Christ was not in paines himself, but loosed other men of those dolours of Hel, wherewith it was impossible himself should be touched. See * *3. August.*

27. *My soul in Hel.*) Where al the Faithful, according to the Creed, euer haue beleueed the Article that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al Christs desciunt men there holden in bondage til his death, & the Apostle here citing the Prophets wordes, most euidently expresth the same, distinguishing his soule in Hel, from his body in the graue: yet the Calvinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into, *body* and, *grave*: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his New Testament an. 1536.) *my carcas* in the *grave*. And this later they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al hebrewes & Greekes, & al that vnderstand these tongues, know that the foresaid hebrew & Greeke wordes are as proper, peculiar & vsual to signifie *soul* & *Hel*, as *anima* & *infernus* in Latin,

Luc. 31,
49.

Beza
Annot.
in hoc c.
2. 15.

2 Li. 12.
c. 13. de
Gen. ad
lin.

2 Eng.
Bible.
1579.

שׁוּל וְהֵל

שׁוּל וְהֵל

in Latin; yea as *soul* and *Hel* in English doe properly signifie the soule of man, and *Hel* that is opposit to *Heauen*; and that they are as vnproperly vsed to signifie body and graue, as to say in English, *soul* for body, or *Hel* for graue. Secondly, it doth so mislike the Heretikes themselues, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orcos* that is, in *Hel*. Thirdly, Bez a himself partly recanteth in his later edition, and confesseth that, *Carcas*, was no fit word for the body of Christ, & therefore, *I haue*, (saith he) *changed it, but I retaine and keepe the same sense still* meaning, that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. Fourthly, * he saith plainly that translating thus: *Thou shalt not leaue my carcass in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs descending into *Hel*; which he calleth foul errours, and marueleth, *that most of the ancient Fathers were in that error*: namely of Christs descending into *Hel*, and deliuering the old Fathers. What need we more? He opposeth himself both against plaine scriptures and al Ancient Fathers, peruertering the one, and contemning the other, to ouerthrow that truth which is an Article of our *Creed*. Whereby it is evidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the annotation vpon 1. Pet. 3. v. 19.

Liuing in common.

44. *Althings common*.) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptistes falsely pretend: but a life of perfection and counsel followed of our Religious in the Catholike Church. See *S. Aug. in Ps. 112. in principio. & ep. 109.*

The increase & perpetuities of the Visible Church.

47. *Increased*.) More and more were added to the Church (as the Greeke more plainly expresseth) that we may see the visible propagation & increase of the same. From which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretended inuisible Church of the Heretikes.

* New Test am 1516. annot. in 1. Act. v. 27. & 24. in 1. Pet. 1. 19.

Προσέτε-
ρεται τῇ ἐκ-
κλησίᾳ.

CHAP. III.

A miracle, and a Serimon of Peters to the people, shewing that IESVS is Christ, and exhorting them to faith in him and pennance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.

The Epistle vpon SS. Peter & Pauls eue. Iun. 28.

* This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. See Annot. c. 10. 9.



AND Peter and Iohn went vp into the Temple, at the ninth houre of praier. 2. And a certaine man that was lame from his mothers wombe, was caried; whom they laid euery day at the gate of the Temple, that is called Specious, that he might aske almes of them that went into the Temple. 3. He, when he had seen Peter and Iohn about to enter into the Temple, asked to receiue an almes. 4. But Peter with Iohn looking vpon him, said: Looke vpon vs. 5. But he looked earnestly vpon them, hoping that he should receiue something of them. 6. But Peter said: Siluer and gold I haue not, but * that which I haue, the same I giue to thee: In the name of IESVS CHRIST of Nazareth arise, and walke. 7. And taking his right hand, he lifted him vp, and forthwith his feet & soles were made strong. 8. And springing he stood, & walked; & went in with them into the temple walking & leaping & praising God. 9. And al the people saw him walking and praising God. 10. And they knew him, that it was he which sate for almes at the Specious gate of the Temple: and they were exceedingly astonished and agast at that that had chanced to him. 11. And as he held Peter and Iohn, al the people ranne to them vnto the porch which is called Salomons, wondering.

12. But Peter seeing them, made answer to the people: Ye men of Israel, why maruel you at this, or why looke you vpon vs, as though
" by our power or holines we haue made this man to walke?
13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our Fathers hath glorified his Sonne Iesvs, whom you indeed deliuered & denied before the face of Pilate, he iudging him to be relea sed. 14. But you denied the Holy and the lust One, * and asked a
a mankiller to be giuen vnto you. 15. But the Authour of life you killed, whom God hath raised from the dead, of which we are witnesses. 16. And in the
" a faith of his name, this man whom you see and know, his name hath strengthned; & the faith which is by him, hath giuen this perfect health in the sight of al you.

17. And now (Brethren) I know that you did it through ignorance, as also your Princes. 18. But God who foreshewed by the mouth of al the Prophets that his CHRIST should suffer, hath so fulfilled it. 19. Be Penitent therfore & couert, that your sinnes may be put out. 20. That, when the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached vnto you IESVS CHRIST. 21. c Whom
" b Heauen truly must receiue vntil the times of the restitution of al things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22. Moyse indeed said: *That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things whatsoeuer he shal speake to you.* 23. And it shal be, euery soule that shal not heare that Prophet, shal be destroyed out of the people. 24. And al the Prophets from Samuel and afterward that haue spoken, told of these daies. 25. You are the children of the Prophets and of the Testament which God made to our Fathers, saying to Abraham: *And in thy seed shal al the families of the earth be blessed.* 26. To you first God raising vp his Sonne hath sent him blessing you: that euery one should conuert himself from his naughtines.

" a This faith was not the faith of the lame man (for he looked only for almes) nor a special faith of the Apostles own saluation: but the whole beleeve of Christian Religion.

" b Some Heretikes fouly corrupt this place, thus: *who must be conuined in Heauen, of purpose (as they protest) to hold Christ in Heauen from the B. Sacrament. Beza.* As though his presence there, drew him out of Heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

AN NOT A T I O N S.

C H A P. III.

6. *That which I haue.*) This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, & in & by him executed the same. Therfore he saith: *That which I haue, I giue to thee.* And the Heretikes are ridiculous that note here, a miracle done by Christ by the hands of the Apostles, to make the simple beleeue that they had no more to doe then a dead instrument in the workemans hand.

12. *By our power.*) When the Apostles remit sinnes or doe any other miracles, they doe it not by any humane, proper, or natural power in themselves: but of supernatural force giuen them from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified, in whose name and faith they worke, and not in their owne.

C H A P. IV.

The Rulers of the Iewes oppose themselves and imprison Peter & Iohn 4. But yet thousands of the people are converted: 5. and to the Rulers also Peter boldly avoucheth by the foresaid miracle, that IESVS is Christ, telling them of their heinous fault out of the Psalmes, & that without him they can not be saved. 13. They though confounded with the miracle, yet proceed in their obstinacie, forbidding them to speake any more of IESVS, adding also threatens. 23. whereupon the Church flyeth to prayer, wherein they comfort themselves with the omnipotence of God, and prediction of Dauid, and aske for the giuft of boldnes and miracles against those threatens. 31. And God sheweth miraculously that he hath heard their prayer. 32. The whole Churches vnited and con. munitie of life. 36. Of Barnabas by name.



AND when they where speaking to the people, the Priests and Magistrates of the Temple & the Sadducees came vpon them, 2. being greued that they taught the people, and shewed in IESVS the resurrection from the dead: 3. and they laid handes vpon them, and put them into ward, vntil the morow, for it was now euening.

Here againe we see the proceeding & increase of the Church visibly.

4. And many of them that had heard the word, beleueed: and the number of the men was made fve thousand.

5. And it came to passe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hierusalem. 6. And Annas the high Priest, and Caiphas and Iohn, and Alexander, and as many as were of the Priests Stocke. 7. And setting them in the middes, they asked: In what power or in what name haue you done this? 8. Then Peter replenished with the Holy Ghost, said to them: Ye Princes of the people and Ancients: 9. If we this day be examined for a good deed vpon an impotent man, in what he hath been made whole, 10. be it known to al you and to al the people of Israel, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole. 11. This is the stone that was reiected of you the builders: which is made into the head of the corner: 12. And there is not salutation in any other. For neither is there any other name vnder Heauen giuen to men, wherein we must be saved.

The name of IESVS. See Annot. Philip. 2, 10.

The Apostles constancie, learning, & wisdom after the coming of the Holy Ghost, being but idio. tes, that is, simple vlettered men & timorous before.

13. And seeing Peters constancie and Iohns, vnderstanding that they were men vlettered, and of the vulgar sort, they marueled; and they knew them that they had been with IESVS: 14. seeing the man also that had been cured, standing with them, they could say nothing to the contrarie, 15. But they commanded them to goe aside forth out of the Council: and they conferred together, 16. saying: What shal we doe to these men? for a notorious signe indeed hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and we can not denie it. 17. But that it be no further spred abroad among the people, let vs threaten them, that they speake no more in this name to any man. 18. And calling them, they charged them that they should not speake at al,

Pf. 117.
12.

at al, nor teach in the name of IESVS. 19. But Peter and Iohn answering, said to them: " If it be iust in the sight of God, to heare you rather then God, indge ye. 20. For we can not but speake the things which we haue seen and heard. 21. But they threatning, dimissed them: not finding how they might punish them, for the people, because al glorified that which had been done, in that which was chanced. 22. For the man was more then fourtie yeares old in whom that signe of health had been wrought.

23. And being dimissed they came to theirs, and shewed al that the cheefe Priests and Ancients had said to them. 24. Who hauing heard it, with one accord lifted vp their voice to God, and said: Lord, thou that didst make Heauen & earth, the sea, and al things that are in them, 25. who in the Holy Ghost by the mouth of our Father Dauid thy seru-
*Pf. 2, 1.*uant hast said: *Why did the Gentils rage, and the people meditate vaine things: 26. the Kings of the earth stand vp, and the Princes assemble together against our Lord, and against his CHRIST?* 27. For there assembled indeed in this cite against thy holy Child IESVS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel, 28. to doe what thy hand and thy counsel decreed to be done. 29. And now Lord looke vpon their threatnings, and giue vnto thy seruants with al confidence to speake thy word, 30. in that, that thou extend thy hand to cures & signes and wonders to be done by thy name of thy holy Sonne IESVS. 31. And when they had praied, the place was moued wherein they were gathered: and they were al replenished with the Holy Ghost, and they spake the word of God with confidence.

32. And the multitude of beleeuers had one hart and one soule: neither did any one say that ought was his owne of those things which he possessed, but al things were comon vnto the. 33. And with great power did the Apostles giue testimonie of the resurrection of IESVS CHRIST our Lord: and great grace was in al them. 34. For neither was there any one needie among them. For as many as were owners of landes or houses, a sold and brought the prices of those things which they sold, 35. and laid it before the feete of the Apostles. And to euery one was deuידed according as euery one had need. 36. And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, 37. whereas he had a peece of land, sold it, and brought the price, and laid it before the feete of the Apostles.
4. Reg. 4, 17. in necessitie, according to Christes counsel *Mt. 16, 21.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposi-
271 " Marke their constancie and courage after their confirmation, being so weake before. And if any Magistrate command against God, that is to say, forbid Catholike Christiā me to preach or serue God, this same must be their answer, though they be whipped and killed for their labour. *Sec. c. 5. v. 19.*
 " Christes death, as needful for mā's redemption, was of Gods determination: but as of the mallice of the Iewes, it was not his act otherwise then by permission.
 " Note the ardent charitie & contempt of worldly things in the first Christians: who did not only giue great almes, but sold al their land to bestow on the Apostles & the rest that were
 " Reuerence to holy persons

ANNOTATIONS.

CHAP. IIII.

37. *Before the feete.*) He, as the rest, did not only giue his goods as in vulgar almes, but in a humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their handes. The Sunamite fel downe and embraced Elisars feete. Many that asked benefites of Christ (as the woman sicke of the bloody fluxe) fel downe at his feete & Marie kissed his

Kissing the
feet of holy
persons,

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THE ACTES

his feet. Such are signes of due reuerence done both to Christ and to other sacred persons either Prophetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem of all sortes flocked together vnto him, offering their children (to take his blessing) kissing his feet, plucking the hemmes of his garment, so that he could not moue for the throng. Ep. 61. c. cont. erro. Io. Hierosol.

Luc. 8;
47.
Luc. 7;
38.

CHAP. V.

Ananias and his wife Saphira, for their sacriledge, at Peters word fal downe dead, to the great terrour of the rest. 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seeke in the streetes to the very shadow of Peter, the townes also about bringing their diseased to Hierusalem. 17. The Rulers againe oppose themselues, but in vaine. 19. For out of prison an Angel deliuereth them, bidding them preach openly to al: 27. & in their Councel Peter is nothing afraid of their bigge wordes: 34. Yea Gamaliel being one of themselues casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolued. 40. Finally, the Apostles being scourged by them, count it an honour, & cease no day from preaching.



VT a certaine man named Ananias, with Saphira his wife sold a peece of land, 2. and " defrauded of the price of the land, his wife being priuie thereto: and bringing a certaine portion, laid it at the feet of the Apostles. 3. And " Peter said: Ananias, why hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? 4. Remaining, did it not remaine to

" a Hereupon rose great reuerence, awe, & feare of the vulgar Christians toward the holy Apostles; for an example to al Christian people how to behaue themselues toward their Bishops and Priests.
b The Epistle vpon Imbre wenefday in whitson weeke. And, within the octane, & in a vorie of SS. Peter and Paul.

thee: and being sold, was it not " in thy power? Why hast thou put this thing in thy hart? Thou hast not lied " to men, but to God. 5. And Ananias hearing these wordes, fel downe, and gaue vp the ghost. And there came great feare vpon al that heard it. 6. And yong men rising vp, remoued him, & bearing him forth buried him. 7. And it was the space as it were of three houres, and his wife, not knowing what was chanced, came in. 8. And Peter answered her: Tel me woman, whether did you sel the land for so much? But she said: Yea, for so much. 9. And Peter vnto her: Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy husband, at the doore, and they shal beare thee forth. 10. Forthwith she fel before his feete, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, & buried her by her husband. 11. And there fel great " a feare in the whole Church, and vpon al that heard these things.

12. b And by the handes of the Apostles were many signes and wonders done among the people. And they were al with one accord in Salomons porch. 13. But of the rest none durst ioyne themselues vnto them: but the people magnified them. 14. And the multitude of men and women that beleued in our Lord, was more increased:

15. so that they did bring forth the sick into the streetes, & laid them *Peters shadow* in beddes and couches, that when Peter came, "his shadow at the least down might ouershadov any of them, and they al might be deliuered from their infirmities. 16. And there ranne together vnto Hierusalem the multitude also of the ciuies adioyning, bringing sicke persons and such vs were vexed of vncleane Spirits; who were al cured. ¶

17. And the high Priest rising vp, and al that were with him, which is the hercie of the Sadducees, were replenished with zeale: 18. laid hands vpon the Apostles, and put them in the common prison.

19. But an Angel of our Lord by night opening the gates of the prison, *An Angel lea-* & leading them forth, said: 20. Goe; and standing speake in the Tem- *deth them out* of prison.

ple to the people al the wordes of this life. 21. Who hauing heard this, early in the morning entred into the Temple, and taught. And the high Priest comming, and they that were with him, called together the Councel & al the Ancients of the children of Israël: and they sent to the prison that they might be brought. 22. But when the ministers were come, and opening the prison, found them not; returning they told, saying. 23. The prison truly we found shut with al diligence, and the keepers standing before the gates: but opening it, we found no man within. 24. And as soone as the Magistrate of the Temple and the cheefe Priests heard these wordes, they were in doubt of them, what would befall. 25. And there came a certaine man and told them: That the men, loc, which you did put in prison, are in the Temple standing, and teaching the people. 26. Then went the Magistrate with the ministers, & brought them without force, for they feared the people, lest they should be stoned. 27. And when they had brought them, they set them in the the Councel. And the high Priest asked them, 28. saying: * Commanding we commanded you that you should not teach in this name: and behold you haue filled Hierusalem with your doctrine, and you wil bring vpon vs the blood of this man. 29. But Peter answering and the Apostles, said: God must be obeyed, rather then men.

30. The God of our Fathers hath raised vp IESVS, whom you did kil, hanging him vpon a tree. 31. This Prince and Sauour God hath exalted with his right hand, to giue repentance to Israël, and remission of sinnes. 32. And we are witnesses of these wordes, and the holy Ghost, whom God hath giuen to al that obey him. 33. When they had heard these things, it cut them to the hart, and they consulted to kil them.

34. But one in the Councel rising vp, a Pharisee named Gamaliel, a Doctour of law honourable to al the people, commanded the men to be put forth a while. 35. and he said to them: Ye men of Israël, take heed to your selues touching these men what you meane to doe. 36. For before these daies there rose Theodas, saying he was some body, to whom consented a number of men about foure hundred, who was slaine: and al that beleecued him, were disperfed, and brought to nothing. 37. After this fellow there rose Iudas of Galilee in the daies of the Enrolling, and drew away the people after him, and he perished: and as many as euer consented to him, were disperfed. 38. And now therefore

:Time, & the euident success of Christs Church & religion, proueth it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeavour of domestical Aduersaries, Heretikes, Schismatiques, or ill liners, preuailling against it; as on the other side, many attempts haue

Arius, Macedonius, Nestorius, Luther, and the like, who thought themselves some body: but after they had plaied their partes awhile, their memory is buried, or liueth only in malediction & infamie, and their scholars come to naught. Therefore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much longer then these, & were better supported by Princes and learning, and yet had an end.

I say to you, depart from these men and let them alone: for if this counsel or worke be of men, it will be dissolued: 39. but if it be of God, you are not able to dissolue them, lest perhaps you be found to resist God also. And they consented to him. 40. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of IESVS, and dimissed them. 41. And they went from the sight of the Councel reioycing, because they were accounted worthy to suffer reproch for the name of IESVS. 42. And euery day they ceased not in the Temple, and from house to house to teach and euangelize Christ IESVS.

A N N O T A T I O N S

C H A P. V.

Sacrilege.

2. *Defrauded.*] In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege, because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole guist, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie only that this fact was condemned, because they be loth to haue sacrilege counted any such sinne, who haue taught men not only to take away from God some peece of that, or al that themselves gaue, but plainly to spoile & applie to themselves al that other men gaue.

Aug. serm. 9. in append. de diuersis tom. 10.

Excommunication ioyned with corporal paines.

3. *Peter said.*] S. Peter (as you see here) without mans relation knew this fraud and the cogitations of Ananias, and as head of the Colledge and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, & his wife consenting to the Sacrilege. For it was excommunication by S. Augustines iudgement, li. 3. cont. ep. Parm. 1. to c. 7.) and had this corporal miraculous death ioyned withal, as the Excommunication that S. Paul gaue out against the incestuous and others, had the corporal vexation of Satan incident vnto it.

1. Cor. 5.

Vow of Chastitie, and the breach thereof.

4. *In thy pouuer.*) If it displeased God (saith S. Augustine.) to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed: for to such may be said that which S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne pouuer? for, whosoever haue vowed such things and haue not paid them, let them not thinke to be condemned to corporal deaths, but to everlasting fire. August. Ser. 10. de diuersis. And S. Gregorie to the same purpose writeth thus: Ananias had vowed money to God, which afterward overcome with diuinish perswasion he would eue: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawn, not money, but thy self from almighty God, to whom thou hadst vowed thy self vnder the habite or vveede of a Monke.

Greg. li. 1. ep. 33.

4. *Not to men, but.*] To take from the Church or from the Gouvernours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Churches President and Protectour.

15. *His shadow.*] Specially they sought to Peter the cheefe of al, who not only by touching, as the other, but by his very shadow cured al diseases. Whereupon S. Augustine saith: If then the shadow of his body could help, how much more now the fulnes of power? And if then a certaine litle wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 39. de Sandis, speaking of the miracles done by the Saints now reigning in Heauen.

CHAP. VI.

By occasion of a murmur in the Church (whose number now is so grown that it can not be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons ; 8. one of them, Steuen, worketh great miracles : and is by such as he confounded in disputation, falsely accused in the Councel of blasphemie against the Temple and rites thereof.



AND in those daies the number of Disciples increasing, there arose a " murmuring of the Greekes against the Hebrewes, for that their widowes were despised in the daily ministerie. 2. And the Twelue calling together the multitude of the Disciples, said : it is not reason, that we leaue the word of God, and serue tables. 3. Consider therefore Brethren, " seuen men of you of good testimonie, ful of the holy Ghost and wisdom, whom we may appoint ouer this busines. 4. But we will be instant in prayer and the ministerie of the word: 5. And the saying was liked before al the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicanor, and Timon, and Pármenas, and Nicolas a^c stranger of Antioch: 6. These they did set in the presence of the Apostles : and praying :: they imposed handes vpon them. 7. And the word of God increased, and the number of the Disciples was multiplied in Hierusalem exceedingly : a great multitude also of the :: Priests obeyed the faith.

The election of the 7. first Deacons.

:: Order of Deacons given by imposition of handes. See Annot. Act.

13. 3. :: Now also the Priests and they of greater knowledge and estimation began to beleeue.

b The Epistle vpon S. Steuens day in Christmas. And his Invention Aug. 3

:: Such is the face of al constant & chereful Martyrs, to their persecutors & iudges.

8. ^b And Steuen ful of grace and fortitude did great wonders & signes among the people. 9. And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steuen: 10. and they could not resist the wisdom and the Spirit that spake. 11. Then they suborned men, to say they had heard him speake wordes of blasphemie against Moyse and God. 12. They therefore stirred vp the people, and the Ancients, and the Scribes : and running together they tooke him, and brought him into the Councel, 13. and they set false witnesses that said : This man ceaseth not to speake wordes against the holy place & the Law. 14. For we haue heard him say, that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, which Moyse delivered vnto vs. 15. And al that sate in the Councel beholding him, saw his face as it were :: the face of an Angel.

ANNOTATIONS

CHAP. VI.

1. *Murmuring.*] It cometh of humane infirmity, that in euery Society of men

[S. ii]

(be

Murmuring &
emulation.

(be it neuer so holy) there is some cause giuen or taken by the weake, of murmur & difference, which must euer be provided for & staied in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and Authoritie, must take order, as time and occasion shal require.

The 7. Deacons.

3. *Seuen men.*] We may not thinke that these seuen (here made Deacons were only chosen to serue profane tables, or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. For, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and wisdom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered, *ep. ad Tim.* where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was ful of grace and fortitude, they receiued great increase of grace by their Deaconship.

The office of
Deacons.

But S. Ignatius *ep. ad Tral.* can best witnes of their office and the Apostles manner and meaning in such things, who writteth thus: *It becometh also to please by al meanes the Deacons, which are for the ministerie of IESVS-CHRIST. For they are not seruitours of meate and drinke, but Ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishops, as Christ to his Father, & working vnto him a cleane and immaculate worke, euen as S. Steuen to S. Iames &c. S. Polycarpe hath the like in his epistle ad Philipenses. And S. Denys writeth that their office was about the Altar, and putting the holy bread in chalice vpon the same. S. Clement also (Apost. *onst.* li. 2. c. 61.) that their Office among other things, is to assist the Bishops, and read the Gospell in the Seruice &c. S. Cyprian in diuers places *ep. 65. & ep. 49. 2d cornel.* calleth Deacons, the Churches and the Apostles Ministers, and their office, *administrationem sacram.* an holy administration. S. Hierom affirmeth, *caput 7 Michae* and in *episto. 85. ad Eua- grium tom. 2* where he checketh some of them for preferring themselves before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law. Finally by S. Ambrose *li. 1. Offic. c. 41.* and Prudentius in *Hymno de S. Laurent.* speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons *ep. 148. ad Valerium conc. Carthag. 4. can. 37. 28. 39. 41.**

1. Tim.
3. & 4.

Act. 6. 3.

Li. Eccle.
Hier. 6.
3. part.
22

CHAP. VII.

Steuen being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51. Then he inueigheth against their stiffneckednes, and telleth them boldly of their traiterous murdering of Christ, as their Fathers had done his Prophets afore him. 54. whereat they being wood, he seeth Heauen open, and IESVS there in his Diuine Majesty. 57. whereat they become more mad, so that they stoned him to death (Saul consenting) he commending his soul to IESVS, & humbly praying for them.



AND the cheefe Priest said: Are these things so? 2. Who said: Ye men, Brethren and Fathers, heare. The God of glorie appeared to our Father Abraham when he was in Mesopotamia, before that he abode in Charan, 3. & said to him: Go forth out of thy countrie, and out of thy kinned, & come into a land that I shal shew thee. 4. Then went

went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land wherein you doe now dwel. 5. And he gaue him no inheritance in it, no nor the pafe of a foot: and he promised to giue it him in poffeffion, and to his feed after him, when as he had no chuld. 6. And God fpake to him: *That his feed ſhal be a ſcjourner in a ſtrange countrie, and they ſhal ſubdue them to ſeruitude, and ſhal euil intreat them foure hundred yeares. 7. and the Nation which they ſhal ſerue, wil I iudge,* ſaid God. *And after theſe things they ſhal goe forth and ſhal ſerue me in this place.*

8. And he * gaue him the teſtament of circumciſion, and ſo he * begat Iſaac, and circumciſed him the eight day: and * Iſaac, Iacob: and * Iacob, the twelue Patriarches. 9. And the Patriarches through emulation, * ſold Iofeph into AEGypt. And God was with him: 10. and deliuered him out of al his tribulations. And he * gaue him grace and wiſedom in the ſight of Pharaos the King of AEGypt, and he appointed him Gouvernour ouer AEGypt and ouer al his houſe. 11. And there came famine vpon al AEGypt and Chanaan, and great tribulation: and our Fathers found no victuals. 12. But when * Iacob had heard that there was corne in AEGypt; he ſent our Fathers firſt; 13. and at the * ſecond time Iofeph was knowen of his brethren, and his kindred was made knowen vnto Pharaos. 14. And Iofeph ſending, called thither Iacob his father and al his kindred in ſeuenie ſiue ſoules. 15. And * Iacob deſcended into AEGypt: and * he died, and our Fathers. 16. And they were ** translated into Sichem, and were * laid in the ſepulchre that Abraham * bought for a price of ſiluer of the ſonnes of Henuor the ſonne of Sichem.

7. And when the time drew neere of the promiſe which God had promiſed to Abraham, the people * increaſed and was multiplied in AEGYPT, 8. And another King aroſe in AEGypt, that knew not Iofeph. 9. This ſame King enuening our ſtocke, afflicted our Fathers, that they ſhould expoſe their children, to the end they might not be kept aliue. 20. The ſame time was * Moyses borne, and he was acceptable to God; who was nourished three moneths in his fathers houſe. 21. And when he was expoſed, Pharaos daughter tooke him vp, and nourished him for her owne ſonne. 22. And Moyses was inſtructed in al the wiſdom of the AEGyptians: and he was mightie in his wordes and workes. 23. And * when he was fully of the age of fourtie yeares, it came to his mind to viſite his brethren the children of Iſraël. 24. And when he had ſeen one ſuffer wrong, he defended him: and ſtriking the AEGyptian, he reuenged his quarell that ſuſtained the wrong. 25. And he thought that his brethren did vnderſtand that God by his hand would ſaue them: but they vnderſtood it not. 26. And the day folloving * he appeared to them being at ſtrife: and he reconciled them vnto peace, ſaying: Men, ye are brethren, wherfore hurt you one another? 27. But he that did the iniurie to his neighbour, repelled him, ſaying: Who hath appointed thee Prince and iudge over vs? 28. Who wilt thou ſmite me, as thou diſt yeſterday kill the AEGyptian? 29. And Moyses fled vpon this word: and he became a ſcjourner in the land of Madian, where he begat two ſonnes. 30. And after fourtie yeares were expired, there * appeared to him in the deſert of mount Sina an Angel in the

** Translation of Saintes bodies agreeable to nature and Scripture. And the ſame to be buried in one place more then an other (which the holy Patriarches alſo had Gen. 49. 29. ſo 24. Heb. 11. 12) hath ſometimes great cauſes. Aug. de ciuit. pro mort. c. 1. & vii.

fire of the flame of a bush. 31. And Moyses seeing it, marueled at the vision. And as he went neere to view it, the voice of our Lord was made to him: 32. *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyses being made to tremble, durst not view it. 33. And our Lord said to him: *Louſe of the ſhoe of thy feet: for the place wherein thou ſandeſt, is holy ground.* 34. *Seeing I haue ſeen the affliction of my people which is in AEGYPT, and I haue heard their groning and am deſcended to deliuer them. And now come, and I wil ſend thee into AEGYPT.*

35 This Moyses, whom they dinied, saying: *Who hath appointed thee Prince and Captaine?* him God ſent Prince & redeemer with the hand of the Angel that appeared to him in the bush. 36. He brought them forth doing wonders and ſignes in the land of AEGYPT, and in the redde ſea, and in the * deſert fourtie yeares. 37. This is that Moyses which ſaid to the children of Iſrael: *A Prophet wil God raiſe vp to you of your owne brethren as my ſelf: him you ſhal heare.* 38. This is he that * was in the aſſembly in the wilderneſſe, with the Angel that ſpake to him in Mount Sina, and with our Fathers: who receiued the wordes of life to giue vnto vs. 39 To whom our Fathers would not be obedient: but they repelled him, and in their harts turned away into AEGYPT, 40. ſaying to Aaron: *Make vs Goddes that may goe before vs.* For this, Moyses that brought vs out of the land of Aegypt, we know not what is befallen to him. 41. And they made a calfe in thoſe dayes, and offered Sacrifice to the Idol, and reioyced in the workes of their owne handes.

42. And God turned, and a deliuered them vp to ſerue the hoſt of Heauen, as it is written in the booke of the Prophets: *Did you offer vittims and hoſtes vnto me fourtie yeares in the deſert, O houſe of Iſrael?* 43. *And you tooke vnto you the tabernacle of Moloch, and the ſtarre of your God Rempham, ſigures which you made, to adore them. And I wil traſlate you beyond Babylon.*

44. The tabernacle of teſtimonie was among our Fathers in the deſert, as God ordained ſpeaking to Moyses, *that he ſhould make it according to the forme which he had ſeen.* 45. Which our Fathers * with Ieſus receiuing, brought it in alſo into the poſſeſſion of the Gentils. Which God expelled from the face of our Fathers, til in the daies of David, 46. who found grace before God, and * deſired that he might find a tabernacle for the God of Iacob. 47. And * Salomon built him a houſe. 48. But the Higheſt dwelleth not in houſes * made by hand, as the Prophet ſaith: 49. *Heauen is my ſeat: and the earth the foote-ſtole of my feet. What houſe wil you build me, ſaith our Lord, or what place is there of my reſting?* 50. *Haſt not my hand made al theſe things?*

51. You ſtiſſe-necked and of vncircumciſed hartes and eares, you alwaies reſiſt the holy Ghoſt: as your Fathers, your ſelues alſo. 52 Which of the Prophets did not your Fathers perſecute? And they ſlewe them that foretold of the comming of the Juſt one, of whom now 53 you haue been betrayers and murderers: who receiued the Law by the diſpoſition of Angels, and haue not kept it.

54. And hearing theſe things they were cut in their harts, and they gnaſhed with their teeth at him. 55. But he being ful of the holy Ghoſt, looking ſtedfaſtly vnto Heauen, ſaw the glorie of God, and Ieſus ſtanding on the right hand of God. 56. And he ſaid: Behold I ſee the Heauens opened

Exo. 7.
8, 9, 10,
11, 12.
37. Exo.
16. Deut.
18. Exo.
19, 3.
19.

Exo. 32.
1.

c Actes
vii.

Amos 5.
25.
Exo. 25.
40.
10f. 32.
14.

Pſ. 131.
52. Par.
17. Act.
17, 25.
Eſa. 66.
1.

opened, and the Sonne of man standing on the right hand of God. 57. And they crying out with a loud voice, stopped their eares, and with one accord ranne violently vpon him. 58. And casting him forth without the citie they stoned him: and the witnesses laid off their garments * beside the feet of a yong man that was called Saul. 59. And they stoned Steuen inuocating, and saying: Lord Iesus, receiue my spirit. 60 And falling on his knees, he cried with a loud voice, saying: :: Lord, lay not this sinne vnto them. And when he had said this, he fel asleepe. And Saul was consenting to his death.

:: Eusebius Emilianus saith, when he praeth for his persecutors, he promiseh to his worshippers his manifest intercession & suffrages. in *ho. S. Steph & S. Augustine, si Stephanus sic non orasset, Ecclesia Paulum non haberet* Serm. 1. de S. Stephano. The holy land. Holy places.

A N N O T A T I O N S.

C H A P. VII.

35. *Holy ground*] If that apparition of God himself or an Angel, could make the place and ground holy, and to be vsed of Moyses with al signes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Ierurie, and his personal presence in the B. Sacrament, may make that countie and al Christian Churches and altars holy? And it is the greatest blindness that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wondrous operation in the same. see *S. Hierom ep. 17. 18 & 17 of the holy land.*

48. *Not in house*] The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might haue driuen him out of al houses, Churches, and corporal places, when he was visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnell Iewes; who thought God either so to be coneyned, compassed, and limited to their Temple, that he could be no where els, or at least that he would not heare or receiue mens praiers and Sacrifices in the Churches of the Gentils, or elsewhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and profit, to worke his wonders, and to be worshipped of vs in holy places rather then profane.

God is not coneyned in place yet he wil be worshipped in one place more then in another.

58. *They stoned him*] Read a maruelous narration in S. Augustine of one stone, that hitting the Martyr on the elbow rebounded backe to a faithfull man that stood neere, who keeping & carying it with him, was by reuelation warned to leaue it at Ancona in Italie: whereupon a Church or Memorie of S. Steuen was there erected, and many miracles done after the said Martyrs body was found out, and not before. *Aug. 10. 10. ser. 38 de diuersis in edit. Paris.*

Reliques.

C H A P. VIII.

So farre is persecution from preuailling against the Church, that by it the Church groweth from Hierusalem into al Ierurie and Samaria. 5. The second of the Deacons, Philip, conuertereth with his miracles the citie it self of Samaria, and baptizeth them, euen Simon Magus also himself among the rest. 14. But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18. Which ministerie Simon Magus would buy of them. 26. The same Philip being sent of an Angel to a great man of Aethiopia, who came a Pilgrimage to Hierusalem, first catechizeth him. 36. and then (he professing his faith and desiring Baptisme) doth also baptize him.

The 3. part.

THE propagation of the Church from Hierusalem into al Ierurie, and Samaria.



AND the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Iewrie and Samaria, sauing the Apostles. 2. And deuout men^e tooke order for Steuens funeral, and made great mourning vpon him. 3. But Saul* wasted the Church: entring in from house to house, and drawing men and women, deliuered them into prison.

This persecution wrought much good, being an occasion that the dispersed preached Christ in diuers Countries where they came. The Epistle vpon Thursday in Whitsun-week.

4. They therfore that were dispersed, passed through, euangelizing the word.

5. And Philippe descending into the citie of Samaria, preached CHRIST vnto them. 6. and the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seeing the signes that he did. 7. For many of them that had vncleane Spirits, crying with a loud voice, went out. And many sicke of the palsey and lame were cured. 8. There was made therfore great ioy in that citie. ¶ 9. And a certaine man named Simon, who before had been in that citie a Magician, seducing the Nation of Samaria, saying himself to be some great one: 10. vnto whom al harkened from the least to the greatest, saying: This man is the power of God, that is called great. 11. And they were attent vpon him, because a long time he had bewitched them with his magical practises. 12. But when they had beleued Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women. 13. Then Simon also himself beleued: & being beptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he was astonished with admiration.

The Epistle vpon Tuesday in Whitsun-week. And in proutine of the Holy Ghost. *Ubi spiritus filii patris locutus est in ecclesia: quia uirgo parat. Peter often maketh Iohn his companion, because the Church loneth a virgin. Antior apud Bedam in Act.*

14. And when the Apostles who were in Hierusalem, had heard that Samaria had receiued the word of God: they sent vnto them: Peter and Iohn. 15. Who when they were come, prayed for them, that they might receiue the holy Ghost. 16. For he was not yet come vpon any of them, but they were only baptized in the name of our Lord IESVS. 17. Then did they impose their handes vpon them, & they receiued the holy Ghost. ¶ 18. And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was giuen, he offered them money, 19. saying: Giue me also this power, that on whomsoever I impose my handes, he may receiue the holy Ghost. 20. But Peter said to him: Thy money be with thee vnto perdition: because thou hast thought that the gift of God is purchased with money. 21. Thou hast no part, nor lot in this word. For thy hart is not right before God. 22. Doe penance therfore from this thy wickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. 23. For I see thou art in the gal of bitterness and the obligation of iniquitie. 24. And Simon answering said: Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. 25. And they indeed hauing testified and spoken the word of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

26. And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into

с оуа-
петръ
суде-
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Act. 22.
41

сметавъ.
исхъ ап-
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cal. 9,
21.

into Gaza : " this is desert. 27. And rising he went. And behold, a man of AEthiopia, an Eunuch, of great authoritie vnder Candace the Queene of the AEthiopians, who was ouer al her treasures, was come to Hierusalem : " a to adore : 28. and he was returning and sitting vpon his chariot, and reading Esay the Prophet. 29. And the Spirit said to Philippe: Goe neere, and buyne thy self to this same chariot. 30. And Philippe running thereunto, heard him reading Esay the Propet, and he said: Trowest thou that thou vnderstandest the things which thou readeest? 31. Who said: And " b how can I, vnlesse some man shew me? & he desired Philippe that he would come vp and sit with him 32. And the place of the scripture which he did read, was this: *As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth.* 33. *In humilitie his iudgement was taken away. His generation who shal declare, for from the earth shd his life be taken?* 34. And the Eunuch answering Philip, said: I beseech thee, of whom doth the Prophet speake this? of himself, or of some other? 35. And, Philip opening his mouth, and beginning from this scripture, euangelized vnto him I E S V S. 36. And as they went by the way, they came to a certaine water: and the Eunuch said: Loe water, 'who' doth lett me to be baptized? 37. And Philip said: If thou beleeue with al thy hart, thou maiest. And he answering said: I beleeue that I E S V S - C H R I S T is the Sonne of God. 38. And he commanded the chariot to itay: and both went downe into the water, Philip and the Eunuch, and " he baptized him. 39. And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, & the Eunuch saw him no more. And he went on his way reioycing. 40. But Philip was found in Azotus, and passing through, he euangelized to al the cities, til he came to Casarea. **F**

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:: a Note that this AEthiopia came to Hierusalem to adore that is, on Pilgrimage, whereby we may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & sanctification.
:: b The Scriptures are so written that they cannot be understood without an interpreter, as easily as our Protestants make them. See S. Hierem Ep. ad Paulinum de omnibus diuine historie libris, set in the beginning of latin bibles.

A N N O T A T I O N S

C H A P. VIII.

2. *Deuout men.* ¶ As here great deuotion was vsed in burying his body, so afterward at the Inuention & Translation thereof. And the miracles wrought by the same, and at euery litle memorie of the same, were infinite: as S. Augustine witnesseth, *a* likes, S. Sicutus recit

22. de Ciuit. Dei. l. 8 & Sermon. de S. Sepulchro. 10. 10

14. *Sent Peter.* ¶ Some Protestants vse this place to proue S. Peter not to be Head of the Apostles, because he and S. Iohn were sent by the Twelue. By which reason they might as wel conclude that he was not equal to the rest. For commonly the Maister sendeth the man, & the Superiour the inferiour, when the word of Sending it exactly vsed. But it is not alwayes so taken in the Scriptures: for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father & the Sonne; nor otherwise in common vse of the world seeing the inferiour or equal may intreate his friend or Superiour to doe his busines for him. And specially a body Politike or a Corporatiō may by electiō or otherwise choose their Head & send him. So may the Citizēs send their Maior to the Prince or Parliamt, though he be the Head of the citie, because he may be more fit to doe their busines. Also the Superiour or equal may be sent by his owne consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as every such Body implieth both the Head and the members) was greater then Peter their Head alone, as the Prince and Parliament is greater then the Prince alone

alone. And so Peter might be sent as by authoritie of the whole Colledge, not withstanding he were the Head of the same.

The Sacramēt of Confirmation ministred by Bishops only. And that with solemn praier and imposition of handes.

17. *Did they impose.*] If this Philip had bene an Apostle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghost; but this none can doe sauing Bishops. For though Priests may baptize and anoint the Baptized also with Chrisme consecrated by a Bishop; yet he can not signe his forehead with the same holy oile, because that belongeth only to Bishops, when they giue the holy Ghost to the Baptized. So saith he touching the Sacrament of Confirmation in 8. Act. This imposition therfore of hands together with the praiers here specified (which no doubt were the very same that the Church yet vseth to that purpose) was the ministratiō of the Sacrament of Confirmation. Whereof S. Cyprian saith thus: They that in Samaria were baptized of Philip, because they had lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and Iohn, to wit, that by praier made for them and imposition of handes, the Holy Ghost might be poured vpon them. Which now also is done with vs, that they which in the Church are baptized be by the Rulers of the Church offered, and by our praier & imposition of hand receiue the Holy Ghost, and be signed with our Lordes seale. So S. Cyprian. But the Heretikes object that yet here is no mention of oile. To whom we say, that many things were done and said in the administratiō of this and other Sacraments, & al instituted by Christ himself & deliuered to the Church by the Apostles, which are not particularly writen by the Euangelists or any other in the Scripture; among which this is euident by al antiquitie and most general practise of the Church, to be one.

Chrisme in Confirmation.

S. Denys saith, the Priests did present the baptized to the Bishop, that he might signe them *diuina et deifico vnguento*, with the diuine and deificall ointment. And againe: *Aduertum S. Spiritus consummans inunctio largitur*, the inunction consummating, giueth the comming of the Holy Ghost. Tertullian *de resur. carna*, nu 7. & li. 1. adu. Marcio. speaketh of this Confirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sensed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likewise, ep. 70. nu. 1. *He must also be anointed, that is baptized, with the oile sanctified on the Altar.* And ep. 71. (see also ep. 73. nu. 3.) he expressly calleth it a Sacrament, ioyning it with Baptisme, as Melchisedech doth (ep. ad omnes Hispania Episcopos nu. 2. 10. 1. Conc.) shewing the difference betwixt it and Baptisme. S. Augustin also, cont. lit. Peil. li. 2. c. 104. *The Sacrament of Chrisme in the kind of visible seales is sacred and holy, euen as Baptisme in self.* We omit S. Cyril mystag. 3. S. Ambrose li. 3. de Sacram. c. 2. & de ijs qui mysterijs initiantur c. 7. S. Leo ep. 88. the ancient Councels also of Loadicea, can 48. Carthage 3. can. 39. and Arausicanum 4. can. 1 and others. And S. Clement (Apost. const. li. 7 c. 44.) reporteth certaine constitutions of the Apostles touching the same. * S. Denys referreth the manner of consecration of the same Chrisme to the Apostles instruction. S. Basil li. de Sp. sancto c. 27. calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian ep. 21. ad omnes Orientales Episcopos in initio. 10. 1. Conc. saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Authour of the booke *de vñctione chrismatis* apud D. Cyprianum nu. 1. telling the excellent effects and graces of this Sacrament, & why this kind of oile and balsme was taken of the old Law, & vsed in the Sacraments of the new Testament. Which thing the Heretikes can with lesse cause object against the Church, seeing they confesse * that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Tewes manner of consecrating their hoites deputed to sacrifice.

Old heresies against confirmation and Chrisme.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knowen Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Fabium apud Euseb. li. 6 c. 35. affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the consecratiō of a Bishop. Whom al the Nouatians did follow, neuer vñg that holy Chryisme, as Theodorete writeth, li. 3. Fabul. Har. And Operatus li. 2. cont. Parm. writeth that it was the special barbarous sacrilege of the Donatists,

ep. 73. nu 3 ad Iubaia num.

Ec. Hier. c. 2. & 4.

* Ec. Hier. c. 4.

* Beza in Act. 6. 6. v. 6.

to conuocate the holy oile. But al this is nothing to the sanage disorder of Calvinists in this point.

** Rem. nit. in exam. Conc. Trid. de Confir.*
 17 *And they receiued the Holy Ghost.*] The Protestants charge the Catholikes, that by approving & commending so much the Sacrament of Confirmation, & by attributing to it specially the giuft of the Holy Ghost, they diminish the force of Baptisme, challenging also boldly the ancient Fathers for the same. As though any Catholike or Doctour euer said more then the expresse wordes of Scripture here and elswhere plainly giue them warrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful euen after their Baptisme to expect the Holy Ghost and vertue from aboue; then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized and gaue them the holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or wil not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: and in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, with great increase of grace. And let the good Reader note here our Aduersaries great puerfity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the holy Ghost here to be no other but the giuft of wisdom in the Apostles and a few more to the gouernment of the Church; when it is plaine that not only the Gouerners but al that were baptized, receiued this grace, both men and women: Some, that it was no internal grace, but only the giuft of diuers languages: Which is very false; the giuft of Tongues being but a sequele and an accident to the grace, and an external token of the inward giuft of the Holy Ghost, and our Sauour calleth it vertue from aboue. Some say, that whatsoeuer it was, it was but a miraculous thing, and dured no longer then the giuft of the Tongues ioyned thereunto: by which euafion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication because the corporal punishments which were annexed often times in the primitiue Church vnto it, ceaseth: and so may they take away (as they meane to doe) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustin toucheth this point fully. *Is there any man (saith he) of so peruerse an waite, to deny these children on whom vve now imposed hands, to haue receiued the Holy Ghost, because they speake not in which Tongues? &c.* Lastly some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continue in the faith receiued. Whereupon they haue turned this holy Sacrament into a Catechisme. * There are also that put the baptized comming to yeares of discretion, to their owne choise, whether they wil continue Christians or no. To such diuclish and diuers inuentions they fall, that wil not obey Gods Church not the expresse Scriptures, which tel vs of prayers, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, which might and may be done as wel before Baptisme, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Countrie it is called *Bibbing*.

The effectes of Baptisme and Confirmation differ.

Heretical shiftes & euafions against manifest Scriptures, & against this Sacrament of Confirmation.

Tract 6. in ep 10.

** Conc. Trid. sess. 7. can. 14 de Bapt.*

* See C^o Trid. sess 7 can. 1 de confirmat.

[Bishoping]

Simonie

Penance, Primi-

18 *Offered money.*] This wicked forcerer Simon is noted by S. Ireneus li. 1. c. 20. & others to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, without good life and workes, to be enough to saluation. He gaue the onfet to purchase with his money a spiritual function, that is to be made a Bishop; for to haue power to giue the Holy Ghost by imposition of handes, is to be a Bispop: as to buye the power to remit sinnes or to consecrate Christs body, is to buy to be a Priest, or to buy Priesthood: and to buye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to buye a benefice: and likewise in al other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: & in such as thinke it lawfull (as here Simon iudged it) it is named *Simoniacal Heresie*, of this detestable man who first attempted to buye spiritual function or office D. Greg. apud Ioan. Dac. in 21. li.

3 c. 2. 4. 5.

22. *Due penance* (S. Augustine 108.) vnderstanding this of the penance done in the

Primitive Church for heinous offences, doth teach vs to translate this & the like places (2 Cor. 12. 21. Apoc. 9. 21) as we doe, and as it is in the vulgar Latin, and consequently that the Greeke μεταοιῶν doth signifie so much, Yea when he addeth, that very good men doe daily penance for venial finnes by fasting, praier, & almes, he warranteth this phraze & translation throughout the new Testament, specially himself also reading so as it is in the vulgar Latin, & as we translate.

21. *Ubertas*] You may see, great penance is here required for remission of sinne, & that men must stand in feare & dread lest they be not worthy to be heard or to obtaine mercie. Whereby al men that buy or sel any spiritual function, dignities, offices, or linings, may specially be warned that the sinne is exceeding great.

Simon Magus more religious then the Protestants, 24. *Pray you for me*] As this Sorcerer had more knowledge of the true religion then the Protestants haue; who see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, which he plainly perceiued and confessed: so surely he was more religious then they, that being to sharply checked by the Apostles, yet blasphemed not as they doe when they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

27. *Thesis*] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or falshood of the text, saying it can not be so. Which is to accuse the holy Euangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very saucie with S. Luke.

38. *H. baptizatus*] When the Heretikes of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitive Church, they imagine no more was done then there is exprestly told, nor scarcely beleene so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they thinke there was no chrisme, nor other worke or word vsed. So they thinke no more ceremonie was vsed in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable wordes: *In that that is said, he was baptized, no ceremony or word was done, which though in the scripture for breuities sake they are not mentioned, yet by order of tradition we know were to be done.*

Annot.
no Test.
1556.

De sed.
2. op. 3.
2.

Beza:

The ceremonies of Sacraments done, though not mentioned.

CHAPTER IX.

Saul not content to persecute so cruelly in Hierusalem, 3. is in the way to Damascus told by our Lord IESVS of his vaine attempt, and miraculously conuerted to be an Apostle and. fier great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealeth mightily against the Iewes, prouing IESVS to be Christ to their great admiration. 23. But such is their obstinacie, that they lay al Damascus to kill him. 26. From thence he goeth to Hierusalem, & there toynerh with the Apostles, and againe by the obstinate Iewes his death sought. 31. The Church being now growen ouer al Iewrie Galilee and Samaria, Peter vsiterh al: and in his visitation, 33. healing a lame man, 36. and raising a dead woman conuerteth very many.

The Epistle vpon the Conuersion S. Paul Ianu. 25.



ND Saul as yet breathing forth threatnings and slaughter against the Disciples of our Lord, came to the high Priest, 2. and asked letters of him vnto Damascus to the Synagogues that if he had found any men and women of this way, he might bring them bound vnto Hierusalem. 3. And as he went on his iourney, it chanced that he drew nigh to Damascus: and suddenly a light from Heauen shined round about him. 4. And falling on the ground, he heard a voice saying to him: Saul, Saul why persecutest thou me? 5. Who said: Who art thou Lord? And he: I am IESVS whom thou dost persecute. It is hard

The heretikes that conclude Christ fo

Act. 12.
4. Gal.
1, 13.

1. Cor.
15, 2.

hard for thee to kicke against the pricke. 6. And trembling and being astonished he said: Lord, what wilt thou haue me to doe? 7. And our Lord to him: Arise and goe into the citie, & it shal be told thee what thou must doe. But the men that went in companie with him, stood amased, hearing the voice, but seeing no man. 8. And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. 9. And he was there three daies not seeing, and he did neither eate nor drinke.

10. And there was a certaine Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. 11. And our Lord to him: Arise, and goe into the streete that is called Straight: and seeke in the house of Iudas, one named Saul of Tarsus. For behold he praieth. (12. And he saw a man named Ananias, coming in and imposing handes vpon him for to receiue his sight.) 13. But Ananias answered: Lord, I haue heard by many of this man, how much euil he hath done to thy Saintes in Hierusalem: 14. and here he hath authoritie from the cheefe Priests to bind al that inuocate thy name. 15. And our Lord said to him: Goe, for a vessel of election is this man vnto me, to carie my name before the Gentils, and Kings, and the children of Israël. 16. For I wil shew him how great things he must suffer for my name.

17. And Ananias went, and entred into the house: and imposing hands vpon him, he said: Brother Saul, our Lord I E S V S hath sent me, he that appeared to thee in the way that thou camest; that thou maiest see and be filled with the Holy Ghost. 18. And forthwith there fel from his eyes as it were scales, and he receiued sight: and rising he was baptized. 19. And when he had taken meate, he was strengthened.

And he was with the Disciples that were at Damascus, for certaine daies. 20. And incontinent 'entring into' the Synagogues, he' preached I E S V S, that this is the Sonne of God. 21. And al that heard, were astonished, and said: Is not this he that expugned in Hierusalem those that inuocated this name; and came hither to this purpose that he might bring them bound to the cheefe Priests? 22. But Saul waxed mightie much more and confounded the Iewes that dwelt at Damascus, affirming that this is CHRIST. ✠ 23. And when many daies were passed, the Iewes consulted that they might kil him. 24. But their conspiracie came to Sauls knowledge. And * they kept the gates also day and night, that they might kil him. 25. But the Disciples taking him in the night, conuied him away by the wal, letting him downe in a basket.

26. And when he was come into Hierusalem, he assaied to ioine himself to the Disciples, & al feared him, not beleeuing that he was a Disciple. 27. But Barnabas tooke him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake vnto him, & how in Damascus he dealt confidently in the name of I E S V S. 28. And he was with them going in & going out in Hierusalem, & dealing confidently in the name of our Lord. 29. He spake also to the Gentils, & disputed with the Greekes: but they sought to kil him. 30. Which when the Brethren had knowen, they brought him downe to Cesarea, & sent him away to Tarsus. 31. The CHURCH truly through al Iewrie & Galilee and Samaria

in heauen that he can be now here els til the day of Iudgement, that hardly resolue a mā that would know where CHRIST was when he appeared here in the way, & spake these words to Saul.

Paul also himself, though with the diuine and heavenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be ioined to the Church. *August. de doct. Chr. lib. 1. in proem.*

in the Synagogues he.

Cor. 11, 32.

The Church visibly pro- had

ceedeth still
with much co-
fort and mani-
fold increase
euen by perse-
cution,

had peace, & was edified, walking in the feare of our Lord and was reple-
nished with the consolation of the Holy Ghost.

32. And it came to passe, that Peter as he passed through al, came to
the Saints that dwelt at Lydda. 33. and he found there a certaine man na-
med Aeneas, lying in his bed from eight yeares before, who had the pal-
sey. 34. And Peter said to him: Aeneas, our Lord IESVS CHRIST
heale thee: arise, and make thy bed. And incontinent he arose. 35. And
al that dwelt at Lydda and Sarona, saw him: who conuerted to our Lord.

healeth

:: Behold good
workes and al-
mes-deeds, and
the force ther-
of reaching
euen to the
next life.

:: The praies
of our Almes
folke & beas-
men may doe
vs great good
euen after our
departure. For
if they procu-
red her tempo-
ral life, much
more may they
help vs to
Gods mercie
and to release
of punishment
in Purgatorie.

36. And in Ioppe there was a certaine Disciple named Tabitha, which
by interpretation is called Dorcas. This woman was full of :: good Workes
& almes-deeds which she did. 37. And it came to passe in those daies, that
she was sicke and died. Whom when they had washed they laid her in an
upper chamber. 38. And whereas Lydda was nigh to Ioppe, the Disciples
hearing that Peter was in it, they sent two men vnto him, desiring him: Be
not loth to come so farre as to vs. 39. And Peter rising vp came with them.
And when he was come, they brought him into the upper chamber: and
al the widowes stood about him weeping, :: and shewing him the coates
and garments which Dorcas made them. 40. And al being put forth, Peter
falling on his knees praied, and turning to the body he said: Tabitha,
arise. And she opened her eyes: and seeing Peter, she sate vp. 41. And gi-
uing her his hand, he lifted her vp. And when he had called the Saints and
the widowes, he presented her aliuie. 42. And it was made knowne
throughout al Ioppe: and many beleued in our Lord. 43. And it came
to passe that he abode many daies in Ioppe, with one Simon a tanner.

C H A P. X.

The 4. part.
THE propa-
gation of the
Church to the
Gentils also.

*Because the Iewes so much abhorred the Gentils, for the better warrant of their Christ-
ning, an Angel appeareth to Cornelius the deuout Italian. 9 and a vision is
shewed to Peter himself (the Cheefe and Pastour of al) 19. and the Spirit speaketh to
him, 34. yea and as he is Catechizing them about IESVS, 44. the holy Ghost com-
meth visibly vpon them: and therefore not fearing any longer the offense of the
Iewes, he commandeth to baptize them.*



AND there was a certaine man in Caesarea, named Cornelius,
Centurion of that which is called the Italian band, 2. reli-
gious, & fearing God with al his house, " doing many al-
mes-deeds to the people. And alwaies praying to God, 3. he
saw in a vision manifestly, about the ninth houre of the day,
an Angel of God comming in vnto him and saying to him: Corne-
lius. 4. But he beholding him, taken with feare, said: Who art thou
Lord? And he said to him: Thy prayers and thy almes-deeds are ascen-
ded into remembrance in the sight of God. 5. And now send men vnto
Ioppe, and cal hither one Simon that is surnamed Peter. 6. He lodgeth
with one Simon a tanner, whose house is by the sea side. He wil tel
thee what thou must doe. 7. And when the Angel was departed
that

that spake to him, he called two of his household, and a souldiar that feared our Lord, of them that were vnder him. 8. To whom when he had told al, he sent them vnto Ioppe.

9. And the next day whiles they were going on their iourney, and drawing nigh to the citie, Peter went vp into the higher partes, to pray about the sixt houre. 10. And being hungrie, he was desirous to take somewhat. And as they were preparing, there fel vpon him an excessse of mind: 11. and he saw the Heauen opened, and a certaine vessel descending, as it were a great linnen sheete with foure corners let downe from Heauen to the earth, 12. wherein were al foure-footed beastes, and that creepe on the earth, and fowles of the aire. 13. And there came a voice to him: Arise Peter, kil, and eate. 14. But Peter said: God forbid, Lord; for I did neuer eate any common and vncleane thing. 15. And a voice came to him againe the second time: That which God hath purified, doe not thou cal common. 16. And this was done thrise, & forthwith the vessel was taken vp againe into Heauen. 17. And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. 18. And when they had called, they asked, if Simon that is surnamed Peter were lodged there. 19. And as Peter, was thinking of the vision the Spirit said to him: Behold three men doe seeke thee. 20. Arise therefore, and get thee downe, and goe with them, doubting nothing; for I haue sent them. 21. And Peter going downe to the men, said: Behold I am he whom you seeke; what is the cause, for the which you are come? 22. Who said: Cornelius the Centurion, a iust man and that feareth God, and hauing testimonie of al the Nation of the Iewes, receiued an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. 23. Therfore bringing them in, he lodged them.

24. And the day following he arose and went with them: and certaine of the brethren of Ioppe accompanied him. 25. And on the morow he entered into Cæsarea. And Cornelius expected them, hauing called together his kinne, and special freinds. 26. And it came to passe, when Peter was come in, Cornelius came to meete him, & falling at his feete adored. 27. But Peter lifted him vp saying: Arise, my self also am a man. 28. And talking with him, he went in, and findeth many that were assembled. 29. And he said to them: You know how abominable it is for a man that is a Iewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to cal no man common or vncleane. 30. For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you haue sent for me? 31. And Cornelius said: Foure daies since, vntil this houre, I was praying the ninth houre in my house, and behold a man stood before me in white apparel, 32. and said: Cornelius, thy praier is heard, and thy almes-deeds are in memorie in the sight of God. 33. Send therefore to Ioppe, and cal hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. 34. Immediately therfore I sent to thee: and thou hast done wel in comming. Now therfore al we are present in thy sight, to heare al things whatsoeuer are commanded thee of the Lord.

Here God first vttered to Peter that the time was come to preach also to the Gentils, and to couerle with them for their saluation no lesse then with the Iewes with ful freedom to eate al meates without respect of the prohibitiõ of certaine made in the old Law.

In the Greeke, falling & praying.

At the time of praier specially God sendeth men comfortable visitations.

Note these apparitions & visions to S. Peter, Cornelius, & others,

in the Scripture very oftē, against the incredulitie of our Heretikes, that wil beleue neither vision nor miracle, not expressed in Scripture: these being beleueved of Christian men euen before they were written. c Not such as beleue only, but such as feare God and worke iustice, are acceptable to him
b. The Epistle vpon Munday in Easter week.
The Epistle vpon Munday in witson-weeke,

35. And Peter opening his mouth, said: In very deed I perceiue that God is not an acceptor of persons. 36. But in euery Nation, he that feareth him, and worketh iustice, is acceptable to him. 37. The word did God send to the children of Israël, preaching peace by IESVS CHRIST (this is Lord of al.) b 38. Yow know the word that hath been made through al Iewrie, for* beginning from Galilee, after the Baptisme which Iohn preached: 39. IESVS of Nazareth how God anointed him with the Holy Ghost and with power, who went throughout doing good and healing al that were oppressed of the Diuel, because God was with him. 40. And we are witnesses of al things that he did in the countrie of the Iewes and in Hierusalem, whom they killed hanging him vpon a tree. 41. Him God raised vp the third day and gaue him to be made manifest, 42. not to al the people, but to vs, who did eate and drinke with him after he rose againe from the dead. 43. And he commanded vs to preach to the people, & to testifie that it is he that of God was appointed iudge of the liuing and of the dead. 44. To him al the Prophets giue testimonie, that al receiue remission of sinnes by his name, which beleue in him. ¶

45. As Peter was yet speaking these wordes, the Holy Ghost fel vpon al that heard the word. 46. And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the Holy Ghost was powred out vpon the Gentils also. 47. For they heard them speaking with tongues, and magnifying God. Then Peter answered: 48. Can any man forbid water, that these should not be baptizd which haue receiued the Holy Ghost as well as we? 49. And he commanded them to be baptized in the name of our Lord IESVS CHRIST. ¶ Then they desired him that he would tarie with them certaine daies.

Mat. 23

ANNOTATIONS

CHAP. X.

a. Doing many almes deedes;] He knew God Creatour of al, but that his omnipotent Sonne was incarnate, he knew not: and in that faith he made prayers and gaue almes which pleased God, and by wch doing he desired to know God perfectly, to beleue the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. So faith Venerable Bede out of S. Gregorie. And S. Augustin thus, li. 1. de Repi. c. 3 Because whatsoeuer goodnes he had in prayers and almes, the same could not profite him vnles he were by the band of Christian Societie and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may leaue Christ, by him he may be baptized, &c. Whereby it appeareth that such workes as are done before iustification, though they suffice not to saluation yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnes* to the Eunuche: though al such workes preparatiue come of grace also; otherwise they could neuer deserue at Gods hand of congruity or any otherwise toward iustification.

Red. in hunc l. cum.

The Canonical houres.

9. To pray about the sixth houre] The houre is specified, for that there were certaine appointed times of prayer vsed in the Law which deuout persons, according to the publike seruice in the Temple, obserued also privately: and which the Apostles and holy Church afterwards both kept and increased. Whereof thus writeth S. Cyprian very notably: In celebrating their prayers, we find that the three children with Daniel obserued the third, sixth, and ninth houre, as in Sacrament (or mysterie) of the holy Trinitie. &c. And a litle after, which spaces of houres the vvorshippers of God (spiritually (or mystically) determining

Act. 1

De or. Dom. nu. 33

determining long since, observed set times to pray: & afterward the thing became manifest, that it was for Sacrament (or mysterie) that the iust so prayed. For at the third houre the Holy Ghost descended upon the Apostles, fulfilling the grace of our Lords promise & at the sixth houre Peter going vp to the higher roome of the house, was both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, whereas of cleansing the Gentils he doubted before. and our Lord being crucified at the sixth houre, at the ninth washed away our sinnes with his blood. But ours (Dearely beloued) beside the seasons obserued of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayer: as of old the Holy Ghost designed in the Psalme, saying, In the morning early wilt thou stand up to thee, early in the morning wilt thou heare my voice. Toward the euening also when the sunne departeth, and the day endeth, we must of necessitie pray againe.

Mattins.

Euen-song.

Dan. 6. S. Hierom also writing of Daniels praying three times in a day, saith: There are three times, wherein we must bow our knees to God. The third, the sixth, and the ninth houre the Ecclesiastical tradition doth wel understand. Moreover at the third houre the Holy Ghost descended upon the Apostles; at the sixth, Peter went up into a higher chamber to pray; at the ninth, * Peter and Iohn went to the Temple. Again writing to Eustochium a virgin and Nonne ep. 22. c. 16. Though the Apostle bid vs pray alwaies, and to holy persons their very sleepe is prayer; yet we must haue distinct houres of prayer, that if perhaps we be otherwise occupied, the very time may admonish vs of our office or duty. The third, sixth, ninth houre, morning early, and the euening, no man can be ignorants of. And to Demetrias ep. 8. c. 8. that in the Psalmes and prayer she must keepe alwaies the third, sixth, ninth houre, euening, mid-night, and morning. He hath the like ep. 7. c. 5. And (ep. 27. c. 10.) he telleth how Paula the Holy abbess with her religious Nonnes sang the Psalter in order, in the morning, at the third, sixth, ninth houre, euening, mid night: by mid-night meaning the time of Mattins (therefore called Nocturnes agreeably to S. Cyprian de Orat. Do. num. 15.) and by the morning, the first houre called Prime: al correspondent to the times & houres of Christs Passion, as in S. Matthew is noted c. 26. 27. By al which we see, how agreeable the vse of the Churches seruice is euen at this time to the Scriptures and primitive Church: and how wicked the Puritan-Caluinist be, that count al such order and set seasons of prayer, superstition: and lastly, how insufficient and vnlike the new pretended Church-seruice of England is to the primitive vse, which hath no such houres of night or day, fauing a litle imitation of the old Mattins and Euen-song, and that in Schisme and Heresie, and therefore not only vnprofitable, but also damnable.

25. Adored.) S. Chrysostom. ho. 21. in Acts, thinketh Peter refused this adoration of humilitie only; because euery falling downe to the ground for worship sake, is not Di- creatures
uine worship or due only to God, * the word of adoration and prostration being commonly vsed in the Scriptures toward men. But S. Hierom. adu. Vigil. c. 2. 10. 1. rather thinketh that Cornelius by error of Gentility, and of Peters person, did goe about to adore him with Diuine honour, & therefore was lifted vp by the Apostle, adding that he was but a man.

40. Gaue him.) Christ did not vtter his Resurrection and other mysteries to al at once, and immediatly to the vulgar; but to a few chosen men that should be the Governours of the rest: instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our Superiours.

48. Baptized, which haue receiued.) Such may be the grace of God sometimes toward men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued; as we see in this example, where at Peters preaching they al receiue the Holy Ghost before any Sacrament. But in the same we learne one necessarie lesson, that such notwithstanding must needs receiue the Sacraments appointed by Christ, which whosoever contemneth, can neuer be iustified. Aug. super Lemit. q. 84. 10. 4.

CHAP. XI.

The Christian Iewes reprehend the foresaid fact of Peter in baptizing the Gentils. 4. But he alleaging his foresaid warrants, and shewing plainly that it was of God, 18. they like good Catholikes doe yeald. 19. By the foresaid persecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but also into other Countries: specially in Antiochia Syria the increase among the Greekes, is notable, first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians, 27. with perfite vniy between them and the Church that was before them at Hierusalem.



AND the Apostles and Brethren that were in Iewrie, heard that the Gentils also receiued the word of God. 2. And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying: 3. Why didst thou enter in to men^c vncircumcised, and didst eate with them? 4. But Peter began and declared to them the order, saying: 5. * I was in the cite of loppe praying, & I saw in an exceffe of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heauen, & it came euen vnto me. 6. Into which I looking considered, & saw foure footed beastes of the earth, & catel, & such as creep, & foules of the aire. 7. And I heard also a voice saying to me: Arise Peter, kil and eate. 8. And I said: Not so Lord; for common or vncleane thing neuer entred into my mouth. 9. And a voice answered the second time from heauen: That which God hath made cleane, doe not thou cal common. 10. And this was done thrise: and al were taken vp againe into heauen. 11. And behold, three men immediately were come to the house wherein I was, sent to me from Casarea. 12. And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these six Brethren also: and we went into the mans house. 13. And he told vs, how he had seen an Angel in his house, standing and saying to him: Send to loppe, and cal hither Simon, that is surnamed Peter, 14. who shal speake to thee wordes wherein thou shalt be saued and al thy house. 15. And when he had begun to speake, the Holy Ghost fel vpon them, as vpon vs also in the beginning. 16. And I remembred the word of our Lord, according as he said:

* Good Christians heare & obey gladly such truths as be opened vnto the f. om God by their cheefe Pastours, by vision reuelation, or otherwise.

John indeed baptized with water, but you shal be baptized with the Holy Ghost. 17. If therfore God hath giuen them the same grace, as to vs also that beleeued in our Lord IESVS CHRIST: who was I that might prohibit God? 18. Hauing heard these things, they^h held their peace: & glorified God, saying: God then to the Gētils also hath giue repentāce vnto life.

19. * And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked throughout vnto Phoenice & Cypres & Antioche, speaking the word to none, but to the Iewes only. 20. But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioche, spake to the Greekes, preaching our Lord

IESVS.

^c preps-
tium hie-
bentes,

Act. 10.
9.

Act. 15

Act. 13, 1

Act. 4.
36.

Act. 9,
30.

IESVS. 27. And the hand of our Lord was with them : and a great number of belecuers was conuerted to our Lord. 22. And the report came to the eares of the Church that was at Hierusalem, touching these things : and they sent * Barnabas as farre as Antioche. 23. Who when he was come, and saw the grace of God, reioyced : and he exhorted al with purpose of hart to continue in our Lord : 24. because he was a good man, and ful of the Holy Ghost and faith. And a great " multitude was added to our Lord. 25. And he went forth to * Tarfus, to seeke Saul: 26. whom when he had found, he brought him to Antioche. And they conuersed there in the church a whole yeare : and they taught a great multitude, so that the Disciples were at Antioche first named " CHRI-
TIAN S.

The Epistle
vpon S. Barna-
bes day. Inn.
11.

The name of
CHRISTIANS

27. And in these daies there came Prophets from Hierusalem to Antioche, 28. and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the whole world, which fel vnder Claudius. 29 And the Disciples according as each man had, purposed euery one to send, for to serue the Brethren that dwelt in Iewrie: 30. which also they did, sending to the Ancients by the hands of Barnabas and Saul,

AN NOT A T I O N S.

C H A P. XI.

24. *Multitude added.*) As before (c. 10.) a few, so now great numbers of Gentils are adioyned also to the visible Church, consisting before only of the Iewes. Which Church hath been euer since Christs Ascension, notoriously seen and knowen : their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouvernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible : the Heretikes that went out from them visible : the ioyning either of men or Nations vnto them, visible : their peace and rest after persecutions, visible : their Gouvernours in prison, visible, the Church praieth for them visibly, their Councils visible, their gifts and graces visible, their name [Christians] known to al the world. Of the Protestants inuisible Church we heare not one word.

The Church
visible.

Hieron.
cons. Lu-
cif c. 7.
in fine.

26. *Christians,*] This name, *Christian*, ought to be common to al the Faithful, and other new names of Schismatikes and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any where, such as be said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians,* (as now also the Lutherans, Caluinists, Protestants) *know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius also [li. 7. Diuin. instit. c. 30.] saith thus : *When Phrygians, or Nouatians, or Valentinians, or Marcionites. or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who hauing lost the name of Christ, haue done on the names of men.* Neither can our new Sectaries discharge themselves, for that they take not to themselves these names, but are forced to beare them as giuen by their Aduersaries. For, so were the names of Arians & the rest of old, imposed by others, and not chosn commonly of themselves : which notwithstanding were callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or were not al of one Christian name & Communion : and it is as ridiculous as if Sectes,

Names of Se-
ctaries and He-
retikes,

Protestants;

as if it were objected, that some be Ciceronians some Plinians, some good Augustine Ierem. men, some Hieronymians, some Oxford men, some Cambrigemen, & (which is most like) some * Rechabites, some * Nazareites.

Num. 6.

Papistes, Catholikes, and true Christiāns, al one.

Neither doth their obiection, that we be called Papistes, helpe or excuse them in their new names. For besides that it is by them scornfully inuented (as the name Honomians was of the Arians) this name is not of any one man, Bishop of Rome or els where, known to be the authour of any Schisme or Sect, as their callings be: but it is of a whole state and order of Gouernours, and that of the cheefe Gouernours, to whom we are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a child of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for following the

Not to be with the Pope, is to be with Antichrist.

Pope, to the diuersitie of Heretikes bearing the names of new Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus: *Vitalis I know not, Aletius I refuse, I know not Paulinus; who soeuer gathereth not with thee, scattereth: that is to say, who soeuer is not Christs, is Antichrists.* And againe, *If any man ioine with Peters Chaire, he is mine.*

10. 2. ep. 57. & 58 ad Damas.

The name of CHRISTIANS.

We must here further obserue that this name, Christian, giuen to al beleeuers & to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleued not at al in Christ: and the same now seuereth and maketh known al Christian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christians, who professed Christs name, and sundry Articles of faith, as true beleeuers doe, the name *Christian* was too common to seuer the Heretikes from true faithful men; and thereupon the Apostles by the Holy Ghost imposed this name, *Catholike*, vpon the Beleeuers which in al points were obedient to the Churches doctrine. When heresies were risen (saith S. Pacianus ep. ad Symphorianum) & endeauoured by diuers names to teare the done of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c. and so thoe that before were called Christians, are now surnamed also Catholikes. *Christian is my name, saith he, Catholike my surname* And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discern the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word it self, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and [though sometimes at the beginning of Sectes chalenged] yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine said: *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32. in 10. *We receiue the Holy Ghost if we loue the Church, if we be ioyned together by charitie, if we reioyce in the Catholike name and faith.* And againe de ver. rel c. 7. to. 1. *We must hold the communion of that Church which is named Catholike, not only of her owne, but also of al her enemies.* For, wil they nil they, the Heretikes also and Schismatikes themselves, when they speake not with their owne fellowes but with strangers, cal the Catholike Church nothing els but the Catholike Church: for they could not be understood vnles they discern it by this name, where-with she is called of al the world. The Heretikes when they see themselves preuented of this name Catholike, then they plainly reiect it and deride the name, as the Donatistes did, calling it an *humane forgerie or fiction*: which S. Augustine calleth wordes of blasphemie, li. 1. c. 33. cont. Gaudens. and some Heretikes of this time cal them scornfully catholikes, and cacolikes. Another calleth it, *the most vaine terme Catholike.* Beza in pref. no. Test. an. 1565. Another calleth the Catholike religion, a *Catholike Apostasie or defection*, Humfrey

CREDO EC-CLESIAM CATHOLICAM.

The Protestants deride the name CATHOLIKES.

* In the Catechismes of the Lutherans.

CHAP. XII.

Herod the first King that persecuted the Church, hauing at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apostle, 3. & to please the Iewes imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her cheefe Pastour, 19. being puffed vp with such pride that at Casaria he refuseth not to be honoured as God; 23. is miraculously stricken of Gods Angel. 24. And so after the persecutors death, the Churches preaching prospereth exceedingly.



AND at the same time Herod the King set his hands, to afflict certaine of the Church. 2. And he killed Iames the brother of Iohn with the sword. 3. And seeing that it pleased the Iewes, he added to apprehend Peter also. And it was the daies of the Azymes. 4. Whom when he had apprehended, he cast into prison, deliuering him to " a foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people. 5. And Peter indeed was kept in prison. But " praier was made of the Church without intermission vnto God for him. 6. And when Herod would haue brought him forth, the same night Peter was sleeping betweene two souldiars, bound with " two chaines: and the keepers before the doore kept the prison. 7. And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying: Arise quickly. And the chaines fel from his hands. 8. And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & follow me. 9. And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10. And passing through the first & the second watch, they came to the iron gate that leadeth to the citie, which of it self opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11. And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from al the expectation of the people of the Iewes. ¶ 12. And considering, he came to the " house of Marie the mother of Iohn, who was surnamed Marke, where many were gathered and praying. 13. And when he knocked at the doore of the gate, there came forth a wench to see, named Rhode. 14. And as she knew Peters voice, forioy she opened not the gate, but running in she told that Peter stood before the gate. 15. But they said to her: Thou art mad. But she affirmed that it was so. But they said: It is " his Angel. 16. And Peter continued knocking. And when they had opened, they saw him, & were astonished. 17. And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, & he said: " Tel these things to Iames & to the Brethren. And going forth

The Epistle
vpon SS. Peters
and Pauls
day Iun. 29.
* As Peters
person was
more notorious
then others,
& therefore
better garded
then other, for
feare he should
escape; so Gods
prouidence in
preseruing &
deliuering him
for the longer
gouernement
of his Church,
is very marue-
lous.

¶ It is much
for the praise
of these good
Christians that
the assemblie
to Gods seruice
& praier was
kept in their
houses in the
time of perfec-
ution, & that
the Apostle
came thither
straight out of
prison, as his
first refuge; as
now Christian
people doe
much to their
commendatiō,
in places whe-
re Heresie
doth reigne.

“Though God he went” into another place. 18. And when day was come, there was no little adoe betwene the souldiars, what was become of Peter. 19. And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going downe from Iewrie into Casarea, there he abode. 20. And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and perswading Blastus that was cheefe of the Kings chamber, they desired peace, for that their countries were nourished by him. 21. And vpon a day appointed, Herod being araied with kingly attire, sate in the iudgement seate, and made an oration to them. 22. And the people made acclamation, The voices of a God, & not of a man. 23. And forthwith an Angel of our Lord” strook him, because he had not giuen the honour to God: and being consumed of wormes, he gaue vp the ghost. 24. But the word of our Lord increased and multiplied. 25. And Barnabas and Saul returned from Hierusalem, hauing accomplished their * ministerie, taking with them Iohn that was surnamed Marke.

Act. 11.
29.

ANNOTATIONS.

CHAP. XII.

3. *Praier was made.*) The Church praied incessantly for her cheefe Pastour, and was heard of God: and al Christian people are warned thereby to pray for their Bishopes and Pastours in prison.

S. Peters chaines.

6. *Two chaines.*) These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Emperesse, wife to Theodosius the yonger, where they were matched & placed with another chaine that the same Apostle was tied with by Nero, & a Church founded therevpon, named *Petri ad vincula*; where they are religiously kept and reuerenced vntil this day: & there is a Feast in the whole Church for the same, the first of August, which we cal *Lammas day*.

Patronage of Angels.

11. *His Angel*) If proper Angels (saith S. Ghrysostom) be deputed by our Lord to such as haue only charge of their owne life, (as one of the iust said, * The Angel which hath deliuered me from my youth vpward) much more are supernal Spirits at hand to help them vnto whom the charge and burden of the world is committed. Chryf. in laud. Pauli. ho. 7. to. 3.

Gen. 48.
16.

Publike praier for S. Peter the Head.

17. *Tel Iames,*] He willeth them to shew this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their praiers for him, & giue God thanks. For S. Iames no doubt published common praier for S. Peter.

C H A P. XIII.

The Preachers of the Church of Antioche preparing themselves, the Holy Ghost out of them al, chooseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. goe their appointed circuit ouer al the land of Cypres; the Proconsul wherof is also conuerted, seing the miraculous excecation of a Iew by Paul. 13. Thence, into Pamphilia: 14. and Pisidia, where in Antioche Paul preached to the Iewes, shewing that IESVS is Christ, 38. and that in him is saluation, and not in their Law of Moyses: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabboth, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils. Whereat the Gentils be as glad on the contrarie side. 50. Finally the Iewes raising persecution, they forsake them, pronouncing them to be obstinate contemners.

The 1. part.
The taking of
the Ghospel
away from the
obstinate Iew-
es, and giuing
of it to the
Gentils by the
ministerie of
Paul and Bar-
nabas.



AND there were in the Church which was at Antioche, Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrach, and Saul. And as they were ministering to our Lord, & fasting, the Holy Ghost said: "Separate me Saul and Barnabas vnto the worke, whereto I haue taken them. 3. Then they fasting and praying, and imposing hands vpon them, dimissed them.

4. And they being sent of the Holy Ghost, went to Seleucia, and thence sailed to Cypres. 5. And when they were come to Salamina, they preached the word of God in the Synagogues of the Iewes. And they had Iohn also in their ministerie. 6. And when they had walked throughout the whole iland as farre as Paphos, they found a certaine man that was a magician, a false-Prophet, a Iew, whose name was Bar-iesu, 7. who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas & Saul, desired to heare the word of God. 8. But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. 9. But Saul, otherwise Paul, replenished with the Holy Ghost, looking vpon him, 10. said: O ful al guile, and al deceit, sonne of the Diuel, enemy of al iustice, thou ceaseest not to subuert the right waies of our Lord. 11. And now behold the hand of our Lord vpon thee, & thou shalt be blind, not seing the sunne vntil a time. And forthwith there fel dimnesse and darkenesse vpon him, and going about he sought some body that would giue him his hand. 12. Then the Proconsul, when he had seen that which was done, beleueed marueling at the doctrine of our Lord. 13. And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hierusalem. 14. But they passing through Perge, came to Antioche in Pisidia: and entring into the Synagogue on the day of the Sabboth, they sate downe. 15. And after the lesson of the Law and the Prophets, the Princes of the Syna-

gogue sent to them, saying: Men Brethren, if there be among you any sermon of exhortation to the people, speake.

16. And Paul rising vp, and with his hand beckning for silence, said: Ye men of Israel, and you that feare God, harken. 17. The God of the people of Israel chose our Fathers, and exalted the people when they were seioumners in the land of Ægypt, and in a mightie arme brought them out thereof, 18. and for the space of fourtie yeares tolerated their manners in the desert. 19. And destroying seuē Nations in the land of Chanaan, by lot he deuided their land among them, 20. as it were after foure hundred and fiftie yeares, and after these things he gaue Iudges, vntil Samuel the Prophet. 21. And thenceforth they desired a King: & he gaue them * Saul the sonne of Cis, a man of the Tribe of Benjamin, fourtie yeares. 22. And remouing him he raised them vp * Dauid to be King: to whom giuing testimonie, he said: *I haue found Dauid the sonne of Iesse, a man according to my hart, who shal doe al my willes.*

23. Of his seed God according to his * promise hath brought forth to Israel a Sauour I E S V S, 24. Iohn * preaching before the face of his comming, Baptisme of penance to al the people of Israel. 25. And when Iohn fulfilled his course, he said: Whom doe * you thinke me to be? I am not he: but behold there commeth after me, whose shoes of his feet I am not worthie to loofe.

The Epistle
vpon Tuesday
in Easter
 weeke.

26. Men Brethren, children of the stocke of Abraham, & they among you that feare God; to you the word of this saluation was sent. 27. For they that inhabited Hierusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabboth, iudging haue fulfilled them, 28. and finding no cause of death in him, * desired of Pilate, that they might kil him. 29. And when they had consummated al things that were written of him, taking him downe from the tree, they put him in a monument. 30. But God raised him vp from the dead the third day: 31. who was * seen for many daies of them that came vp together with him from Galilee into Hierusalem, who vntil this present are his witnesses to the people. 32. And we preach vnto you that promise which was made to our Fathers: 33. that God hath fulfilled this same 'to our children', raising vp I E S V S, as in the second Psalme also it is written: *My Sonne art thou, this day haue I begotten thee.* 34. And that he raised him vp from the dead, not to returne now any more into corruption, thus he said: *That I wil giue you the holy things of Dauid faithfull.* 35. And therfore in another place also he saith: *Thou shalt not giue thy holy one to see corruption.* 36. For Dauid in his generation when he had serued, according to the wil of God slept: and he was laid to his Fathers & saw corruption. 37. But he whom God hath raised vp, saw no corruption.

38. Be it knowen therfore to you, men Brethren, that through him, forgiuenesse of sinnes is preached to you, from al the things from the which you could not be iustified by the law of Moyses. 39. In him euery one that beleeueth, is iustified. 40. Take heed therfore lest that come vpon you which is spoken in the prophets, 41. *See ye contemners, and wonder, and perish: because I worke a worke in your daies, a worke which you wil not beleue, if any man shal tel it you.*

Exod.

Iosue.

Ind.

1. Reg. 8.

1. Reg.

16.

Psf. 88.

21.

Psf. 137.

11.

* Lu. 3.

3.

Lu. 3, 15.

Lu. 23, 3.

Act. 1, 3.

1 to vs

their

childre,

Psf. 2, 7.

Esa. 55.

3.

Psf. 15,

10.

Abac.

1, 5.

e the
Gentiles
desired
a deuout
profily-
ies,

Es. 46.

Lu. 9, 5.

42. And they going forth, & they desired them that the Sabbath following they would speake vnto them these wordes. 43. And when the Synagogue was dimissed, many of the Iewes, and of the strangers seru-
ing God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. 44. But the next Sabbath the whole citie almost assembled to heare the word of God. 45. And the Iewes seing the multitudes, were replenished with enuy, & contradicted those things which were said of Paul, blaspheming. 46. Then Paul and Barnabas constantly said: To you it behoued vs first to speake the word of God: but because you repel it, and iudge your selues vnworthie, of eternal life; behold we turne to the Gentils. 47. For so our Lord commanded vs: *I haue put thee to be the light of the Gentils; that thou maiest be saluation vnto the v-
most of the earth.* 48. And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleueed as many as were preordinate to life euerlasting. 49. And the word of our Lord was spred throughout the whole countrie. 50. But the Iewes stirred vp religious and honest women, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51. But they * shaking off the dust of their feet against them, came to Iconium. 52. The Disciples also were replenished with ioy and with the holy Ghost.

∴ The Iewes of their owne free wil repelling the truth, are vnworthy of Christ & worthily forsaken & the Gentils though they beleueed specially by Gods grace & preordination, yet they beleuee also by their owne free wil, which standeth wel with Gods prouidence,

ANNOTATIONS.

CHAP. XIII.

Λειτουργία
δύττω
αὐτῶν.

Gal. 1.

* Leo ep.
B. l. c. 1.
Epiph.
in com-
mend. Leo
ser 3 &
4. de ieiun.
7. moysi.

1. *As they were ministering.*) If we should, as our aduersaries doe, boldy turne what text we list, & fly from one language to another for the aduantage of our cause, we might haue translated for *ministering*, (*sacrificing*. For so * the Greeke doth signifie, and so Erasmus translated. Yea we might haue translated, *Saying Masse*, for so they did: and the Greeke Fathers hereof had their name, *Liturgie*, which Erasmus translateth *Masse*, saying, *Missæ Chrisostomi*. But we keepe our text, as the translatours of the Scriptures should doe most religiously.

2. *Separate me.*) Though Paul were taught by God himself and specially designed by Paul & Barnabas to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholly con-
demneth al these new rebellious disordered spirits, that chalenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission.

3. *Fasting*) Hereof the Church of God vseth and prescribeth publike fastes at the foure solemne times of giuing holy Orders (which are our *Imber daies*) as a necessarie preparatiue to so great a worke as S. * Leo declareth by this place, naming it also an Apostolical tradition. See. S. Leo Ser. 9. de ieiunio 7. mensis, & Calixtus ep. i. 10. 1. Conc. Magunt. Præscripti-
c. 34. 35. 10. 3. And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from al meates or from some certaine kindes of meates, which was ioyned with praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Aërius and such Heretikes did hold. S. August. bar. 53.

4. *Imposing hands.*) Because al blessings & consecrations were done in the Apostles times Imposition of by the external ceremonie of imposition of hands, diuers Sacraments were named of the hands, same, specially Confirmation, as is noted before, and holy Ordering or consecrating Holy orders.

Bishops,

Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy wordes and ceremonies and a very solemne action; yet whatsoeuer is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoeuer was done in the whole diuine mysterie of the B. * Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys *Ecl. hier. c. 1. in fine* writeth) purposely kept close in their open speeches and writings which might come to the hands or eares of Infidels, the sacred wordes & actions of the Sacraments. And S. Ambrose saith, in 1. *Tim. c. 4* The imposition of the hands is mystical wordes, wherewith the elected is conformed and made apt to his function, receiuing authoritie (his conscience bearing witnes) that he may be bold in our Lordes stead to offer Sacrifice to God. And S. Hierom: The imposition of hands is the Ordering of Clerkes, which is done by prayer of the voice, & imposition of the hand. And this is in some inferiour orders also: but Paul and Barnabas were ordered to a higher function then inferiour Priests, euen to be Bishops throughout all Nations.

Act. 6.

6. Act.

2. 41.

Hieron. in

c. 18.

Esa.

Spiritual officers of our soules.

4. *Sent of the Holy Ghost*) Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Whereby we see how farre the Officers of our soules in the Church doe passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

CHAP. XIV.

Next in Iconium they preach, where many being conuerted of both sortes, the obstinate Iewes raise persecution. 6. Then in the townes of Lycaonia, where the Heathen first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18. But afterward, by the instigation of the malicious Iewes, they stone Paul, leauing him for dead. 20. And so hauing done their circuit, they returne the same way confirming the Christians, and making Priests for euery Church. 25. And being come home to Antioche in Syria, they report all to the Church there,



AND it came to passe at Iconium that they entred together into the Synagogue of the Iewes, and so spake, that a very great multitude of Iewes and of the Greekes did beleue. 2. But the Iewes that were incredulous, stirred vp and incensed the hartes of the Gentils to anger against the Brethren. 3. A long time therfore they abode, dealing confidently in our Lord, who gaue testimonie to the word of his grace, granting signes and wonders to be done by their hands. 4. And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine with the Apostles. 5. And when the Gentils and the Iewes with their Princes had made an assault, to vse them contumeliously, and to stone them, 6. vnderstanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole cuntry about, and there they were euangelizing.

7. And a certaine man at Lystra impotent of his feet sate there, lame from his mothers womb, that neuer had walked. 8. This same heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be saued, 9. he said with a loud voice: Stand vp right on thy feet. And he leaped & walked. 10. And the multitudes when they had seen what Paul had done, lifted vp their voice in the Lycaonian tongue, saying: Gods made like to men, are descended to vs. 11. And they called Barnabas, Iupiter: but Paul Mercurie, because he was the cheefe speaker

c. 106
TOU OTES2. Cor.
11, 25.Aug. 13,
2.

speaker. 12. The Priest also of Jupiter that was before the citie, bringing oxen and garlands before the gates, would with the people " Sacrifice. 13. Which thing when the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying 14. and saying: Ye men, why doe you these things? We also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the Heauen, and the earth, and the sea, and al things that are in them: 15. who in the Generations past suffered al the Gentils to goe their owne waies. 16. Howbeit he left not himself " a without testimonie, being beneficial from Heauen, giuing raines, and fruitfull seasons, filling our hartes with food and gladnes. 17. And speaking these things, they scarce appeased the multitudes from sacrificing to them. 18. But there came in certaine Jewes from Antioche and Iconium: and perswading the multitudes, and * stoning Paul, they drew him out of the citie, thinking him to be dead. 19. But the Disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

20. And when they had euangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche: 21. confirming the hartes of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. 22. And when " b they " had ordained to them " Priests in euery Church, and had prayed with fastings, they commended them to our Lord in whom they beleued. 23. And passing through Pisidia, they came into Pamphylia, 24. and speaking the word of our Lord in Perge, they went downe into Attalia: 25. and from thence they sailed to Antioche, * whence they had been deliuered to the grace of God vnto the worke which they accomplished. 26. And when they were come, and had assembled the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils. 27. And they abode no litle time with the Disciples.

" a The Heathē might by the daily benefites of God haue knownen him at the least to haue been their Creatour and only Lord, though the mysterie of our Redemption were not opened to them.
" b Wee see by this, first that Ss. Paul & Barnabas were Bishops, hauing here authoritie to giue holy Orders: secondly that there was euen the a difference betwixt Bishops and Priests, though the name in the primitiue Church was often vsed indifferently: lastly, that alwaies fasting and praying were preparatiues to the giuing of holy Orders.

A N N O T A T I O N S.

C H A P. XIV.

Aug. li.
10. de
Ciu. Dei
6. 1.Aug. 13.
8. de Ciu.
6. 27.

11. They would Sacrifice.) This loe is the diuine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods: which * may be done to no man nor creature. And therefore the Apostles refuse it with al possible diligence, and al the Angels and Saints in Heauen refuse that adoration by Sacrifice. The Catholike Church suffereth no Priest nor other so to worship any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Masse, of Christs body and blood: that she offereth to God alone; & neither to Peter nor to Paul (saith S. Augustine) though the Priest that sacrificeth, standeth ouer their bodies, & offereth in their memories. But other kindes of honours and dueties, inferiour without al comparifon (how great soeuer they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiours in Heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs owne mother, to the least seruant he hath in the world. For which the Heretikes would neuer accuse Christian people of Idolatrie, if they had shewed grace, learning, faith, or natural affection,

Latria;

Dulia.

Heretical translation against holy orders.

21. *Had ordained.*) The Heretikes, to make the world beleene that al Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, pressing the profane vse of the * Greeke word more then the very natural signification requireth & Ecclesiastical vse beareth, translate thus, *Ordained by hands*, as is plaine by other wordes equiualent, *Act. 6. 13. 1. Tim. 4. 1. 2. Tim. 1.* Where the Ordering of Deacons, Priests, & others is called * *Impositiō of hāds*, not of the people, but of the Apostles. And this to be the Ecclesiastical vse of the word, appeareth by S. Hierom saying (as is before alleaged) that *χρηροία* is the Ordering of Clerkes or Clergie men by praier of voice and imposition of hand.

χρηροία

ἡσυχία

ἐπίθεο

τῶν χε

ρῶν.

Hiero.

38. Ep

Heretical translation against Priesthood.

22. *Priests.*) Euen so here also, as before, flying from the proper, apt, & knowen word, which is most precisely correspondent to the very Greeke in our tongue and al Nations, they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a terme of art and by consent of al the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as litle grace as if they should translate *Pontificem*, a bridgemaker, the *Maio*r, of London, the Bigger of London. And thus you see within three wordes compassse they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth the vnto. If they had translated it so when the Scriptures were first written, (at which time the word was but newly received into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane sort, as 1. *Tim. 5.* or there only where our ancient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterward by vse of many hundred yeares it was and is) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine falshood and corruption, and that of further purpose then the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apostles often, and the posteritie in manner altogether cal Priests, *Presbyteros*. Which word doth so certainly imply the authoritie of sacrificing, that it is by vse made also the only English of *Sacerdos*, the Aduersaries themselves as well as we, so translating it in al the old and new Testament: though they can not be ignorant that *Priest* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: The Apostles abstaining from this and other like old names at the first, and rather vsing the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Gouvernours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselues calling *Sacerdos* alwaies a Priest, must needs be driuen to confesse. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly deriued, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apostles and Fathers gaue to the Priests of the Church, and to giue it wholly and only to the order of Aaron, which neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of wordes as these Protestants doe, and yet neuer men behaued themselues more fondly in the same: as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

If *Sacerdos* be Priest, much more *Presbyter*.

Presbyter,
Priest
Prebst e.
Preti.

C H A P. XV.

Some of those Iewes also that were Christians, doe sal and are authours of the Heresie of Iudaizing. 2. They referre the matter to Councel: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests doe write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thurely are straightwaies quieted in mind. 36. After which, Paul and Barnabas thinking to goe againe their alonsaid circuit together, are by occasion of Marke parted, to the greater increase of the Church.



N D certaine comming downe from Iewrie, taught the Brethren: That * vnles you be circumcised according to the manner of Moyse, you can not be saued. 2. No litle sedition therfore being risen to Paul and Barnabas against them, they" appointed that Paul and Barnabas should goe vp, & certaine others of' the rest', to the Apostles and c Priests vnto Hierusalem, vpon this question.

3. They therfore being brought on their way by the Church, passed through Phoenice & Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the Brethren.

4. And when they were come to Hierusalem, they were receiued of c Anciēts here; the Church and of the Apostles and c Ancients, declaring whatsoeuer & often in this chapter are the God had done with them. 5. And there arose certaine of the heresie of same that Priests the Pharisees that beleueed, saying, That they must be circumcised; cō- stes vers. 2. as S: manded also to keepe the law of Moyse. 6. And the" Apostles and An- Hiero. taketh it also 1. Pet. 5. & cients" assembled to consider of this word. the grecke ap- prometh, being alwaies ene,

7. And when there was made a b great disputation, " Peter rising vp said to them: Men Brethren, you know that * of old daies God among vs" chose, that by my mouth the Gentils should heare the word of the Ghospel, and beleuee. 8. And God which knoweth the hartes, gaue testimonie, * giuing vnto them the Holy Ghost as wel as to vs, 9. and hath put no difference between vs and them, " by faith purifying their hartes. 10. Now therfore why tempt you God, to put a yoke vpon the necks of the Disciples, which neither our Fathers nor we haue been able to beare? 11. But by the grace of our Lord IESVS CHRIST we beleuee to be saued, in like manner as they also.

12. And al the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentils by them.

13. And after they held their peace, " Iames answered, saying: Men Brethren, heare me. 14. Simon hath told how God first visited to take of the Gentils a people to his name. 15. And to this accord the wordes of the Prophets, as it is written: 16. After these things I wil returne, and wil reedifie the tabernacle of Dauid which was fallen, and the runnes thereof I wil reuiewe, and set it vp: 17. that there shal of men may seeke after the Lord, and al Na-

πρεσβυτεροι, Priests hiero. in 1. ad Tu. & 4. ad Galas.

b See the Annot, vers. 28. toward the end.

By that faith which worketh by charitie. For a dead faith ca not purifie the hart of mā. See chap. 16. 31.

things vpon whom my name is inuocated, saith the Lord that doth these things.

18. To our Lord was his owne worke known from the beginning of the world. 19. For the which cause " I iudge, that they which of the Gentils are conuerted to God, are not to be disquieted, 20. but to write vnto them that they refraine themselves from the contaminations of Idols, and " fornication, and strangled things, and blood. 21. For Moyses of old times hath in euery citie them that preach him in the Synagogues, where he is read euery Sabbath.

22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioche with Paul and Barnabas, Iudas, who was surnamed Barfabas, & Silas, cheefe men among the Brethren, 23. c writing by their hands.

c Other Latin copies and the grecke read thus writing by their hands an epistle conteyning these things.

:: a Hereof our Catholike Bishops tooke vp the necessarise of oftē visiting their flockes & cures committed to their charge, for confirmation in faith & vertue, & reformation of māners both of clergie and laitie.

b Not only the things commanded by Chr. Ies. expresse word, or writte in the Scriptures (as our Heretikes hold) but what-soeuer the Apostles and Rulers of the Church command, is to be kept & obciēd. See these wordes repeated againe c 16, 4. & that i the grecke lest any man caul, because here the grecke hath them not.

The Apostles and Ancients, the Brethren, to the Brethren of the Gentils that are at Antioche and in Syria and Cilicia, greeting. 24. Because we haue heard that certaine " going forth from vs haue troubled you with wordes subuerting your soules, to whom we gaue no commandement: 25. It hath pleased vs being gathered in one, to choose out men & to send them vnto you with our deereft Barnabas and Paul, 26. men that haue giuen their liues for the name of our Lord IESVS CHRIST. 27. We haue sent therfore Iudas and Silas who themselves also wil in wordes report vnto you the same things. 28. For it hath seemed good " to the Holy Ghost and to vs, to lay no further burden vpon you then these necessarise things: 29. That you absteyne frō the things immolated to Idols, and blood, and that which is strangled, and fornication, from the which things keeping your selues, you shal doe wel. Fare ye wel.

30. They therfore being dimissed went downe to Antioche: and gathering the multitude, deliuered the epistle. 31. Which when they had read, they " reioyced vpon the consolation: 32. but Iudas and Silas, themselves also being Prophets, with many wordes comforted the Brethren, and confirmed them. 33. And hauing spent some time there, they were with peace dimissed of the Brethren vnto them that had sent them. 34. But it seemed good vnto Silas to remaine there: and Iudas departed alone: 35. and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

36. And after certaine daies, Paul said to Barnabas, let vs retorne and visite our Brethren in al cities wherein we * haue preached the word of our Lord, how they doe. 37. And Barnabas would haue taken with them Iohn also that was surnamed Marke. 38. But Paul desired that he (as who * had departed from them out of Pamphylia, & had not gone with them to the worke) might not be receiued. 39. And there rose a " dissention, so that they departed one from another, & that, Barnabas indeed taking Marke sailed to Cypers. 40. But Paul choosing Silas departed, being deliuered of the Brethren to the grace of God.

41. And he walked through Syria and Cilicia, confirming the Churches: b commanding them to keepe the precepts of the Apostles & the Ancients.

Act. 13, 14.

Act. 13, 15.

ANNOTATIONS.

CHAP. XV.

1. *Appointed.*) We learne by this example, what is to be done when any controuersie ariseth in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part-taking there should be no end, but the more writing, wrestling, struing there were, euery one for his owne fanisie, cloking it with the title of Gods word and Scripture, the more Schismes, Sectes, and diuisions would fall: as we see specially in the restless Heresies of our time. Whose fautors admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synodes, but ech man to his owne phantastical spirit, his owne sence of Scriptures, and his owne wilful obdurate rebellio against Gods Church and his Superiours in the same. But here we see S. Paul and Barnabas, men that were Apostles and ful of the Spirit of God, & the other parties, though neuer so much partial to the ceremonies of their Law by their former long vse and education therein, yet not to stand stily to their owne opiniõ on either side, but to condescend to referre the whole controuersie and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the Heads and Bishops, and their determination in Council. This is Gods holy and wise prouidence among other iudgements in his Church, to keepe the Christian people in truth & vnitie, and to condemne sectes and false teachers and troublers of the Church. By which iudgements and order, whosoeuer wil not or dare not be tried in al their doctrine and doings, they shew themselues to mistrust their owne cause, and to flye from the light, & ordinance of God. Without which order of appeasing al differences in faith and constructions of the Scriptures, the Church had bene more defectual and insufficient, then any Commonwealth or Societie of men in the world: none of which euer wanteth good meanes to decide al discordes and dissension arising among the subiects & citizens of the same.

The way to end dissension in religion, is to commit it to a Council.

6. *Apostles and Ancients.*) The Heresies of our Protestants which would haue al men to giue voice, or to be present in Councils, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we see none but a postles & Priests or ancients assembled to dispute of the matter though many deuout people were in the citie the same time. Neither did euer any other in the ancient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or women, be their gifts neuer so great, can not be

Of what persons a Council consisteth.

Deut. 17. judges in causes of faith and religion. *If any thing,* saith God, *be hard and doubtful, thou shalt come to the Priests of the Levitical stocke, and thou shalt follow their sentence.* Again, *The lips of the Priest shall keepe knowledge, and the Law shall require of his mouth.* Again, *Aske the Law of the Priest.* Much more must we referre al to our Bishops and Pastours, whom God hath placed in the regiment of the Church with much larger priuiledge, then euer he did the old Priests ouer the Synagogue: to whom it is said, *He that despiseth you despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the whole Church: haue the authoritie of the whole Church, & the Spirit of God to protect them frõ error, senteth the as the whole Church: SS. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a enarie or general Council* (saith S. Augustine) *is the consens of the whole Church.* And so it must needes be in the Church, because the Magistrates, Senate, Coucil or deputies of al common wealthes, represent the whole body: and to haue it otherwise (as the Churches Rebels wish) were to bring al to hel and horroir, and themselues to be perpetually, by the seditious and popular persons vpholden against Law, reason, and religion, in their wickednes.

6. *Assembled.*) A Council was called to discusse the matter which Council was the first more easily gathered, because the Christian Bishops and countries were not yet so many as Hierusalem: that the principal Gouvernours of the Church being not farre dispersed, and as many learned men as were necessarie, might be in Hierusalem or easily called thither. And it

was not a Provincial Council or Synode only, but a general Council, consisting of the cheefe Apostles & Bishops that then were, though the number was nothing so great as afterward vied to assemble, when the Church was spread into al Nations.

Peter Head of the Council, & his Successours after him, 7. *Peter rising vp.*) S. Peter as the Head of the Church speaketh first, as his Successours haue euer had, not only in their personal presence, but in their absence by their Legates and Substitutes, the cheefe voice in al Councils general, none euer receiued into authoritie & credite in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they neuer so great, wanting the Popes assent, assistance, or confirmation, did shamefully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, & such like condemned Assemblies.

Peters preeminence both toward Iewes & Gentils, 7. *Chose that by my mouth.*) Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special priuiledge by Gods owne choise, that the first Gentils should be called by his mouth, and that he first should vter to the Church that truth of the admission of the Gentils himself, for that he was Christes Vicar, being notwithstanding (as his Maister was) *Minister Circumcisionis*, that is, Apostle of the Iewes; Christ deferring al preeminence vnto him in that point also.

S. Iames and the rest follow S. Peters sentence, 11. *Iames.*) S. Iames because he was an Apostle and also Bishop of Hierusalem, gaue his sentence next, For the speech interposed of SS. Paul & Barnabas, was but for their better information in the decision of the matter, & for confirmation of S. Peters sentence; though they being Apostles, & Bishops, had voices in the Council also; as many moe had, though their sentences be not here reported. And where S. Iames in his speech saith, *I iudge*, it is not meant that he gaue the principal definitive sentence: for he (as al the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assembly for reuerence of his person & approbation of his sentence, holding their peace. *At the multitude* (saith S. Hierom) *held their peace, and into his sentence Iames the Apostle & al the Priests dispass together.* For though S. Iames did particularise certaine points incident to the question debated, as of eating strangled meates &c yet the proper controuerisie for which the Council assembled, was, Whether the Gentils conuerted were bound to obserue the Law of Moyses: & it was concluded that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments & ceremonies of the same. This is the substance and principal purpose of this Councils decree, which doth bind for euer; and Peter (saith S. Hierom in the same place) was *Prince or Ambour of this decree* the matter of fornication & Idolothytes being but incident to the question, or resolution; & the forbidding of eating strangled & blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated; the Church of God hauing the true sense of difference of times, places, & persons, when and how farre such things are to be obserued, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, li. 1. de Bapt. c. 1. to 7, *The former general or plenarie Councils may be amended by the later.*

The principal question,

Incident questions,

How later Councils alter the former,

The Churches authoritie in making Decrees,

Going out a marke of heretikes,

God & our Ladie, and the like speeches,

20. *Fornication.*) Fornication and contamination with Idols, are of themselves mortal finnes, and therefore can neuer be lawful: yet because the Gentils by custome were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood & stifled meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withal, and the Gentils to be a litle exercised to obedience. By which we may see the great authoritie of Gods Church and Councils, which may command for euer, or for a time, such things as be fit for the state of times and Nations, without any expresse Scriptures at al, and so by commandement make things necessarie that were before indifferent.

24. *Going forth from vs.*) A proper description or note of Heretikes, Schismatikes, and seditious Teachers to goe out from their spiritual Pastours and Gouvernours, & to teach without their commission and approbation, to diquiet the Catholike people with multitude of wordes and sweet speeches, and finally to ouerthrow their foes.

28. *To the Holy Ghost and to vs.*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at al, to ioine God and his creatures, as the principal cause and the secundarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Ladie*, *Christ and S. Iohn*: We confesse to God & so Peter & Paul, as * *God & his Angel*, *To a our Lord & Gedeon*, *The word of our Lord & of Gedeon*.

Ro. 15, 8
Gal. 2,

7.

Hier. 10.
2. ep. 89.
ad Aug.
c. 2.

* Geni.
48, 15.
Our 16.

Iud. 7. Our Lord and Moyses, Christ and his Angels, Our Lord and all Saints, ep. ad Philem, S. Paul
18. 20. and our Lord, i. Thes. 1, 6. All these speeches being partly Scriptures, partly like unto
Exo 14, the Scriptures speeches, are warranted also by this Council, which saith boldly, &
3. hath giuen the forme thereof to al other Councils lawfully called and confirmed, to say
1. Tim. the like: It hath pleased the Holy Ghost and v. S. Cyprian ep. 54 nu. 1. reporting the like of
5. 21. a Synode holden in Arike, saith: It hath pleased us by the suggestion of the Holy Ghost.

Secondly we note, that the holy Councils lawfully kept for determination or clearing of doubts, or condemning of errors & Heresies, or appeasing of Schismes & Ghost's Afflictions, or reformation of life, and such like important matters, haue euer the assistance in alce of Gods Spirit, & therefore can not erre in their Sentences & determinations concerning the same, because the Holy Ghost cannot erre, from whom [as you see here] ioyntly with the Council the resolution proceedeth.

Thirdly we learne, that in the Holy Councils specially (though otherwise & in other Tribunals of the Church it be also verified) Christes promise is fulfilled, * that the Holy Ghost should suggest them and teach them al truth, & that not in the Apostles time only, but to the worldes end. For so long shal Councils, the Church, & her Pastours haue this priuiledge of Gods assistance, as there be either doubts to resolue, or Heretikes to condemne, or truths to be opened, or euil men to be reformed, or Schismes to be appeased. For which cause S. Gregorie li. 1. ep. 14. sub fin. reuerenceth the foure general Councils (Nicen. Constantinop. Ephes. Chalced.) as the foure books of the holy Ghospel, alluding to the number: and of the fifth also he saith that he doth reuerence it alike: and so would he haue done moe, if they had been before his time, who saith of them thus: *Whiles they are concluded and made by vniuersal consent, himself doth he destroy, and not them, who soeuer presumeth either to loose whom they bind, or to bind whom they loose.*

S. Gregorie therefore reuerencing al sue alike, it may be marueled whence the Heretikes haue their fond difference betwixt those foure first and other later: attributing much to them, and nothing to the rest. Whereas indeed the later can erre no more then the first foure, being holden & approued as they were, and hauing the Holy Ghost as they had. But in those first also when a man findeth any thing against their Heresies (as there be diuers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of sentences. Which is directly to reprove this first Council also of the Apostles, and Christes promise of the Holy Ghosts assistance to teach al truth. Yea that you may know and abhorre these Heretikes thoroughly, heare ye what a principal Sect-Maister with his blasphemous

Beza. in mouth or penne vitereth, saying, that in the very best times such was partly the ambition of
presf. Bishops, partly their foolishnes and ignorance, that the very blind may easily perceine, Satan verily so

Test. haue been presidents of their assemblies. Good Lord deliuer the people and the world from
No. an. such blasphemous tongues and bookes, and giue men grace to attend to the holy Scrip-
565. tures and Doctours that they may see how much, not only S. Augustine and other Fathers attribute to al general Councils specially, to which they referre themselves in al doubts among themselves and in al their controuersies with Heretikes: but to which euen S. Paul himself (so specially taught by God) and others also yealded themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a Blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christned by Heretikes. If he had liued saith S. Augustine li. 2. de bapt. c. 4. to haue seen the determination of a plenarie Council, which he saw not in his life time, he would for his great humilitie and charitie straight way haue yealded, and preferred the general Council before his owne iudgement and his fellow Bishops in a Prouincial Council only. Whereby also we learne, that Prouincial Councils may erre, though many times they doe not, and being conformable to the general Councils, or confirmed and allowed by them or the See Apostolike, their solutions be infallible as the others are.

If any here aske, what need so much disputing, study, and trauail in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinarie providence of God in this case, to assist them when they doe their endeaour, and vse al humane meanes of industrie, and not els. And so (though somewhat otherwise) God assisted the Euangelistes & other Writers of the holy Scriptures, that they could not erre in penning the same; but yet they did and ought to vse al possible humane diligence to know and learne out the histories and truth of matters, search the

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The Protestants
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between the 4.
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Beza's blasphemie
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Councils.

What the Fa-
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Prouincial
Councils.

Notwithstand-
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as is truth.

as is plaine in the beginning of S. Lukes Gospel: els the Holy Ghost would not haue *Lu. 1. 2.* assisted them. Euen so in this Council of the Apostles, though they had the Holy Ghost Assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demanded, what need is there to expect the Councils determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? We answer, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth; and that it is necessarie for the recovery of Heretikes, and for the contentation of the weake, who not alwaies giuing ouer to one mans determination, yet wil either yeald to the iudgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, which the Pope alwaies hath vsed, & wil, & must vse in matters of great importance, by calling Councils: euen as here you see S. Peter & Paul themselves and al the Apostles, though indowed with the Holy Ghost, yet thought it notwithstanding necessarie for further trial & cleering of truth and maintenance of vnitie, to keepe a Council.

Though the See Apostolike it self haue the same assistance, yet Councils also necessarie for many causes.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to al such assemblies as gather in the obedience & vnitie of the Church, with full mind to obey whatsoeuer shal be determined, whereby the assembled though of diuers iudgements before, doe most peaceable yeald to truth, and agree in one vni forme determination of the same: so al such as gather out of the Church, without humilitie or intention to yeald one to another, or to any Superiour, man or Council, or what els soeuer, but challenge to themselves learning, spirit, & we can not tel what; such, how many meetings soeuer they make, being destitute of the Holy Ghost the Authour of truth and concord, are further off & further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in Saint Cyprian, that the promise of Christ, that he would be in the middes of two or three gathered in his name, *de unit. Ec. nu. 7* pertaineth not to them that assemble out of the Church.

Heretical or Schismatical assemblies.

Al good Christians rest vpon the determination of a general Council.

31. *Reioyced vpon the consolation.*) Straight vpon the intelligence of the Councils determination, not only the Gentils, but euen the Maisters of the former troubles and dissension, were at rest; & al tooke great comfort that the controuersie was so ended. And so should al Christian men doe, when they see the Sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against which the Heretikes of our time make the like friuolous exceptions and false cauillations, as did the old Heretikes heretofore against those Councils that specially condemned their errors. The Pope and Bishops [say they] are a partie, and they ought not to be our iudges: they are partial and come with preiudicate mindes to condemne vs; and we accuse them al of Idolatrie and other crimes, and we wil be tried by Gods word only, and we wil expound it according to another rule, that is to say, as we list. So they against this Council, and the like said the Arians against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al theeuers against their correctours and punishers, & would both say and doe more against temporal tribunals, iudges, Iustices, and iuries, if they had as much licence and libertie in those matters, as men haue now in religion.

Al Heretikes make exceptio against the Councils that condemne them.

39. *Dissension*) Such occasions of differences fall out euen among the perfect men often, without any great offence. And this their departing f. lout to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among themselves in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them withal to keep the Decrees of the Council; 6. becommeth a new journey, ouer Phrygia, Galatia, Mysia: 8. Yea into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12. and there he becommeth the Church of the Philippians, working miracles, and suffering persecution.



AND he came to Derbe and Lystra. And behold, there was a certaine Disciple there named Timothee, the sonne of a widow' woman that beleueed, of a father a Gentile. 2. To this man the Brethren that were in Lystra and Iconium, gaue a good testimonie. 3. Him Paul would haue to goe forth with him: and taking him he circumcised him because of the Iewes that were in those places. For they all knew that his father was a Gentile.

4. And when they passed through the cities, they deliuered vnto them to keepe the decrees that were decreed of the Apostles and Ancients which were at Hierusalem. 5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the countrie of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. 7. And when they were come into Mysia, they attempted to goe into Bithynia; and the Spirit of IESVS permitted them not.

8. And when they had passed through Mysia, they went downe to Troas: 9. and a vision by night was shewed to Paul. There was a certaine man of Macedonia standing and beseeching him, and saying: Passe into Macedonia, and help vs. 10. And as soone as he had seen the vision, forthwith we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. 11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12. and from thence to Philippi, which is the first citie of the part of Macedonia, a Citie. And we were in this citie certaine daies abiding. 13. And vpon the day of the Sabboths, we went forth without the gate beside a riuer, where it seemed that there was praier: & sitting we spake to the women that were assembled. 14. And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. 15. And when she was baptized, & her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter into my house & tarie. And she constrained vs. 16. And it came to passe as we went to praier, a certaine wench hauing a Pythonical spirit, met vs, that brought great gaine to her Maisters by diuining. 17. This same following Paul & vs, cried saying: These men are the seruants of the high God, which preach vnto you the way of saluatio. 18. And

Here again they take order that the decrees and articles of faith agreed vpon in the Council of Ierusalem, should be executed & obserued. Whereby we see both the great authority of Councils, & the diligence that all relates ought to haue to see the Decrees & Canons of the Councils put in executio. This people had not the

Gospel denied vnto them altogether, but for a time: because [as Venerable Bede thinketh] God foresaw they would not beleue, & so should haue

bee more grievously damned. Colonia, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

Either the Diuel was compelled by the vertue of Paul's presence to say truth, or els (as such doe oftentimes) he spake truth now, that they might the more trust him, and he better beguile them at this other times.

this she did many daies. And Paul being forie, and turning, said to the spirit: I command thee in the name of IESVS CHRIST to goe out from her. And he went out the same houre. 19. But her Maisters seeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: 20. and presenting them to the Magistrates, they said: These men trouble our citie, being Iewes: 21. and they preach a fashon which it is not lawful for vs to receiue, nor doe, being Romanes. 22. And the people ranne against them: and the Magistrates tearing their coates, commanded them to be beaten with roddes. 23. And when they had laid * many stripes vpon them, they did cast them into prison, commanding the keeper that he should keep them diligently. 24. Who when he had receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks. 25. And at mid-night Paul and Silas praying, did praise God. And they that were in prison, heard them. 26. But sodenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith al the doores were opened: and the bands of al were loosed. 27. And the keeper of the prison waked out of his sleep, and seeing the doores of the prison opened, drawing out his sword, would haue killed himself, supposing that the prisonners had been fled. 28. But Paul cried with a loud voice, saying: Doe thy self no harme, for we are al here. 29. And calling for light, he went in, and trembling fell downe to Paul and Silas at their feet: 30. and bringing them forth, he said: Maisters, what must I doe that I may be saued? 31. But they said: Beleeue in our Lord IESVS; and thou shalt be saued and thy house. 32. And they preached the word of our Lord to him with al that were in his house. 33. And he taking them in the same houre of the night, washed their wounds: and himself was baptized and al his house incontinent. 34. And when he had brought them into his own house, he laid the table for them, and reioyced with al his house, beleeuing God. 35. And when day was come, the Magistrates sent the Sergeants, saying: Let those men goe. 36. And the keeper of the prison told these words to Paul, That the Magistrates haue sent that you should be let goe. Now therefore departing, goe ye in peace. 37. But Paul said to them: Being whipped openly, vncondemned, men that are Romanes, they haue cast vs into prison: & now doe they send vs out secretly? Not so, but let them come, & let vs out themselues. 38. And the Sergeants reported these wordes to the Magistrates. And they were afraid hearing that they were Romanes: 39. and comming they besought them, & bringing the forth they desired the to depart out of the citie. 40. And going out of the prison, they entred in vnto Lydia: and hauing seen the Brethren, they comforted them, and departed.

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CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5. where the obstinate Iewes are so malicious, that they pursue him also into Beræa. 14. From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentils disputing with the Philosophers, 19. and in Areopagus, persua- ding them from their Idols vnto one God and IESVS CHRIST raised from the dead.



AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Iewes. 2. And Paul according to his custome entred in vnto them, & three Sabboths he dis- coursed to them out of the Scriptures, 3. declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: & that this is IESVS CHRIST, whom I preach to you. 4. And certaine of them beleued, and were ioyned to Paul and Silas, and of the Gentils that serued God a great multitude, and noble women not a few. 5. But the Iewes enuying, & taking vnto them of the rascal sort certaine naughtie men, and making a tumult, stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people. 6. And not finding them, they drew Iason and certaine Brethren to the Princes of the citie crying, That these are they that stirre vp the world, and are come hither, 7. whom Iason hath receiued, and al these doe against the decrees of Cæsar, saying that there is another King, IESVS. 8. And they moued the people, and the Princes of the citie hearing these things. 9. And taking a satisfaction of Iason and of the rest, they dimissed them. 10. But the Brethren forthwith by night sent away Paul and Silas vnto Beræa.

Zelus. This is the zeale of Heretikes, and a liuely paterne of their dealing at this day against Catho- like Priests & Preachers, and the good Iasons that receiue them,

Who when they were come, entred into the Synagogue of the Iewes. 11. (And these were more noble then they that are at Thessalonica, who receiued the word with al greedines, daily searching the scriptures, if these things were so. 12. And many surely of them beleued, and of honest women Gentils, and men not a few.) 13. And when the Iewes in Thessalonica vnderstood, that at Beræa also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude. 14. And then immediatly the Brethren sent away Paul, to goe vnto the sea: but Silas and Timothee remained there. 15. And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they should come to him very speedily, they departed.

16. And when Paul expected them at Athens, his spirit was incensed within him, seeing the citie giuen to Idolatrie. 17. He disputed therfore in the Synagogue with the Iewes, & them that serued God, and in the market-place, euery day with them that were there. 18. And certaine Philosophers of the Epicures and the Stoikes disputed with him, and

certaine said, what is it that this Word-sower would say? But others: He seemeth to be a Preacher of new Gods: because he preached to them IESVS and the resurrection. 19. And apprehending him, they led him to Areopagus, saying: May we know what this new doctrine is that thou speakest of? 20. for thou bringest in certaine new things to our eares. We wil know therefore what these things may meane. (21. And al the Athenians, and the strangers seiourning there, employed them selues to nothing els but either to speake, or to heare some newes.)

But Paul standing in the middes of Areopagus, said:

Ye men of Athens, in al things I percciue you as it were superstitious. 23. For passing by and seeing your Idols, I found an altar also where vpon was written: *To the vnknowen God*. That therefore which you worship, not knowing it, the same doe I preach to you. 24. The God that made the world and al things that are in it, he being Lord of Heauen & earth dwelleth not in Temples made with hand, 25. neither is he serued with mens hands, needing any thing, whereas himself giueth life vnto all and breathing, and al things: 26. and he made of one, al mankind, to inhabite vpon the whole face of the earth, assigning set times, and the limits of their habitation, 27. for to seeke God, if happily they may feele or find him; although he be not farre from euery one of vs: 28. For in him we liue and moue and be, as certaine also of your owne Poetes said, *For of his kind also we are*. 29. Being therefore of Gods kind, we may not suppose, the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuise of man. 30. And the times truly of this ignorance whereas God dispised, now he denounceth vnto men that al euery where doe penance, 31. for that he hath appointed a day wherein he wil iudge the world in equitie, by a man whom he hath appointed, giuing al men faith, raising him vp from the dead.

32. And whē they had heard the resurrection of the dead, certaine indeed mocked, but certaine said: We wil heare thee againe concerning this point. 33. So Paul went forth out of the middes of them. 34. But certaine men ioyning vnto him, did beleue: among whom was also Dionysius Areopagita, and a woman named Damaris, and others with them.

The Epistle for S. Dionysius Areopagita. O Tob. 9. c The Aduersaries [in the new Test. 1580) translate, your deuotions most corruptly against the nature of the Greeke word (1. Thef. 2, 4) and most wickedly, against the laudable deuotion of good Christians, calling the Pagans idolatrie and superstition their deuotion. d God is not concluded in Temples, not needeth them for his necessity of dwelling or other vses of indigence. See

Annot. c. 7.

Act. v. 48.

c Dionysius Areopagita.

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Act. 7
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ANNOTATIONS.

CHAP. XVII.

The people may not iudge of the sense of Scriptures.

11. *Searching the Scriptures*) The Heretikes vse this place to proue that the heares must trie & iudge by the Scriptures, whether their Teachers & Preachers doctrine be true; & so reiect that that they find not in the Scriptures: As though here the sheep were made iudges of their Pastours, the people of the Priests, & men and woman of al sortes, euen of S. Pauls doctrine it self: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or whether they should beleue him or no: for they were bound to beleue him and obey his word, whether he alleaged Scripture or no, and whether they could read or vnderstand the Scriptures or no: but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find euen as S. Paul said, that Christ was God, crucified, risen,

The comfort of Christian men by hearing or reading the Scriptures.

fen,

and ascended to Heaven; which by his preaching and expounding they vnderstood, and neuer before, though they read them, and heard them read euery Sabbath: As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleadged most euidently for the Churches truth against Heretikes, in Sermons or otherwise. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleadged by the Catholike Preachers. Yet they must not be iudges for al that, ouer their owne Pastours, whom Christ commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.

22. *Superstitious.*) S. Paul calleth not them superstitious for adoring the true and only God with much deuotion or many ceremonies or in comely prescribed order, or for doing due reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed lawes, daies, & fastes of the Church, or for fulfilling vowes made to God, or for blessing with the signe of the Crosse, or for capping and kneeling at the name of I E S V S, or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our new Maisters condemne the Catholike people of Superstition (themselues wholly void of that vice by al wise mens iudgement, because they haue in a manner taken away al religion, and are become Epicureans and Atheists; who are neuer troubled with superstition, because it is a vice consisting in excessse of worship or religion, whereof they are void) but the Apostle calleth them superstitious for worshipping the Idols and God's of the Heathens, and * for the feare that they had, lest they should leaue out any God that was vnknown to them: for thus their Altar was inscribed: *Dijis Asiae, Europe, & Libiae; Deo Aug. de ignoto & peregrino*: that is, To the Gods, of Asia, Europe, and Lybia: to the vnknown & strange God. This superstition (saith S. Augustine) is wholly taken away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of superstitious obseruation. Only we must take heed that we belecue not her Aduersaries definition of superstition, for they would imply therein al true religion.

The Apostle speaketh of the Heathens superstition.

The Catholike Church alloweth no superstition.

How there may be Images or resemblances of the three Persons in Trinitie and of Angels.

29 *The Diuinitie to be like.*) Nothing can be made by mans hand of what forme or sort soeuer, that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie. Therefore howsoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this also is impertinently alleadged by Heretikes against the Churches images: which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three Persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expresse, as other men by their portraictes: and of the Holy Ghost, not as he is in him self, but as he appeared in fire tongues or in the similitude of a doue, or such like. And so to paint or graue any of the three Persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to appeare in such formes. And therefore to paint or portraict the Father also being the first Person, as he hath shewed himself in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that wraisting with Iacob bare our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In which sort the Angels were commonly pourtraicted (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphins appeared to Esay the Prophet) to expresse their qualitie and office of being God's Angels, that is, *Messengers*: and God the Father with the world in his hand, to signifie his creation and gouernement of the same, and such like: whereof the people being wel instructed may take much good, and no harme in the world, being now through their faith in Christ farre from al fond imagination of the false Gods of the Pagans. And therefore S. Gregorie saith of the Churches Images: *That which scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see what they ought to follow: in it they doe read, that know no letters.* Where he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with diuine honour. And he in the same place sharply rebuketh Serenus the Bishop of Malsilla, that of indifereate zeale he would take away Images, rather then teach the people how to vse them.

Images are for the peoples instruction.

34. *Dionysius Areopagita,*) This is that famous Denys that first conuerted France, and

S. Dionysius
Areopagita is
al for the Ca-
tholiker.

wrote those notable & diuine workes *De Ecclesiastica & Celesti hierarchia de diuinis nominibus*, & other, in which he confirmeth and proueth plainly almost al things that the Church now vseth in the ministratiō of the holy Sacramēts, & affirmeth that he learned them of the Apostles, giuing also testinonie for the Catholike faith in most things now controuersed, so plainly, that our Aduerlaries haue no shift but to deny this Denys to haue been the authour of them; feyning that they be an others of later age. Which is an old flight of Heretikes, but most proper to these of al others. Who seeing al antiqutie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinth in Achaia, he worketh with his owne hands, preaching IESVS to be CHRIST, vnto the Iewes vpon their Sabbathes. 6. But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinat Iewes in vaine soliciting the Proconsul against him. 18. From thence at length departing he returneth. 19. by Ephesus (where he promisetht the Iewes to returne to them) 22. and so to Antioch in Syria (from whence he began his iourney Act. 1.) 23. but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16. in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Iewes at Ephesus, 27. and afterward at Corinth.



AFTER these things, departing from Athens, he came to Corinth. 2. and finding a certaine Iew, named Aquila, borne in Pontus, who of late was come out of Italia, & Priscilla his wife (because Claudius had commanded al Iewes to depart from Rome,) he came to them. 3. And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) 4. And he disputed in the Synagogue euery Sabbath, interposing the name of our Lord Iesvs, and he exhorted the Iewes and the Greekes. 5. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Iewes that IESVS IS CHRIST. 6. But they contradicting and blaspheming, he shaking his garments, said to them: Your blood vpon your owne head: I being cleane, from henceforth wil goe to the Gentils. 7. And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, whose house was adioyning to the Synagogue. 8. And Crispus the Prince of the Synagogue beleueed our Lord, with al his house: & many of the Corinthians hearing beleueed, and were baptized. 9. And our Lord said in the night by a vision to Paul: Doe not feare, but speake, and hold not thy peace, 10. for-because I am with thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. 11. And he sate there a yeare & six moneths, teaching among them the word of God.

12. But Gallio being Proconsul of Achaia, the Iewes with one accord rose vp against Paul, and brought him to the iudgement seat, 13. saying: That this man contrarie to the Law perswadeth men to worship God.

14. And

14. And Paul beginning to open his mouth, Gallio said to the Iewes: If it were some iniust thing, or an heinous fact, O you men Iewes, I should by reason tolerate you. 15. But if they be questions of word and names, and of your law, your selues looke vnto it: I wil not be iudge of these things. 16. And he droue them from the iudgement seat. 17. And al apprehending Sosthenes the Prince of the Synagogue, strook him before the iudgement seat: and Gallio cared for none of those things.

18. But Paul when he had staied yet many daies, taking his leaue of the Brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorne his head in Cenchris. For he had * a vow. 19. And he came vnto Ephesus, and them he left there. But himself entring into the Synagogue, disputed with the Iewes. 20. And when they desired him, that he would tarie a longer time, he consented not, 21. but taking his leaue, and saying: I wil returne to you againe God willing, he departed from Ephesus. 22. And going downe to Cæsarea, he went vp, and saluted the Church, and came downe to Antioche.

23. And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming al the Disciples.

24. And a certaine Iew, named Apollo, borne at Alexandria, an elo- Apollo. quent man, came to Ephesus, mighty in the Scriptures. 25. This man was taught the way of our Lord: and being feruent in spirit he spake, & taught diligently those things that pertaine to Iesvs, knowing only the Baptisme of Iohn. 26. This man therefore began to deale confidently in the Synagogue. Whom when Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. 27. And whereas he was desirous to goeto Achaia, the Brethren exhorting wrote to the Disciples to receiue him. Who, when he was come, profited them much that had beleueed. 28. For he with vehemencie conuincd the Iewes openly, shewing by the Scriptures, that IESVS IS CHRIST.

CHAP. XIX.

How Paul began the Church of Ephesus, first in twelue that were baptized with Iohns Baptisme, 8. then preaching three moneths in the Synagogue of the Iewes, vntil for their obstinacie & blaspheming, he forsooke them, disputing after ward in a certaine schoole for two yeares space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling Duels, 13. who yet contemned the Exorcists of the Iewes. 18. How the Christians there confesse their actes, and burne their vnlawful bookes: 21. and how he foretold that after he had been at Hierusalem, he must see Rome. 23. And what a great sedition was raised against him at Ephesus, by them that got their liuing by working to the idolatrous Temple of Diana.

AND it came to passe when Apollo was at Corinth, that Paul The Epistle
hauing gone through the higher parts came to Ephesus, and vpon what sun-
found certaine Disciples: 2. and he said to them: Haue cue.
you receiued the Holy Ghost, beleueing? But they said to him;
Nay,

c Iohns Baptif-
me not fuffi-
cient.
c Chriffs Bap-
tifmenecessa-
rie.
:: S. Paul mini-
ftrated the Sacra-
ment of Cõfir-
mation, See
annot. c. 8, 17.

Nay, neither haue we heard whether there be a Holy Ghost. 3. But he said: In what then were you baptized? Who said c In Iohns Baptifme. 4. And Paul said: * Iohn baptized the people with the Baptifme of penance, faying, That they fhould beleue in him that was to come after him, that is to fay, c in IESVS. 5. Hearing thefe things, they were baptized in the name of our Lord IESVS. 6. And when Paul had² imposed hands on them, the Holy Ghost came vpon them, & they fpake with tongues, and prophesied. 7. And al the men were about twelue.

8. And entring into the Synagogue, he fpake confidently for three moneths, difputing & exhorting of the Kingdom of God. **¶** 9. But when certaine were indurate, and beleueed not, il-fpeaking the way of our Lord before the multitude, departing from them, he separated the Difciples, daily difputing in the fchoole of one Tyrannus. 10. And this was done for the fpace of two yeares, fo that al which dwelt in Asia, heard the word of our Lord, Iewes and Gentils.

11. And God wrought by the hand of Paul miracles not common: 12. fo that there were alfo brought from his body " napkins or handkerchefs vpon the ficke, and the difeases departed from them, and the wicked fpirits went out. 13. And certaine alfo of the Iudaical Exorcifts that went about, affaied to inuocate vpon them that had euil Spirits, the name of our Lord IESVS, faying: I adiure you by IESVS whom Paul preacheth. 14. And there were certaine fonnes of Sceua a Iewe, cheefe Priest, feuen, that did this. 15. But the wicked Spirit answering, faid to them: IESVS I know, and " Paul I know: but you, what are ye? 16. And the man in whom the wicked Spirit was leaping vpon them, and ma-
ftring both, preuailed againft them, fo that they fled out of that houfe naked and wounded. 17. And this was made notorious to al the Iewes and the Gentils that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord IESVS was magnified. 18. And many of them that beleueed, came confeffing & declaring " a their deeds. 19. And many of them that had followed " curious things, brought together their " booke-
s, and burnt them before al: and counting the prices of them, they found the money to be fiftie thoufand pence. 20. So mightily increafed the word of God and was confirmed.

21. And when thefe things were ended, Paul purposed in the Spirit, when he had paffed through Macedonia and Achaia, to goe to Hierufalem, faying: After I fhall haue been there I muft fee " b Rome alfo.

22. And fending into Macedonia two of them that miniftred vnto him, Timothee and Erastus, himfelf remained for a time in Asia.

23. And at that time there was made no litle trouble about the way of our Lord. 24. For one named Demetrius, a filuer-smith, that made filuer c Temples of Diana, procured to the artificers no fmal gaine: 27. whom calling together and them that were the fame kind of worke-
men, he faid: Sirs, you know that our gaine is of this occupation; and you fee, and heare that this fame Paul by perfuafion hath auerted a great multitude not only of Ephesus, but almoft of al Asia, faying: That they are not Gods which be made by hands. 27. And not only vnto

Me 3,
11. Mr.
1, 8.
Lu. 3, 16

:: a They made
not only a ge-
neral confeffio
wherin al men
fhew thefelues
alike to be fin-
ners, as our
Proteftants doe,
but euery one
confeffed his
owne proper
deeds & faults.

The 6. part.
:: b Of taking
away the
Ghoftel from
Hierufalem the
head citie of
the Iewes, and
giuing it to
Rome the head
citie of the
Gentils.
c The Prote-
ftants trañflate,
shrines, in the
Bible an. 1577.
to make the
people thinke
that it tou-

c 14016.

vs is this part in danger to be reproofed, but also the Temple of great Diana shal be reputed for nothing, yea & her maiestie shal begin to be destroyed, whom al Asia & the world worshippeth. 28. Hearing these things they were replenished with anger, and cried out saying: Great is Diana of the Ephesians. 29. And the whole citie was filled with confusion, and they ranne violently with one accord into the theater, catching Gaius & Aristarchus Macedonians, Pauls companions. 30. And when Paul would haue entred into the people, the Disciples did not permit him. 31. And certaine also of the Princes of Asia that were his freinds, sent vnto him, desyring that he would not aduenture himself into the theater: 32. and others cried another thing. For the assemblie was confuse, & the more part knew not for what cause they were assembled. 33. And of the multitude they drew forth Alexander, the Iewes thrusting him forward. But Alexander with his hand desiring silence, would haue giuen the people satisfaction. 34. Whom as soone as they perceiued to be a Iewe, there was made one voice of al, almost for the space of two houres crying out: Great is Diana of the Ephesians. 35. And when the Scribe had appeased the multitudes, he saith: Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and Iupiters child? 36. For asmuch therfore as these things can not be gainesaid, you must be quieted, and doe nothing rashly. 37. For you haue brought these men, being neither sacrilegious, nor blaspheming your Goddesse. 38. But if Demetrius & the artificers that are with him, haue matter to say against any man, there are Courts kept in the common place, & there are Proconsuls; let them accuse one another. 39. And if you aske any other matter, it may be resolved in a lawful assemblie. 40. For we are in danger also to be accused for this daies sedition: whereas there is no man guilty by whom we may giue an account of this concourse. And when he had said these things he dimissed the assemblie.

cheth the holy shrines of Saints; most corruptly, the greeke signifying plainly, temples, & that of heathē Gods.

Here the Heretikes adde to the text this word, *image*, more then is in the Greeke, to put a scruple into the peoples mind concerning holy images.

AN NOT A T I O N S.

C H A P. XIX.

12. *Napkins.*) The napkins that had touched S. Pauls body, wrought miracles, and it was no superstition to attribute that vertue to them which God gaue to them indeed: nor to seeke to touch them for health, was any dishonour to God; but it much proued Christs religion to be true, and him to be the only God, whose seruants, yea whose seruants * shadows and napkins could doe such wonders, as S. Chrysostom (*to. 5. cont. Gentiles, quod Christus sit Deus, in uita Babylae.*) sheweth in a whole booke to that purpose, against the Pagans: prouing hereby and by the like vertue of other Saints and their Relikes, that Christ their Lord and Maister is God. For it is al one concerning the bodies of Saints, relikes, garmets, staues, bookes, or any thing that belonged to them: al which may & haue done & yet doe (when it is necessarie to our edification) the like wonders to Gods great honours: not only in their life time, but after their death much more. For S. Pauls napkins had as great force when he was dead, as when he liued, and

Touching of Relikes, & miracles done by the same.

so much

ΕΤΩΝ ΔΙΟ-
ΤΗΤΟΥΣ.

ΑΒ. 5,
16.

so much more, as his grace and dignitie with God is greater them before. Which S. Chrysostom in the place alleaged proueth at large by the Shrine of S. Babylas the Martyr: and to thinke the contrarie, is the heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

The name, or presence, or Reliques of Saints & holy men, confound the Diuel. 16. *Paul I know.*) Both the said napkins taken from S. Paules body, and his name also, were dreadful and able to expel Diuels. Whereby we learne that not only Christes name, which is the principal, but his seruants names also inuocated vpon the possessed, haue power ouer Diuels: which is a maruelous honour to Saints, and nothing diminisheth the glorie of God, but exceedingly increaseth the same, not only himself, but his seruants also being able to doe such things, and to be stronger then any Diuel in hel. So we read in * S. Hierom, that many did inuocate the name of S. Hilariion vpon the possessed, and the Diuels straight departed. So did the Diuel know * S. Babylas & other Saints, euen after they were dead, when they could not speake for the presence of their Reliques, and when they were tormented & expelled by them: whereof al antiquitie is ful of testimonies. But our heretikes, Luther and Caluin and their Schollers attempting to cast out Diuels, sped much like as these good fellowes did.

In is.
Hilario-
nia.
Chrys.
loco ci-
tato.

Superstitious, heretical, & al hurtful bookes must be made away. 19. *Curious things.*) Curious and vnlawful sciences, as Witchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately conuerted were so zelous and diligent to leaue them. And by this exemple al that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughtie bookes.

Decrees & pen-
al lawes a-
gainst heretical
bookes. 19. *Bookes.*) A Christian man is bound to burne or deface al wicked bookes of what sort so euer, specially Heretical bookes: Which though they infect not him alwaies that keepeth them, yet being forth-comming, they may be noisom & pernicious to others that shal haue them & read them after his death, or otherwise. Therfore hath the Church taken order for condemning al such bookes, & against the reading of them, where danger may ensue: & the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 31 Conc. Chalco. act. 3. in fine, cap. Ampla. & in fine totius Conc. c. Imperator. Con. Constantinop. 2. confes. 5. cap. Debitum. & Act. 1. cap. 1. & cap. Rom. See Eusebius li. 3. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7. c. 6. S. Augustin li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.*

CHAP. XX.

Having visted the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to saile from Corinth toward Hierusalem, because of the Iewes lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippis taking boat, commeth to Troas, where vpon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence comming to Miletum, 17. he sendeth to Ephesus for the Clergie of those partes: to whom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be seen of him no more, consiaering the troubles that by reuelation he looketh for at Hierusalem.



AND after that the tumult was ceased, Paul calling the Disciples, and exhorting them, tooke his leaue, and set forward to goe into Macedonia. 2. And when he had walked through those parts, & had exhorted the with much speech, he came to Greece: 3. where when he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria: and he had counsel to returne through

through Macedonia. 4. And there accompanied him Sosipater of Pyrrhus, of Bercea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5. These going before, staid for vs at Troas: 6. But we sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fīue daies where we abode seuen daies.

7. And in the first of the Sabboth when we were assembled to breake bread, Paul disputed with them, being to depart on the morow: and he continued the sermon vntil mid-night. 8. And there were a great number of lampes in the vpper chamber where we were assembled. 9. And a certaine yong man named Eutychus, sitting vpon the window, whereas he was oppressed with heauy sleep: (Paul disputing long) driuen by sleep, fel from the third loft downe, and was taken vp dead. 10. To whom when Paul was gone downe, he lay vpon him: and embracing him he said: Be not troubled, for his soule is in him. 11. And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed. 12. And they brought the youth alīue, & were not a litle comforted.

∴ S. Paul did here breake bread on the Sunday as it is broken in the Sacramēt of the body of Christ and had both before & after the celebrating of the Sacrament a sermon to the people. *Aug. ep. 86. ad Casulanū. 1. enrr. Beda, in 20. Act.*

13. But we going vp into the ship, sailed to Asson, from thence meaning to receiue Paul; for so he had ordained, himself purposing to iourney by land. 14. And when he had found vs in Asson, taking him with vs we came to Mitylene. 15. And sailing thence, the day following we came ouer against Chios: and the other day we arriued at Samos: and the day following we came to Miletum. 16. For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastned, if it were possible for him, to keep the day of Pentecost at Hierusalem.

17. And sending from Miletum to Ephesus, he called the Ancients of the Church. 18. Who being come to him, and assembled together, he said to them: You know * from the first day that I entred into Asia, in what manner I haue been with you al the time, 19. seruing our Lord with al humilitie and teares, and tentations that did chance to me by the conspiracies of the Iewes: 20. How I haue withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, 21. testifying to Iewes and Gentils penance toward God, and faith in our Lord IESVS CHRIST. 22. And now behold, being bound by the Spirit, I goe to Hierusalem; not knowing what things shal befall me in it, 23. but that the Holy Ghost through out al cities doth protest to me saying: that bands and tribulations abide me at Hierusalem. 24. But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course & ministerie which I receiued of our Lord IESVS, to testifie the Ghospel of the grace of God. 25. And now behold I doe know, that you shal no more see my face al you, through whom I haue passed preaching the Kingdom of God. 26. Wherefore I take you to witnesse this present day that I am cleere from the bloud of al. 27. For I haue not spared to declare vnto you al the counsel of God. 28. Take heed to your selues and to the whole flocke wherein the

The Epistle for S. Steuen Pope Aug. 2. c That is, Priests as Act. 15, 4. See the marginal annotation, there.

∴ Apostol ke preaching commendeth not faith only, but penance also to the people.

∴ a Bishops or Priests, for these names were sometimes indifferently, general nouns of the Church of God, & placed in that room & high seat by the Holy Ghost.

hath placed you Bishops, to rule the Church of God which he hath purchased with his owne blood. 29. I know that after my departure there wil^l rauening wolues enter in among you, not sparing the flocke. 30. And out of your owne selues shal arise men speaking peruerse things, to draw away Disciples after themselves. 31. For the which cause be vigilant, keeping in memorie that for three yeares night & day I ceased not with teares to admonish euery one of you, 32. And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in al the sanctified. 33. No mans siluer and gold or garment haue I coueted. 34. Your selues know that for such things as were needful for me and them that are with me, these hands haue ministred. 35. I haue shewed you al things, that so labouring, you must receiue the weake, and remember the word of our Lord IESVS, because he said: " It is a more blessed thing to giue rather then to take.

36. And when he had said these things, falling on his knees he praied with al them. 37. And there was great weeping made of al; and falling vpon the necke of Paul, they kissed him, 38. being sorie most of al for the word which he had said, that they should see his face no more. And they brought him going vnto the ship.

AN NOT A T I O N S.

CHAP. XX.

The Christian
Pentecost.

Sunday.

Rauening wol-
ues are the He-
retikes of al
Age.

Christs spea-
ches not writtē
in the Ghospel

Great almeſ-
men blessed.

16. *Pentecost.*) Though the Apostles might desire to come to the Iewes Festiuities, by reasoⁿ of the general cōcouſe of people to the same, the better to deale for their saluatiō & to spread the Ghospel of Christ, yet it is like that they now kept solemnly the Christiā Pentecost or whitsuntide, for memorie of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather then the other of the Iewes. And Ven. Bede saith here: *The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the holy Ghost.* For, that the Christians already kept the eighth day, that is, the Sunday or our Lordes day, & had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (1. Cor. 16, 2. Apoc. 1. 10. & by antiquitie. *Iustin. Mart. Apolog. ad Anton. Pium in fine.*) And it is as like that they changed the Iewes Pasche and Pentecost as that; specially when it is euident that* these Festiuities be kept by Apostolike tradition, and approued by the vse of al ancient Churches and Councils.

29. *Rauening wolues*) The Gouvernours of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this terme. They be knownen by the forsaking the vnitie of the Church wherof they were before, by going out and drawing many Disciples after them, and by their peruerse doctrine. Such wolues came afterward indeed in diuers Ages: Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great blood-sucking wolues, & waiters of the flocke of Christ.

35. *More blessed to giue.*) Among many other infinit goodly things and speaches which Christ spake and be not written in the Ghospel, this sentence is one: which S. Paul heard of some of the Apostles daily conuerſant with him, or els learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happie that receiueſh any benefit, as almes either temporal or spiritual, yet indeed he that giueth or bestoweth, is more happie. Which if the world did wel consider, men would giue almes faster then they doe, if it were but for their owne benefit.

Aug.
ep 118.
c. 1.

CHAP. XXI.

From Miletum going on his journey, 4. he can not be dissuaded neither at Tyre, 8. nor at Casarea (in both which places the Holy Ghost reuealed how he should be handled in Hierusalem, 10. the Prophet Agabus expressely foretelling that the Iewes there should deliuer him to the Gentils) 15. but to Hierusalem he commeth: where being welcome to the Christians, and namely to Iames the Bishop, and to the Priests, while he goeth about to satisfie the Christian Iewes there, who had been misinformed of him as if he had taught it to be vnlawful for the Iewes to keepe Moyses Law; 27. he is innuaded by the infidel Iewes, and ready to be murdered by them, vntil the Romane souldiars doe rescue him.



AND when it came to passe that we sailed, being caried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2. And when we had found a ship that passed ouer to Phoenice, going vp into it we sailed. 3. And when we were in the sight of Cypres, leauing it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4. And finding Disciples, we taried there seuen daies: who said to Paul by the Spirit, that he should not goe vp to Hierusalem. 5. And the dayes being expired, departing we went forward, al bringing vs on the way, with their wiues and children, til we were out of the citie: and falling vpon our knees on the shore, we praied. 6. And when we had bid one another farewell, we went vp into the ship; and they returned vnto their owne. 7. But we hauing ended the nauigation, from Tyre came downe to Ptolomais: and saluting the Brethren, we taried one day with them. 8. And the next day departing, we came to Casarea. And entring into the house of * Philip the Euangelist, who was one of the seuen, we taried with him. 9. And he had foure daughters virgins, that did prophcie.

10. And as we abode there for certaine daies, there came a certaine Prophet from Iewrie, named Agabus. 11. He, when he was come to vs, tooke Pauls girdle: and binding his owne feet & handes, he said: Thus saith the Holy Ghost: The man whose girdle this is, so shal the Iewes bind in Hierusalem, and shal deliuer him into the handes of the Gentils. 12. Which when we had heard, we and they that were of the same place, desired him that he would not goe vp to Hierusalem. 13. Then Paul answered, and said: What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord IESVS. 14. And when we could not persuaade him, we ceased, saying: The wil of our Lord be done.

15. And after these daies, being prepared, we went vp to Hierusalem. 16. And there came also of the Disciples from Casarea with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old Disciple. 17. And when we were come to Hierusalem, the Brethren

As S. Peter had a wife, but vsed her not after his calling, as it is noted elswhe out of S. Hierom. Luc. 4. 38. so may it be said of S. Philip being Deaco.

Brethren receiued vs gladly. 18. And the day following Paul went in with vs to Iames, and al the Ancients were assembled. 19. Whom when he had saluted, he told particularly what God had done among the Gentils by his ministerie. 20. But they hearing it, magnified God, and said to him: Thou seeft (Brother) how many thousands there are among the Iewes that haue beleueed: and al are Zelatours of the Law. 21. But they haue heard of thee that thou doest teach those Iewes that are among the Gentils, to depart from Moyfes: saying that they ought not to circumcise their children, nor walke according to the custome. 22. What is it then? needes must the multitude assemble: for they wil heare that thou art come. 23. Doe this therfore which we tel thee. There are with vs foure men, that haue a vowe on them. 24. Taking these vnto thee, sanctifie thy self with them; and bestow on them, that they may * shaue their heads: and al shal know that the things which they heard of thee, are false: but that thy self also walkest keeping the Law. 25. But concerning them that beleuee of the Gentils, * we haue written, decreeing that they should refraine themselues from the immolated to Idols, and bloud, and suffocated, and fornication. 26. Then Paul taking the men vnto him, the next day being purified with them entred into the Temple, shewing the accomplishment of the * daies of the purification, vntil an oblation was offered for euery one of them.

27. But whiles the seuen daies were a finishing, those Iewes that were of Asia, when they had seen him in the Temple, stirred vp al the people, and laid handes vpon him, 28. crying: Ye men of Israel, help: this is the man that against the people and the Law and this place teaching al men euery where, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place. (29. For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) 30. And the whole citie was in an uproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the doores were shut. 31. And as they sought to kil him, it was told the Tribune of the band, That al Hierusalem is in a confusion.

32. Who forthwith taking vnto him souldiars and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strike Paul. 33. Then the Tribune comming neer apprehended him, and commanded him to be bound with two chaines: and he demanded who he was, and what he had done. 34. And some cried one thing, some another, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led c into the castel. 35. And when he was come to the staires, it chanced that he was caried of the souldiars because of the violence of the people. 36. For the multitude of the people followed, crying: A way with him. 37. And when Paul began to be brought into the castel, he saith to the Tribune: Is it lawful for me to speake some thing to thee? Who said: Canst thou speake Greeke? 38. Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure

Nu. 6.
18.
Act. 15.
20.

Nu. 6.
13.

c In ca-
stra. So
in the
places
following

four thousand men that were murderers? 39. And Paul said to him: * I am a man truly a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40. And when he had permitted him, Paul standing on the staiers, beckned with his hand to the people. And great silence being made, he spake vnto them in the Hebrew tongue, saying.

ANNOTATIONS.

CHAP. XXI.

9. *Virgins.*) S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginitie, not only that they were yong maides vnmarried: and that they were the rather for that, indowed with the gift of prophecie, as S. Hierom saith li. i. ad m. Ionin. c. 24. See *Oecum. c.*

29. *in hunc locum.*

24. *Keeping the Law.*) Al the obseruations of the Law were now in themselves dead & vnprofitable; yet til further propagation of the Ghospel, they were not damnable to the keepers, nor offensive to God, but might be obserued euen of the Christian Iewes. And for feare of scandalizing the weake of that Nation, newly conuerted, or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

Virgins.

Avoiding of scandal in things not vnlawful.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he was once as earnest on that side as they now be: 6. and how strange and miraculous his conuersion was. 17. They heare him quietly vntil he began to make mention of a vision that sent him away from them to the Gentils. 22. Then they cry out vpon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. Which yet by his wisdom he escapeth.



MEN Brethren and Fathers, heare what account I doe render now vnto you. 2. (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3. And he saith:) * I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according to the veritie of the law of the Fathers, an emulatour of the Law as also al you are this day: 4. who * persecuted this way vnto death, binding & deliuering into custodies men & women, 5. as the high Priest doth giue me testimonie, and al the Ancients. 6. Of whom * receiuing letters also to the Brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished. 7. And it came to passe as I was going, and drawing nigh to Damascus at mid-day, sodenly from Heauen there shone round about me much light: 8. and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 9. And I answered: Who art thou Lor? And he said to me: I am IESVS of Nazareth, whom thou persecutest. 10. And they that were with me, saw

X

the

Act. 21.
39.

Act. 8.

Act. 9.

a The Sacrament of Baptisme doth it self wash away sinnes as here is plaine, & therefore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiven before, or otherwise by faith only remitted. Whereby the Churches doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the worke and word, done & said in the Sacrament.

b Not only the Principals, but al that consent to the death or vexation of Christian men for the Catholike faith, doe highly offend: which the Apostle confesseth here, that Gods mercie may be more notoriously glorified in him hereby.

the light indeed, but the voice they heard not of him that spake with me. 11. And I said: What shal I doe Lord? And our Lord said to me: Arise and goe to Damascus; and there it shal be told thee of al things that thou must doe. 12. And whereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damascus. 13. And one Ananias, a man according to the Law, hauing testimonie of al the Iewes inhabitants, 14. comming to me, and standing by me, said to me: Brother Saul, looke vp. And I the self-same houre looked vpon him. 15. But he said: The God of our Fathers hath pre ordained thee, that thou shouldest know his wil, and see the lust one, and heare a voice from his mouth: 16. because thou shalt be his witnes to al men, of those things which thou hast seen and heard. 17. And now what tarieest thou? Rise vp, and be baptized, and **a** wash away thy sinnes inuocating his name. 18. And it befel me returning into Hierusalem, and praying in the Temple, that I was in a trance, 19. and saw him saying vnto me: Make hast, and depart quickly out of Hierusalem: because they will not receiue thy testimonie of me. 20. And I said, Lord, they know that I did cast into prison and beat in euery Synagogue them that beleued in thee. 21. And when the bloud of Steuen thy c Witnes was shed, **b** I stood by and consented, and kept the garments of them that killed him. 22. And he said to me: Goe, for into the Gentils a farre wil I send thee.

23. And they heard him vntil this word, and they lifted vp their voice, saying: Away with such an one from the earth: for it is not meet he should liue. 24. And when they cried out, and threw of their garments, and cast dust into the aire, 25. the Tribune commanded him to be caried into the castel, and to be beaten with whips, & that he should be tormented: to know for what cause they did so crie at him. 26. And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawfull for you to whip a man that is a Roman and vncondemned? 27. Which the Centurion hearing, went to the Tribune, and told him, saying: What wilt thou doe? for this man is a citizen of Rome. 28. And the Tribune comming, said to him: Tel me, art thou a Romane? But he said: Yea. 29. And the Tribune answered: I obtained this citie with a great summe. And Paul said: But I was also borne to it. 30. Immediatly therfore they departed from him that were to torment him. The Tribune also feared after he vnderstood that he was a citizen of Rome, and because he had bound him. 31. But the next day meaning to know more diligently for what cause he was accused of the Iewes, he loosed him, and commanded the c Priests to come together and al the Councel: & bringing forth Paul, he set him among them.

c μαρ-
τυρος.
Act. 7
38.

c αγω-
μεν.
515.

C H A P. XXIII.

As the people in the tumult, so also the very cheefe of the Iewes in their Councel shew themselves obstinate, and wilful persecutours of the truth in S. Pauls person. Whose behaviour towards them is full of constancie, modestie, and wisdom. 11. (Christ also by a vision encouraging him & foretelling that he shal go to Rome.) 12. Tea they conspire with 40 men to kil him traiterously. 16. But the matter being detected, the Roman Tribune conueigheth him strongly to Caesarea.



AND Paul looking vpon the Councel, said: Men Brethren, I with al good conscience haue conuerfed before God, vntil this present day. 2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3. Then Paul said to him: "a God shal strike thee, thou whited wal. And thou sitting iudgest me ac-

cording to the law, and contrarie to law doest thou command me to be smitten? 4. And they that stood by, said: Doeſt thou reuile the high Priest of God? 5. And Paul said: "I knew not, Brethren, that he is the high Priest. For it is written: *The Prince of thy people thou shalt not mis-speak.* 6. And Paul knowing that the one part was of Sadducees, and the other of Pharisees, "b he cried out in the Councel: Men Brethren, * I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. 7. And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was deuided. 8. For the " Sadducees say * there is no resurrection, nor Angel, nor spirit. 9. And there was made a great crie. "c Though God

this through perturbation of mind, or of a passion, but by way of prophetic, that this figurative high priesthood the trimmed like a whited wal, was to be destroyed; whereas now the true priesthood of Christ was coe. Beda in hunc lo. Such prudent euasions from danger are lawful Which S. Chrysostome calleth (specially in this Apostle) the wisdom of the serpents; as otherwise in his teaching and preaching & patience he vsed the simplicity of a doue.

... ut the Pharisees confesse both. 9. And there was made a great crie. And certaine of the Pharisees rising vp, stroue saying: We find no euill in this man. What if a spirit hath spoken to him, or an Angel? 10. And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiars to goe downe, and to take him out of the middes of them, and to bring him into the castel. 11. And the night following our Lord standing by him, said: Be constant; for as thou hast testified of me in Hierusalem, so "c must thou testifie at Rome also.

who could not lie, had promised Paul that he should goe to Rome; yet the Apostolic omitted not humane meanes to defend himself from his enemies & otherwise. Neither said he as the Heretikes called Predestinates, Let the doe what they wil, they can not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue himself, in the chap. following.

12. And when day was come, certaine of the Iewes gathered themselves together, & " vowed themselves, saying: that they would neither eate nor drinke til they killed Paul. 13. And they were more then fourtie men that had made this conspiracie: 14. who came to the cheefe Priests and the Ancients, and said: By execration we haue vowed our selves, that we wil eate nothing, til we kil Paul. 15. Now therefore giue you knowledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere, are ready for to kil him. 16. Which when Pauls sisters sonne had heard, of their lying in wait, he came and entred into the castel and told Paul. 17. And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune,

c See the cour-
tesie & equitie
of Heathen
officers toward
their priso-
ners, to saue
them from al
iniurie & villa-
nie,

for he hath some thing to tel him. 18. c And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. 19. And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tel me? 20. And he said: The Iewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. 21. But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which haue vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promise. 22. The Tribune therfore dimissed the yong man, commanding that he should speake to no man that he had notified these things vnto him. 23. And calling two Centurions, he said to them: Make ready two hundred souldiars, to goe as farre as Cæsarea, and seuentie horsemen, and lances two hundred, from the third houre of the night: 24. and prepare beasts: that setting Paul on, they might bring him safe to Felix the President. (25. For he feared lest perhaps the Iewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would haue taken money) 26. writing a letter containing thus much:

Claudius Lysias to the most excellent President Felix, greeting. 27. This man being apprehended of the Iewes, and ready to be killed of them, I coming in with the band deliuered him, vnderstanding that he is a Roman: 28. and meaning to know the cause that they objected vnto him, I brought him downe into their Councel. 29. Whom I found to be accused concerning questions of their law: but hauing no crime worthie of death or of bands. 30. And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare-wel. 31. And the souldiars according as it was commanded them, taking Paul, brought him by night to Antipatris. 32. And the next day sending away the horse-men to goe with him, they returned to the castel. 33. Who when they were come to Cæsarea, and had deliuered the letter to the President, they did set Paul also before him. 34. And when he had read, and had asked of what prouince he was: and vnderstanding that of Cilicia: 35. I wil heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS.

CHAP. XXIII.

The honour of
Priesthood.

5. I knew not.) Our Lord (saith S. Cyprian) in the Ghospel, when it was said to him: Answerest thou the high Priest so; teaching that the honour of Priesthood must be kept said nothing to the high Priest, but only purging his innocencie, said: If I haue spoken euil, beare witness of euil; but if wel, why smitest thou me? Also the Blessed Apostole when it was said to him: Dost thou assaile the high Priest so with il wordes? spake not any thing contumeliously against the Priest, whereas he might haue put forth himself stoutly against them which had both crucified our Lord, and which had now also

Cyp. ep.
61. 69.
m. 2.

also lost their God and Christ, Temple and Priesthood. But though in false & spoiled Priests, yet considering the very bare shadow of the name of Priests, he said: I knew not, Brethren, that he was high Priest. By which wordes of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those partes; or els that he so said in respect of the abrogation of the high Priesthood of the Iewes, whereby he knew this man not to be truly any Priest: as also because at this time they came not orderly to it by succession of Aaron and Law of Moyses, but by the Roman Emperours fauour * as is said before: though (as it is lawfull in such a case) the lesse to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

See An-
not. 10. c.
11, 11.

Mac. 11.
2. c. 12,
43.

3. *The Sadducees.*) This was the worst Heresie among the Iewes, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently [as it may seemeth] very well gathered by the booke of the Machabees) they denied praier for the dead, denied praier For to offer or pray for the dead, & to thinke rightly & religiously of the Resurrection, for the dead. are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth li. 1. c. 12. Ec. hist.) this Ananias the high Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right iudgement, the Christian Priesthood being then established.

11. *Vowed themselves.*) Such vowes, othes, or execrations as this, bind no man before God, yea they must in no wise be obserued. It is a great offence either to vow voluntarily, or to take any such thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promise, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promise. If thou be put to an othe to accuse Catholikes for seruing God as they ought to doe, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawful othes: but if thou haue not constancie and courage so to doe, yet know thou that such othes bind not at all in conscience & Law of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes is one sinne, and to keep them, is another farre greater: as when Herode, to keep his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawful & must be broken: and not the vowes of Chastitie and Religion, as our new Ministers teach by their wordes and workes.

Ms. 14,
9.

C H A P. XXIII.

They prosecute him to Casarea, bringing with them an Oratour, who before the President Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 22. The Iudge perceiuing his religion to be irreprehensible, yealdeth not to condemne him at their pleasure: 24. yea he oftentimes with his wife heareth his preaching, 27. but yet doth not his dutie to deliuer him out of prison.



AND after five daies the high Priest Ananias descended, with certaine Ancients and one Tertullus an Oratour, who went to the President against Paul. 2. And Paul being cited, Tertullus began to accuse, saying:

Whereas we liue in much peace by thee, & many things are corrected by thy prouidence; 3. we doe alwaies & in al places receiue it, most excellent Felix, with al thanks-giuing. 4. But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. 5. We haue found this mā pestiferous, & raising seditiōs to al the Iewes in the whole world, and authour of the sedition of the sect of the Nazarenes. 6. Who also hath attempted to violate the

The next
page.

Temple, whom also being apprehended we would haue iudged according to our law. 7. But Lyfias the Tribune comming in, with great force tooke him away out of our hands, 8. commanding his accusers to come to thee, of whom thou maiest thyself iudging, vnderstand. of al these things, whereof we accuse him. 9. And the Iewes also added, saying that these things were so.

10. But Paul answered: (the President making a signe vnto him for to speake)

Knowing that of many yeares thou art iudge ouer this Nation, I wil with good courage answer for my self. 11. For thou maiest vnderstand that it is not aboue twelue daies to me, since I went vp to adore in Hierusalem. 12. And neither in the Temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the citie: 13. neither can they proue vnto thee the things whereof they now accuse me. 14. But this I confesse to thee, that according to the ^a a sect, which they cal heresie, I doe so serue the Father my God, beleenuing al things that are written in the Law & the Prophets: 15. hauing hope in God, the which these also theselues expect, that there shal be a resurrection of iust and vniust. 16. In this my self also doe studie to haue a conscience without offense toward God and toward men alwaies. 17. And after many yeares * I came to bestow almes vpon my Nation, & oblations, and vowes. 18. In the which they found me * purified in the Temple: not with multitude nor with tumult. 19. But certaine Iewes of Asia, who ought to be present before thee and to accuse, if they had any thing against me: 20. or let these men theselues say, if they haue found in me any iniquitie, forasmuch as I stand in the Councel, 21. but of this one voice only that I cried standing among them, That * of the resurrection of the dead am I iudged this day of you. 22. And Felix differred them, knowing most certainly of this way, saying: When Lyfias the Tribune is come downe, I wil heare you. 23. And he commanded the Centurion to keep him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

24. And after some daies, Felix comming with Drusilla his wife, which was a Iew, called Paul, and heard of him the faith that is in Christ Iesvs. 25. And he disputing of ^b iustice and chastitie, and of the iudgement to come, Felix being terrified, answered: For this time, goe thy way: but in time conuenient I wil send for thee. 26. hoping also withal, that money would be giuen him of Paul; for the which cause also oftentimes sending for him, he spake with him. 27. But when two yeares were ended, Felix had a Successour Portius Festus. And Felix being willing to shew the Iewes a pleasure, left Paul in prison.

^a Because Tertullus the Iewes, a Iew called Christian religion the sect or (as it is there vers. 9. in the Greeke) the heresie of the Nazarenes; S. Paul answereth and sheweth that it is no heresie. And as for the word, *Self*, in this place; it is in the Greeke, *According to the way, which they cal heresie, as also Act 9. 24, 22.* And therefore the word *Self* here is so taken. See *Annot. p. 28, 21.* ^b The Apostolike teaching was not of only, or special faith; but of iustice, & chastitie, & iudgement; that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deeds in this world: by which the hearers were first terrified, and so induced to penance. How say Heretikes then that such things make men hypocrites.

κατα-
την οδον
the God
of my
Fathers,
(or) the
Father,
and my
God,
Ro. 15,
18.
Act. 21,
26.

Act. 23,
6.

C H A P. XXV.

After two yeares emprisonment the Iewes continue their sute against him, soliciting the new President Festus, 6. first at Hierusalem, then at Casarea : 9. where through the Iewes partialitie he is faine to appeale vnto the Emperour : 13. and is in the meane time brought forth by Festus (giuing him good testimonie, notwithstanding the exclamations of the Iewes against him) vnto King Agrippa and his Queene Bernice.



ESTVS therefore when he was come into the prouince, after three daies went vp to Hierusalem from Casarea. 2. And the cheefe Priests, and principal men of the Iewes went vnto him against Paul : and they desired him, 3. requesting fauour against him, that he would command him to be brought to Hierusalem, laying wait for to kil him in the way. 4. But Festus answered, that Paul is kept in Casarea : and that he would very shortly goe thither. 5. They therefore, saith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuse him.

6. And hauing taried among them not aboue eight or ten daies, he went downe to Casarea, and the next day he sate in the iudgement seat: and he commanded Paul to be brought. 7. Who being brought, there stood about him the Iewes that were come downe from Hierusalem, obiecting many and greuous causes which they could not proue; 8. Paul making answer, That neither against the law of the Iewes, nor against the Temple, nor against Caesar haue I any thing offended. 9. But Festus willing to shew the Iewes a pleasure, answering Paul, said: Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? 10. And Paul said: At Caesar's iudgement seat doe I stand, where I ought to be iudged: the Iewes I haue not hurt, as thou very wel knowest. 11. For if I haue hurt them, or done any thing worthy of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can giue me to them. 12. Then Festus hauing conferred with the Councel, answered: Hast thou appealed to Caesar? to Caesar shalt thou goe.

If S. Paul both to saue himself from whipping and from death sought by the Iewes, doubted not to crie for succour of the Roman lawes, and to appeale to Caesar the Prince of the Roman's not yet Christened: how much more may we call for aide of Christiã Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? S. whom Augustine ep. 50

13. And when certaine daies were passed, King Agrippa & Bernice came downe to Casarea to salute Festus. 14. And as they taried there a good many daies, Festus signified to the King, of Paul saying: A certaine person was left prisoner by Felix, 15. concerning whom, when I was at Hierusalem, the cheefe Priests and the Ancients of the Iewes came vnto me, desiring condemnation against him. 16. To whom I answered: That it is not the Romanes custome to yeald vp any man before that he which is accused haue his accusers present, and take place to make his answer for to cleere himself of the crimes. 17. When they therefore were assembled hither, without any delaie, the day following, sitting in the iudgement seat, I commanded the man to be brought. 18. Of

∴ This whom
he termeth by
contempt, one
IESVS, hath
now made al
the Romane
Emperours &
Princes of the
world to know
him, and hath
giuen the seat
of the Cæsars
to his poore
seruants, Peter
& his Succes-
sours.

whom, when the accusers stood vp, they brought no cause which I thought il of: 19. but certaine questions of their owne superstition they had against him, and of one IESVS deceased, whom Paul affirmed to liue. 20. Doubting therfore of this kind of question, I said, whether he would goe to Hierusalem, & there be iudged of these things. 21. But Paul appealing to be kept vnto the knowledge of Augustus, I commanded him to be kept, til I send him to Cæsar. 22. And Agrippa said to Festus: My self also would heare the man. To morow, said he, thou shalt heare him.

23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus saith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. 25. Yet haue I found nothing that he hath committed worthie of death. But forasmuch as he himself appealed to Augustus, I haue determined to send him. 26. Of whom what to write for certaintie to my Lord, I haue not. For the which cause I haue brought him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue what to write. 27. For it seemeth to me without reason, to send a prisoner, & not to signifie his causes.

CTAS
κατ' αὐτὸν
τοῦ αἵματος
τῆς αἰσ.

CHAP. XXVI.

In that honourable Audience being permitted to speake, 2. he declareth to the King what he first was, 12. and how miraculously he was conuerted, 19. and that he hath preached since, as he was commanded from Heauen, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But Paul answereth, & exhorteth them al to be Christiāns as he is. 30. They finally pronounce that he might be set at libertie, but only for his appeale.



VT Agrippa said to Paul: Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer:

2. Touching al things whereof I am accused of the Iewes, King Agrippa, I account my self happie for that I am to defend my self this day before thee. 3. especially wheteas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the Iewes doe know: 5. knowing me before from the beginning (if they wil giue testimonie) that according to the most sure sect of our religion I liued a Pharisee.

εἰς αἰσιν

βινῆμα
ελατρεῖν
97

Act 8,
3.

c desuli
senten-
tiam.

Act 9,
3.

Act 9,
30.

Act 11,
30.

risee. 6. And now for the hope of the promise that was made of God to our Fathers, doe I stand subiect to iudgement: 7. b the which, our twelue Tribes c seruing night and day, hope to come vnto. Of the which hope, o King, I am accused of the Iewes. 8. What incredible thing is it iudged with you, if God raise the dead? 9. And my self truely had thought that I ought to doe against the name of IESVS of Nazareth many contrarie things. 10. Which also I* did at Hierusalem, and many of the Saints did I shut vp in prisons, hauing receiued authoritie of the cheefe Priests: and when they were put to death, c I brought the sentence. 11. And throughout al the Synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them I persecuted them euen vnto forraine cities. 12. Among which things whiles* I went to Damascus with authoritie and permission of the cheefe Priests, 13. at mid-day, in the way, I saw (o King) from Heauen a light to haue shined round about me and them that were in companie with me, aboue the brightnes of the sunne. 14. And when al we were fallen downe on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the pricke. 15. And I said: Who art thou Lord? And our Lord answered: I am IESVS whom thou doest persecute. 16. But rise vp and stand vpon thy feet: for to this end haue I appeared to thee, that I may ordaine thee a Minister and witnes of those things which thou hast seen, and of those things wherein I wil appeare to thee, 17. deliueering thee out of the peoples and Nations vnto the which now I send thee, 18. to open their eyes, that they may be conuerted from darkenes to light, and from the power of Satan to God, that they may receiue remission of sinnes, and lot among the Saints by the faith that is in me. 19. Whereupon, King Agrippa, I was not incredulous to the heavenly vision: 20. but to them first that are at Damascus, and at Hierusalem, and vnto al the countrie of Iewrie, and to the Gentils* did I preach that they should doe penance, & turne to God, doing workes worthie of penance. 21. For this cause the Iewes, when I was in the Temple, * apprehending me, attempted meaning to kil me. 22. But aided by the help of God, I stand vntil this day, testifying to smal & to great, saying nothing beside those things which the Prophets did speake should come to passe, & Moyse; 23. if CHRIST were passible, if the first of the resurrection from the dead, he were to shew light to the people and to the Gentils.

Penāce often
inculcated, and
workes agree-
ble to the same

24. As he spake these things and made his answer, Festus with a loud voice said: Thou art mad, Paul; much learning turneth thee to madnesse. 25. And Paul said: I am not mad, most excellent Festus; but I speake words of veritie & sobrietie. 26. For the King knoweth of these things, to whom also I speake constantly. For I thinke none of these things to be vnknown to him. For neither was any of these things done in a corner. 27. Beleeuest thou the Prophets, King Agrippa? I know that thou beleeuest. 28. And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. 29. And Paul said: I wish of God, both in litle, and

and in much, not only thee, but also al that heare this day, to become such as I am also, except these bands. 30. And the King rose vp, and the President, and Bernice, and they that sate by them. 31. And going aside, they spake among themselves, saying, That this man hath done nothing worthie of death or bands. 32. And Agrippa said to Festus: This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsel the ship might haue been saued. And for his sake (as God also reuealed to him before) al the companie was preserved, being 276. persons.



AND after it was decreed that he should saile into Italie, and that Paul with other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta, 2. we going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs. 3. And the day following we came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his freinds, and to take care of himself. 4. And when we had loosed thence we sailed vnder Cypres: because the winds were contrarie. 5. And sailing the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: 6. and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. 7. And whereas many daies we sailed slowly, and were scarce come ouer against Gnidus, the wind hindering vs, we sailed neere Crete by Salmone: 8. and with much adoe sailing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thalassa.

It may signifie the Iewes fast of the seventh moneth Septēber, after which the navigation was perilous, winter approaching.

9. And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, 10. saying to them: Ye men, I see that the sailing beginneth to be with hurt and much damage, not only of the lading and the ship, but also of our liues. 11. But the Centurion beleeued the Gouvernour and Maister of the ship, more then those things which were said of Paul. 12. And whereas it was not a commodious haven to winter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœnice, winter there, a haven of Drete looking toward the Afrike and the Chore, 13. And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Asion, sailed along by Crete. 14. But not long after, a tempestuous wind that is called Euro-aquilo, droue against it. 15. And when the ship was caught and could not make way against the wind, giuing vp the ship to the winds, we were driuen. 16. And running vpon a certaine Iland, that is called Cauda, we could scarce get the cock-boat. 17. Which being taken vp, they vsed helps, girding the ship, and

c names of windes.

c Græc. Clauda

fearing

an
apla-
ce of
quick-
landes.

fearing lest they should fall into the Syrtis, letting downe the vessel, so were they caried. 18. And when we were mightily tossed with the tempest, the next day they cast forth. 19. And the third day with their owne hands they threw forth the tacklings of the ship. 20. And neither sunne, nor starres appearing for many daies, and no smal storme being toward, all hope was now taken away of our sauing.

et ad
prouer.

21. And when there had been long fasting, then Paul standing in the middes of them, said: You should indeed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse.

22. And now I exhort you to be of good cheere. For there shall be no losse of any soule among you, but of the ship. 23. For an Angel of the

God, whose I am, and whom I serue, stood by me this night, 24. saying:

Feare not Paul, thou must appeare before Caesar: and behold God hath

giuen thee all that saile with thee. 25. For the which cause be of good

cheere ye men: for I beleue God, that it shall so be, as it hath been said

to me. 26. And we must come vnto a certaine Iland. 27. But after the

fourteenth night was come on vs, as we were sailing in Adria about

mid-night, the ship-men deemed that there appeared some countrie

to them. 28. Who also sounding, found twentie fadomes: and being

parted a litle from thence, they found fifteene fadomes. 29. And

fearing lest we should fall into rough places, casting out of the

sterne foure ankers, they wished that day were come. 30. But as the

ship-men sought to fly out of the ship, hauing let downe the cock-

boat into the sea, pretending as if they were about to cast out ankers

out of the fore-part of the ship, 31. Paul said to the Centurion and to

the souldiars: Vnto these tarie in the ship you can not be saued.

32. Then the souldiars cut of the ropes of the cock-boat; and suffered it

to fall away.

33. And when it began to be light, Paul desired all to take meat,

saying: This day is the fourteenth day that you expect and remaine fa-

sting, taking nothing. 34. For the which cause I desire you to take meat

for your health sake: for there shall not an haire of the head perish of any

of you. 35. And when he had said these things, taking bread he gaue

thanks to God in the sight of them all: and when he had broken it,

he began to eate. 36. And being all made of better cheere, they also

tooke meat. 37. And we were in all in the ship, soules two hundred

seuentie six. 38. And being filled with meat, they lighted the ship, ca-

sting the wheat into the sea. 39. And when day was come, they knew

not the land: but they spied a certaine creeke that had a shore, into

the which they minded, if they could, to cast aland the ship. 40. And

when they had taken vp the ankers, they committed themselues to the

sea, loosing withal the rudder bands: and hoising vp the maine saile ac-

cording as the wind blew, they went on toward the shore. 41. And

when we were fallen into a place between two seas, they grauled

the ship: and the fore-part truly sticking fast remained vnmoueable:

but the hinder-part was broken by the violence of the sea. 42. And

the counsel of the souldiars was, that they should kill the prisoners:

lest any swimming out, might runne away. 43. But the Centurion willing

to saue

Paul (saith St. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: & after he is with Christ, shall he shut his mouth, & not be able once to speake for them that haue beleued in his Gospell hier. ad. vigil. Whereby he proueth that if God doe much for the merits of Saints in this life, much more at their intercession and prayer in heauen.

to saue Paul, forbad it to be done: & he commanded them that could swimme, to cast out themselues first, and escape, and goe forth to land: 44. and the rest, some they caried on bordes, & some vpon those things that were of the ship. And so it came to passe, that al the soules escaped to land.

ANNOTATIONS.

CHAP. XXVII.

Gods prouidence to the See of ROME.

23. *An Angel.*) S. Paul had many visions, specially to assure him that he should to Rome & stand before Cæsar, our Lord himself before (23, 11) appearing to him, & here an Angel, for that purpose. Whereby we plainly see the special prouidence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, liue, die, be buried, and honoured til the worldes end.

Gods predestination and appointment to mans free-wil & endeauours.

31. *Vnles those tarie.*) When God reuealeth vs any thing, or assureth vs of any euent to come, he discargeth vs not thereby of our requisit endeauours and labours for atcheinment and appointing the same; not executing ordinarily his disignements toward men otherwise then by their owne free-wil and actions. S. Paul said not here: Let vs doe what we list; worke we keth not away or sit we stil, whether the mariners goe out or tarie within, we are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fal otherwise; but contrariwise saith he: If these mariners leaue the ship, you can not be saued. So say al true Catholike Preachers to Christian people: What prouidence, predestination, or foresight soeuer God haue of your saluation you are not thereby constrained any way; you haue free-wil stil, and cannot be saued (though you be predestinate) except you keep Gods commandments, repent you of your sinnes, beleecue, liue & die wel. And if it were reuealed to any man, that he were one of Gods elect, & that he should finally die in grace and be saued, yet he were bound to worke his saluation with feare & trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vse al possible diligence that they might not be drowned.

1. Cor.
9, 27.
Philip.
2, 11.

CHAP. XXVIII.

¶ This Island (now Malta) is the seat of the Knights of the Rhodes: the inhabitants whereof haue a special deuotion to S. Paul: to whom both the cheefe Church (being the Bishops Seat) is dedicated, and the whole Island (as they count it) consecrated.

Where the people shew yet to strangers, his prison and other memories of his miracles.

After their shipwracke hauing wintered in the Island (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Sicilie they come to Puteoli in Italie, the Christian Romans comming a great way to meet him, to his great ioy. 16. Finally being come to Rome, in his lodging he declareth to the Iewes his cause. 23. And on a day appointed preacheth IESVS vnto them. 25. And seeing their incredulitie, he sheweth how it was foretold by Esay: 28. but that the Gentils wil not be incredulous. 30. To whom he there preacheth two whole yeares without prohibition.



AND when we had escaped, then we knew that the Island was called Mitilene. But the Barbarous shewed vs no smal courtesie. 2. For, kindling a fire they refreshed vs al, because of the imminent raine and the cold. 3. And when Paul had gathered together some number of stickes, and had laid them on the fire, a viper issuing out of the heat, inuaded his hand. 4. But as the Barbarous saw the beast hanging on his hand, they said one to another: Vndoubtedly this man is a

murder-

Malta

murderer, who being escaped out of the sea, vengeance doth not suffer him to liue. 5. And he indeed " shaking off the beast into the fire, suffered no harme. 6. But they supposed that he should be turned into a swelling, and that he would sodenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. 7. And in those places were land of the Prince of the Ile, named Publius, who receiuing vs, for three daies intreated vs courteously. 8. And it chanced that the father of Publius lay vexed with feuers and the bloody fluxe. Vnto whom Paul entred: and when he had praied, " and imposed hands on him, he healed him. 9. Which being done, al in the Ile also that had infirmities, came, and were cured: 10. who also honoured vs with many honours, and when we were sailing away, laded vs with necessaries.

Miraculous healing by imposition of the Apostles hands.

11. And after three moneths, we sailed in a ship of Alexandria, that had wintered in the Iland, whose signe was the Castors. 12. And when we were come to Syracusa, we taried there three daies. 13. Thence compassing by the shore, we came to Rhegium: and after one day the South-wind blowing, we came the second day to Puteoli, 14. where finding Brethren, we were desired to tarie with them seuen daies: and so we came to Rome. 15. And from thence, when the Brethren had heard, they came to meet vs vnto *Aprij-forum*, and the Three-tauerns, whom when Paul had seen, giuing thanks to God, he tooke courage. 16. And when we were come to Rome, Paul was permitted to remaine to himself with a souldiar that kept him. 17. And after the third day he called together the cheefe of the Iewes. And when they were assembled, he said to them:

Men Brethren, I doing nothing against the people, or the custome of the Fathers, was deliuered prisoner from Hierusalem into the hands of the Romanes, 18. who when they had examined me, would haue released me, for that there was no cause of death in me. 19. But the Iewes contradicting it, I was compelled to appeale vnto Cæsar, not as hauing any thing to accuse my Nation. 20. For this cause therefore I desired to see you and to speake to you. For, because of the hope of Israel, am I compassed with this " chaine.

21. But they said to him: We neither receiued letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or speake any euil of thee. 22. But we desire of thee to heare what thou thinkest: for " concerning this Sect, it is knowen to vs that it is gainesaid euery where. 23. And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, testifying the Kingdom of God, and vsing persuation to them of IESVS, out of the Law of Moyse and the Prophets, from morning vntil evening. 24. And certaine beleeued those things that were said: but certaine beleeued not. 25. And whereas they did not agree among themselues, they departed, Paul saying one word: That wel did the Holy Ghost speake by Esaie the Prophet to our Fathers, 26. saying: *Goe to this people, and say to them: With the eare you shal heare, and shal not vnderstand: and seeing you shal see and shal not perceiue.* 27. For the hart of this people is waxen grosse, and

with

c
Augestinos.

Esa 6,
9. Mat.
13, 14.

Here also (as
 Mat. 13.) it is
 plaine that
 they would not
 see, nor heare,
 and that their
 execration is to
 be attributed
 to themselves
 & not to God.
 See *anno*, Io. 12.
 40.

with their eares haue they heauily heard, and their eyes they haue shut: lest perhaps they may see with their eyes, and heare with their eares, and vnderstand with their heart, and be conuerted, and I heale them. 26. Be it knowne therfore to you, that this Saluation of God is sent to the Gentils, and they wil heare.

29. And when he had said these things, the Iewes went out from him, hauing much questioning among themselves. 30. And he taried full two yeares in his hired lodging: and he receiued al that came in to him, 31. preaching the Kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

Mr 4,
 12.
 Lu 8,
 10.
 Io. 12,
 40. Ro.
 11, 8.

ANNOTATIONS.

CHAP. XXVIII.

Malta hath S.
 Pauls blessing
 and grace vntil
 this day.

Gods miracu-
 lous vertue in
 certaine coun-
 tries and crea-
 tures, by his
 Saints,

(*Shaking of the beast*) The promise of Christ (*Marc 16*) that venemous serpents should not hurt them that beleue in him, is fulfilled; not in al beleeuers, but in such as had the guilt of miracles, as S. Paul had: whom here a viper, by nature so venemous that the people thought he should haue died out of hand, did no whit annoy; he extinguishing by the power of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleue) by S. Pauls prayers the Island was deliuered for euer from al such venemous serpents, in so much that children there play with scorpions euer since that time: and Pilgrimes daily carie wth them peeces of stoncs out of the place where S. Paul abode, by which they affirme that they heale them which in other countries adioyning are bitten of scorpions, the medicine therfore being called, *S. Pauls grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, maruel and blaspheme, when they heare such things as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saints: as though that were not possible, or were not as much to Gods honour, and more, then things proceeding only of natural causes. Such profane men would not haue attributed the holisomes of the waters of Iericho to Eliseus his vertue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. It is the part of al faithful men to referre such things to God, when any iust occasion is giuen thereunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of superstition & dishonouring God. As though this escape of drowning, might better and more to Gods glorie, be referred to chance and the mariners industrie, then to S. Pauls prayers and extraordinarie working.

The Fa-
 ze lus de
 rebus Si-
 culis de-
 cad. 1. l. 6.
 16. c. 1.

4. Reg.
 2. 19.

S Pauls chaines
 honoured.

20. *Chaine*. I would wish now (saith S. Chrysostome) to be for a time in the place where these chaines remaine, and to see the fetters which Diuels feare, and Angels reuerence. *hom. 5. a populum Antiochenum*. See also S. Gregorie li. 3. *ep st* 30 of the miracles done by S. Pauls chaines, and that he sendeth to the Emperesse Constantia some dust thereof filed off, for a great Relike and holy guift.

The name of
 Sect is wel gi-
 uen to al here-
 sies, though
 the Christian
 religion at the
 first was falsly
 so called.

22. *Concerning this Sect*. The Heretikes of al sortes comfort themselves much, when they find here or els where the Christian faith called of the Iewes or incredulous persons, a Sect or an heresie, & sometimes in contempt of Christs person the Maister of the same, the Sect of the Nazarens: as though the Church of God might as well erre in naming their doctrine Heresie, as the Iewes and Pagans might: and did misse in condemning Christian religion for an heresie: or as though the Protestants doctrine were as well proued & tried to be no heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and Ages, as Christs blessed doctrine is. Whereas indeed the Protestants doctrine is evidently conuincid to be heretical, by the same arguments that Christs religion is proued to be the only true doctrine of saluation, and not an heresie.

And

And whosoever can deduce the Christian faith from Adam to this day, throughout all the Fathers, Patriarchs, Prophets, Priests, Apostles, & Bishops, by descent and succession of all Lawes and States of true worshippers and beleeuers (which is the only or special way to proue that the Christian faith is no heresie) he shall by the same meanes all at once proue the Protestants doctrine to be an heresie & a false Sect. That the Iewes therefore and all men in all places contradicted the Christian religion, calling it an heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other then God himself, they were deceiued: and the Church of God neuerthelesse calling the Protestants doctrine heresie in the worst part that can be, and in the worst sort that euer was, doth right and most iustly.

THE END OF THE ACTES OF THE APOSTLES.

Wherevnto we adioyne for the Readers behalfe, two Tables of the two cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.



The summe of the actes of the Apostles, conseruing specially the gestes of the two principal Apostles, SS. Peter & Paul, in such order of time & yeares of the Emperours, & from Christs Nativity, and Ascension, as they were done: so farre as by holy Scriptures or Ecclesiastical Writers may be gathered. Wherein though it be not possible to set downe the precise and vndoubted time or yeare of euery thing, because neither S. Luke nor others doe note particularly & orderly the moments of euery action of the said Apostles: yet we follow the most probable and plaine plat that we find in the holy Scripture and ancient Writers. Whereby the studious Reader may easily discover the folly of the Protestants, that can find no time when * Peter might possibly come to Rome, be Bishop, & die there: diuers things in S. Pauls actes being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter; namely his * three yeares preaching in Arabia: at which must needs be true, whether we hit the very iust time or no, & howsoener Authors differ about the same.

See the annot.
Rom. 16, 15.
Gal. 1.

A T A B L E O F S. P E T E R.

Tiberij. Nat. Dñi. Asc.

18. 34 1



PETER causeth the Disciples to proceed to the election of another Apostle in Iudas roome. *Act. 1.*

Receiuing with the rest the gifts of the Holy Ghost on Whit-sunday, he made the first Sermon, and conuerted 3000. *Act. 2.*

He cureth one borne lame, preacheth Christ and penance to the Iewes: so that 3000 beleueed. *Act. 3. & 4.*

He is imprisoned, released againe, threatned, & comāded to preach no more: but he with Iohn answereth, that they must obey God more then man. *Act. 4.*

He striketh to death with a word, Ananias and Saphira, for sacrilege. *Act. 5.*

He is sent with Iohn to Samaria, to confirme the newly baptized, where he reprocueth Simon Magus. *Act. 8.*

19 35 2

He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppe. *Act. 9.*

He is warned and taught by a vision, to preach to Cornelius a Gentil. *Act. 10.* He defendeth his receiuing of the Gentils. *Act. 11.* and recordeth (*Act. 15.*) that God called the first Gentils by his ministerie. So that Pauls first preaching to them, & his going to Arabia, must be after this. See *Chrys. in Act. 13. 22. Euseb. li. 2. c. 3.*

20 36 3

He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About two yeares after this, S. Paul visiteth him at Hierusalem. *Gal. 1.*

He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappadocia: ordaining Bishops & Priests in diuers places. *1. Pet. 1. Nicepho. li. 26. 35. Platina in Petro.*

23 39 6

He goeth to Antioch, preaching there, & making that his Seat; yet not remaining there continually, but for the affaires of Church, departing thence sometime to Hierusalem, sometime to other places. *Hiero. in Catalogo Ignas. ad Magnifanos.*

At Hierusalem he is cast into prison after the putting of S. Iames to death, by the commandemēt of Herod. He is praised for by the whole Church, & deliuered out of prison by an Angel. *Act. 12.*

Clauj.

2 44 11

Avoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. *Euseb. in Chron. & li. 3. c. 16. Suidas, Ignas. ad Antiochen.* And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalogo. Euseb. li. 2. c. 12. 13. 14. Concil. 10. 1.*

He approueth & declareth the Ghospel of S. Marke to be Canonical. *Hier. in Catalo. Euseb. li. 2. c. 14.*

Having founded the Church at Rome. and planted his Apostolical Seat there, afterward absent from the citie (either expelled thence with other Iewes, *Cornel. Tacit. in Claudio:* or rather according to the office of his Apostleship leaving it for a time) he visited other Churches, and came to Hierusalem againe, vsing both in his absence and presence, Linus and Cletus for his Coadiutors. *To 1. Con il pag 656. f. pp. 30. 2. Hares. 27.*

8 51 18

He holdeth the first Council *Act. 15.* He is reprehended at Antioch by S. Paul. *Galat. 1.* except that difference tel before the Council, as some thinke. *August. ep. 19.*

He returneth to Rome againe, the Romane faith by his diligence now made famous through the world. *Ro. 1. & 15. Theodoret. in 16. Ro.* Thence he writeth his first epistle. *1. Pet. 1. Euseb. li. 2. c. 14. Hiero. in Catalogo.*

He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the world. *Grego. li. 5. ep. 60. & li. 6. ep 3. Nicepho. li. 2. c. 35.*

He writeth his second epistle a litle before his death which Christ reuealed to him to be at hand. *2. Pet. 1.* He taketh order for his Successour.

Neronis

14 70 37

He was finally crucified at Rome. See the last. Annot. Ioan. c. 21.

FOELIX

FOELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: ubi PETRUS passioni Domini adequatur, ubi PAVLVS Ioannis (Baptistæ) exim coronatur. Tertul. de Præscrip.

NON ita calum spindescit, quando radios sol demittit, quemadmodum ROMANORVM VRBS duas illas lampades ubique terrarum effundens. Chrys. in ep. Ro. hom. 32. in moral.

MERITA PETRI & PAULI propter eundem Passionis diem celebrius & solenniter Roma commendat. S. Aug. de cons. Euan. li. 1. c. 10.

Prudent. in
Hymno de
S. Laurent.

Hic nempe iam regnant duo
Apostolorum Principes:
Alter vocatur Gentium,

Alter Cathedram possidens
Primam, reclusis creditas
Æternitatis ianuas.

A TABLE OF S. PAVL.

Tiberij.	Nativit.	Ascen.	EVEN Deacons are elected and ordered by imposition of hands. <i>Act. 6.</i>	
			Steuen the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereunto. <i>Act. 7.</i>	
18.	34	1	Saul by commission persecuteth. <i>Act. 9.</i>	
29	35	2	In his journey to Damascus he is conuerted. <i>Ibid.</i>	
22	35	5	He goeth into Arabia and preacheth there. <i>Galat. 1.</i>	
			Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wal. <i>Act. 9.</i>	
			Thence he cometh to Hierusalem to see Peter. <i>Galat. 1.</i> Where being in danger of his life, the Brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. <i>Act. 9.</i>	
			He preacheth in the parts of Syria and Cilicia. <i>Galat. 1.</i> and at Antioche, where the Christians were first called by that name. <i>Act. 11.</i>	
			He and Barnabas being seuered from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and praier, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, where he conuerted the Proconsul. <i>Act. 13.</i>	
			He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, & returning by Pisidia, came againe to Antioche whence they first departed. <i>Act. 14.</i>	
			At Antioche and there about he remaineth (<i>Act. 14.</i>) vntil the controuersie touching the obseruation of Moyses Law. For resolution whereof he & Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Council to Antioche: and from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Ancients. <i>Act. 15.</i>	
			Doing the same in the cities of Lycaonia & others adoining, by a vision he is warned to passe ouer the sea, & so cometh into Macedonia, where he plateth the Gospel. <i>Act. 16.</i>	
			Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arriual at Rome, in this order.	
			He returneth from Macedonia by Thessalonica to Athens, where he conuerteth many; namely S. Denys Areopagita. <i>Act. 17.</i>	
			From Athens he cometh to Corinth, where he remaineth 18. moneths: <i>Act. 18.</i> and hauing visited the Churches of Asia. <i>Act. 19.</i> he cometh backe to Corinth. <i>Act. 20.</i>	
			Whence he writeth his Epistle to the Romanes. <i>Ro. 15.</i>	
			From Corinth he faileth to Troas in Asia, where vpon a Sunday he raised Eutychus from death, preaching til mid-night. From Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. <i>Act. 20.</i>	
			Thence comming to Hierusalem he is taken, <i>Act. 21:</i> and from the Tribune Lysias deliuered to Felix the Gouvernour. <i>Act. 23:</i> and by him left to Festus. <i>Act. 24.</i> he appealeth to Cæsar, <i>Act. 25:</i> and so is SENT TO ROME, <i>Act. 27:</i> where he arriueth, <i>Act. 28.</i>	
			At Rome he remaineth in free prison two yeares, <i>Act. 28.</i> and then is deliuered, <i>2. Tim. 1.</i>	
			After his deliuerie he preached in fundrie countries of the west, namely in Spaine <i>Hierro. in Catalogo. Epiph. H. ref. 17.</i> Himself writeth that he purposed so to doe. <i>Ro. 15.</i>	
			In his epistle to the Philippians (c. 1.) he minded to visit the Churches of Asia, which also he did, <i>Genebrad. in Chron.</i>	
			He writeth last of al, his second epistle to Timothee a litle before his death. <i>2. Tim. 4.</i> being now the second time apprehended and in bands at Rome. <i>Theodores.</i>	
14	70	37	He was beheaded at Rome, the same day that Peter was crucified. <i>S. Amb. ser. 66. 67. S. Maximus.</i>	



OF THE OTHER APOSTLES.

Genebr. out of
diuers au-
thouts.



HE Actes of the rest of the twelue Apostles be not much written of in this booke. But as * other Ecclesiastical Writers doe testifie, they preached specially in these Nations, as foloweth: Andrew in Achaia, Iohn in Asia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Scythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other Iames in Spaine, Mathias in Palestine. So distributing themselues throughout the world, to gather one Catholike Church of al Nations, according as Christ gaue them commission Mat. 28, 19: and as it was prophecied of them before, Psal. 18. *Their sound is gone forth into euery countrey, and their words into the ends of the whole world.* But before they departed one from another (the time whereof is not certainly knowen) * al Twelue assembling together, and ful of the Holy Ghost, each laying downe his sentence, agreed vpon twelue principal Articles of the Christian faith, & appointed them for a rule to al Beleeuers: which is therfore called and is THE APOSTLES CREED: Not written in paper, as the Scripture, but from the Apostles deliuered by tradition. Ruff. & Hiero. locis citatis. Which, as of old (Hier. contr. Lucifer.) so at this day al solemnely professe in their Baptisme, either by themselves or by others: and al that be of age and capacitie, are bound to know and belecue euerie Article of the same. Which are these that folow.

Ruff in expof.
Synb. Apost.
Ambr. ser. 38.
Hiero. ep. 61. c.
9. aduers. erro.
Iou. Hiero.

THE APOSTLES CREED; or SYMBOLVM APOSTOLORVM.

1. **I** Beleeue in God the Father Almighty, Creatour of Heauen and earth.
2. And in IESVS CHRIST, his only Sonne, our Lord.
3. Who was conceived by the Holy Ghost, borne of the Virgin MARIE.
4. Suffred vnder Pontius Pilate, was crucified, dead, and buried: Descended into hel.
5. The third day he rose againe from death.
6. Ascended into Heauen: sitteth at the right hand of God the Father Almighty.
7. From thence he shal come to iudge the quicke and the dead.
8. I beleuech in the Holy Ghost.
9. The holy Catholike Church: the Communion of Saints.
10. Remission of sinnes.
11. Resurrection of the flesh.
12. Life euerlasting. Amen.



T H E A R G V M E N T O F T H E E P I S T L E S I N G E N E R A L .



AFTER the Ghospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christs Church : now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctours of the Church, they did in their time, as the Doctours that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles & Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of which their doing the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the Writers of the Ecclesiastical Historie after him. For although there be no comparifon between them for authoritie, for asmuch as these are Canonical Scripture, and so are not any writings of their Successours; yet the occasions and matters (as I haue said) are like.

Most of the Epistles are S. Pauls Epistles: the rest are called * Catholica Epistola, Euseb. l. 1. Eccl; the Epistles Catholike. For S. Paul writeth not any Epistle to al (howbeit euery one hist. c. 22) of them is for al the Church:) but some to particular Churches of the Gentils; as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colostians, to the Thessalonians: some to particular Persons, as to Timothee, to Tite (who were Bishops among the Gentils, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem & Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intitled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Authour) and therefore they are termed Catholike, that is vniuersal. For so writeth S. Iames: To the twelue Tribes that are in dispersion, greeting. And S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Capadocia, Asia, & Bithynia; in his second, thus: To them that haue obtained equal faith with vs. Likewise S. Iude: To them that are in God the Father beloued, & in Iesus Christ preserued, & called. S. Iohns first is without title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle; it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Iewes, but also in the Gentils: yea and specially in the Gentils. Which thing offended the Iewes many waies. For, they could not abide to

see so much as their owne Countrey to receiue him for CHRIST, whom they had reiected and crucified; much lesse, to see them preach him to the Gentils also: that offended euen those Iewes also, that beleueed him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act. 11. we read. But others of them became heretikes, & preached to the Christian Gentils, that it was necessary for them to receiue also the Iewes religion. Of such we read Act. 15. Vnles you be circumcised, you can not be saued. And as these did so preach against the truth, so did the vnchristned Iewes not only themselves persecute, but also stirre vp the Idolatrous Gentils euery where to persecute the Christians; by such obstinacie prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seed of Abraham, and were circumcised, and had receiued the Law by Moyses. For such carnal respects they trusted in themselves, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of themselves, being holpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Hercupon did S. Paul write his Epistles, to shew both the vocation of the Gentils, and the reprobation of the Iewes. Moreouer, to admonish both the Christian Gentils, not to receiue Circumcision and other ceremonies of Moyses law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now Christ being come, they must cease. Againe, to shew the necessitie of Christs comming and of his death, that without it neither the Gentils could be saued; no nor the Iewes, by no workes that they could doe of themselves, although they were also holpen by the Law: telling them what was good & what bad: for so much as al were sinners, and therefore also impotent or infirme; and the law could not take away sinne and infirmitie, and giue strength to fulfil that which it gaue knowledge of. But this was God only able to doe, and for Christs sake only would he doe it. Therefore it is necessarie for al to beleene in Christ, and to be made his members, being incorporate into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but al il) they shal haue remission of their sinnes, and new strength withal, to make them able to fulfil the commandements of Gods law, yea & their workes after this shal be so gracious in Gods sight, that for them he wil giue them life euerlasting. This is the necessitie, this is also the fruit of Christian Religion. And therefore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, so also to perseuer in it constantly vnto the end, against al seduction of heresie, and against al terror of persecution: and to walke al their time in good workes, as now God had made them able to doe.

The doctrine
of the Cath.
Church concern-
ing good
workes.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleenuing or vn baptized, whether they be Iewes or Gentils, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ. Tea more then that, no worke of any that is not a liuely member of Christ, although other wise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S. Pauls doctrine concern-
ing faith and
good workes.

This very same is S. Pauls doctrine: he denieth to the workes of such as haue not the Spirit of Christ, al verue to iustifie or to saue; neither requireth he a man to haue had knowledge of the Law, or to haue kept it aforetime, as though otherwise he might not be saued by

by Christ: but yet when he is Christened, he requireth of necessitie, that he keep Gods commandements, by auoiding of al sinne, and doing good workes: and to such a mans good workes he attributeth as much vertue as any Catholike of this time.

Neuerthelesse there were certaine at that time (as also at the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, who reading S. Pauls Epistles, did misconster his meaning, as though he required not good workes no more after Baptisme, then before Baptisme; but held that only Faith did iustifie and saue a man. Thereupon the other Apostles wrote their Epistles, as S. Augustin noteth in these wordes: Therefore because this opinion (Ad salutem obtinendam sufficere solum fidem, that only faith is sufficient to obteine saluation) was then risen, the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, doe against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul himself did not define it to be *quamlibet fidem, qua in Deum creditur*, whatsoeuer manner of faith wherewith we beleue in God, but that holesome & expresse Euangelical faith, whose workes proceed from loue, and the faith (quoth he) that worketh by loue. Wherevpon that faith, which some thinke to be sufficient to saluation, he so affirmeth to profit nothing, that he saith: If I should haue al faith, so that I could remoue mountains, and haue not charitie, I am nothing.

He therefore that wil not erre in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must sticke fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar & ground of the truth: Assuring himself that if any thing there sound to him as contrarie hereunto, he saileth of the right sense; and bearing alwaies in his mind the admonition of S. Peter, saying: As also our most deare brother Paul according to the wisdom giuen to him, hath written to you: as also in his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their owne perdition. You therefore, Brethren, foreknowing, take heed lest ye be led amisse by the errour of the vnwise, and fall away from your owne stedfastnes.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.



HE historie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there; to wit, the two vnto the Corinthians, and this to the Romanes: & (* as it seemeth) before them al, the Epistle to the Galatians. Wherein yet because he maketh mention of the foureteenth yeare after his conuersion, it appeareth, that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16. and passing through Phrygia and the countrey of Galatia. Whereof he maketh mention himselfe also, Gal. 1. We euangelized to you. Gal. 4. : I euangelized to you heretofore. After which the false Apostles came and persuaded

them to receiue Circumcision. Whereupon he saith Gal. 1. I maruel that thus so soone you are transferred from him that called you to the grace of Christ, vnto another Ghospel: and wisheih therfore Gal. 4. saying: And I would I were with you now. And accordingly he came vnto them after ward, as we read Act. 18. Walking in order through the countrie of Galatia and Phrygia, confirming al the Disciples. At which time also it seemeth, that he tooke order with them about those contributions to help the need of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: And concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe you also. By which words also it is eident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11. chapter he maketh mention of 14. yeares, not only after his Conuerſion, as to the Galatians, but also after his Rapte, which seemeth to haue been when he was at Hierusalem Act. 9. ſure yeares after his Conuerſion, in a trance, as he calleth it, Act. 22. 17.) then were they readie. For so he saith 2. Cor. 8. You haue begun from the yeare past; and 2. Co. 9: For the which I doe glorie of you to the Macedonians; that also Achaia is ready from the yeare past: Howbeit it followeth there: But I haue sent the Brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you vnready, we be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was readie to goe with it vnto Hierusalem. For so he saith Rom. 15. Now therfore I wil goe vnto Hierusalem to minister to the Saints. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem.

The argument
of the Epistle
to the Roma-
nes.

* Epiph. Her.
41. Marcion.
Aug. in Expof.
incho. Ep. ad
Rom.

a 1 Cor. 5.

b. Ephes. 2.

So then, the Epistle to the Romanes was not the first that he wrote. But yet it is * and alwaies was set first, because of the primacie of that Church. For which cause also he handleth in it such matters as pertaind not to them alone, but to the vniuersal Church, and specially to al the Gentils: to wit, the very frame (as it were) of the Church of Christ. Tanquam enim a pro ipso Domino legatione fungens, hoc est, pro lapide angulari, vtrumque populum tam ex Iudæis quam ex Gentibus connectit in Christo per vinculum gratiæ. So saith s. Auguſtin; giuing vs briefly the argument; in english thus: As being a Legate for our Lord himself, that is, for the corner-stone, he knitteth together in Christ by the band of Grace, both peoples, as wel of the Iewes as of the Gentils. shewing, that neither of them had in their Gentilitie or Iudaisme any workes to brag of, or to chalenge to themselves iustification or saluation thereby, but rather sinnes they had to be sorie for, and to humble themselves to the faith of Christ, that so they might haue remission of them, and strength to doe meritorious workes after ward. In which sort because the Gentils did humble themselves, therefore had they found mercy though they neuer wist of the Law of Moyses: but the Iewes, because they stood vpon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therfore also called the workes of the Law,) & so would not humble themselves to beleue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquiæ that God of his goodnes had reserved to himself. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shal the fulnes of the Iewes also open their eyes, acknowledge their errour, and submit themselves to Christ and his Church, in like manner. In the meane time,

The workes of
the Law.

time, those that haue found the grace to be Christians, he exhorteth to perseuerance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptisme in good workes: and to be careful of vntie, bearing therefore one with another, both Iew and Gentil, al that they may, and giuing no offence to them that are weaker. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we wil diuide it by that which is principal in each part, we may say, that vnto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now in these points of faith, and in al others (as also in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world; and your obedience is published into euery place. I reioyce therefore in you. And againe: you haue obeyed from the hart vnto that forme of doctrine, which had been deliuered to you. And thereupon againe. I desire you, Brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you haue learned, and auoid them. For such doe not serue Christ our Lord, but their owne belly: and by sweet speeches and benedictions seduce the harts of innocents. Therefore to shun Luther and Caluin, and al their crewes, we haue iust reason and good warrant. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred wordes.

Rom. i.

Rom. 16.

Rom. 6.

Rom. 16.

Y iiiij





Michel. van. Lochem. fecit.

*In medio Ecclesiae aperuit os eius, et implevit eum
Dominus spiritu: sapientiae et intellectus.*



T H E
E P I S T L E O F
P A V L T H E A P O S T L E
T O T H E R O M A N E S.

C H A P. I.

The foundation of his Apostleship being laid, 8. he highly commendeth the Romanes, and protesteth his affection towards them. And so coming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleene) to be the way to saluation: because the Gentiles (first of al) could not be saued by their Philosophie, whereby they knew God, forsomuch as they did not serue him, but Idols; ne therfore iustly permitting them to fall into al kind of most damnable sinne.

The Church readeth S. Paul's Epistles at Matins from Sunday in Christma: vnto Septuagesme. The Epistle vpo Christmas eue.

c Faith must not be subiect to sense, reaso, arguing or vnderstanding; but must commad, & be obeid in humilitie and simplicitie.

a S. Augustin vseth this place and the like against heretikes which

would draw the coma on Catholike faith of al Nations, to some certaine countries or corners of the world.

Aug. ep. 161.

b He praieth without intermission that omitteth no day certaine times of praiet. Aug. hares. 57.

d The romanes were conuerted & taught by S. Peter before.

Therefore he vseth that speach, to cofirme them in their faith

Author Com apud hier. Theoret. in 16.

vnto Rom. & Chrys.

PAVL the seruant of IESVS CHRIST, called to be an Apostle, * separated into the Ghospel of God, 2. which before he had promised by his Prophets in the holy Scriptures, 3. of his Sonne, (who was made to him of the seed of Dauid according to the flesh, 4. who was predestinate the Sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, 5. by whom we receiued grace and Apostleship c for obedience to the faith" a in al Nations for the name of him, 6. among whom are you also the called of IESVS CHRIST:) **H**7. to al that are at Rome the beloued of God, called to be Saints. Grace to you and peace from God our Father, and our Lord IESVS CHRIST.

8. First I giue thanks to my God through IESVS CHRIST for al you, because " your faith is renowned in the whole world. 9. For God is my witnes, c whom I serue" in my spirit in the Ghospel of his Sonne, that " b without intermission I make " a memorie of you 10. alwaies in my praiers, beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the wil of God, to come vnto you. 11. For I desire to see you, that I may impart vnto you some spiritual grace, to " d cofirme you: 12. that is to say, to be comforted together in you by that which is common to vs both, your faith & mine. 13. And I wil not haue you ignorat (Brethren) that I haue often purposed to come

a He meaneth vnto you (and haue been staied hitherto) that I may haue some fruit in you, as also in the other Gentils. 14. To the Greeks & the Barbarous, to the wise and the vnwise I am debter. 15. So (as much as is in me) I am ready " to euangelize to you also that are at Rome.

16. For I am not ashamed of the Ghospel. For it is the power of God, vnto saluation to euery one that beleueth, to the Iewes first and to the Greeke. 17. For *a* the iustice of God is revealed therein by faith into faith; as it is written : *And the iust^l lueth by faith.*

18. For the wrath of God from Heauen " is reuealed, vpon al impietie and iniustice of those men that deteine the veritie of God in iniustice: 19. because, that of God which is knowen, is manifest in them. For God hath manifested it vnto them. 20. For his inuisible things, from the creation of the world are seen, being vnderstood by those things that are made; his eternal power also and Diuinitie: so that they are inexcusable. 21. Because whereas they knew God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, and their foolish hart hath been darkned. 22. For, saying themselves to be wise, they became fooles. 23. And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beasts and of them that creep. 24. (For the which cause God *b* hath deliuered them vp vnto the desires of their hart, into vncleannesse, for to abuse their owne bodies among themselves ignominiously.) 25. Who haue changed the veritie of God into lying; and haue worshipped & *c* serued the creature rather then the Creatour, who is blessed for euer. Amen. 26. Therefore " God hath deliuered them into passios of ignominie. For their women haue changed the natural vse, into that vse that is contrarie to nature. 27. And in like manner the men also, leauing the natural vse of the woman, haue burned in their desires one toward another, men vpon men working turpitude, & the reward of their errour (which they should) receauing in themselves. 28. And as they liked not to haue God in knowledge; God deliuered them vp into a reprobate sense, to doe those things that are not conuenient: 29. replenished with al iniquitie, malice, fornication, avarice, wickednes, ful of enuie, murder, contention, guile, malignitie, whisperers, 30. detractours, odible ro God, contumelious, proud, hawtie, inuentours of euil things, disobedient to parents, 31. foolish, dissolute, without affection, without fidelitie, without mercie. 32. Who whereas they knew the iustice of God, did not vnderstand that they which doe such things, are " worthie of death: not only they that doe them, but they also that consent to the doers.

c Loe these & the like are the Images or Idols so often condemned in the scriptures, & not the holy Images of Christ and his Saints. *b* Eph. 4. 19. he saith, *They haue deliuered or giuen vp themselves to al vncleannesse.* By which confession of scriptures we learne that these are the cause of their owne sinne and damnation, God of his iustice permitting & leauing them to their owne will, and so giuing them vp into passions &c.

also

Abac.
2, 4.c. 12.
TREVOR

ANNOTATIONS.

CHAP. I.

Apostolical sa² 7 *Grace to you & peace.* It is a kind of blessing rather then a prophane salutiō, proper salutatio or bles- to the Apostles, of greater vertue thē the benedictiōs of the Fathers in the old Testamēt. sing. The

The holy Fathers of the Church seemed to abstaine from it for their reuerence to the Apostles. * The Manichees (*August. cont. ep. fund. c. 5. 6.*) and other Heretikes (as also these of our time) because they would be counted Apostles, often vse it.

The same vsed of Heretikes.

8. *To a faith renowned.*) The holy Doctours vpon these words of the Apostle, and specially by our Maisters promise * made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preseruatiō of the Romane faith. S. Cyprian thus: ep. 51. nu. 6. *They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church whence Prist y vntie rose: not considering the Romanes to be them whose faith (the Apostle being the commender) was praised, to whom misbeleefe can not haue acesse.* So S. Hierom Apolog. adu. Ruff. li. 3. c. 4. to. 2. *Know you that the Romane faith commended by the Apostles mouth, wil rectius no such deceit, nor can be possibly changed, though an Angel saught otherwise being fensed by S. Paul's authoritie.* Again ep. 63 ad Pammach. & Oceanum c. 4. to. 2. *Whatsoever thou be that auouchest new sectes, I pray thee haue respect to the Romane eares, spare the faith which was praised by the Apostles voice.* And in another place: *Wil ye know, o Paula, and Eustochium, how the Apostle hath noted euery prouince with their proprieties the faith of the people of Rome is praised. Where is there so great concurse to Churches and Martyrs sepulchers? Where soundest, Amen, like thundr from heauen, or where are the temples (void of Idols) so shaken as there? Not that the Romanes haue another faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In another place the same Holy Doctour signifieth that it is al one to say, the Romane faith, and the Catholike. *Apolog. 1. adu. Ruff. c. 1.* So doth S. Cyprian. ep. 52. num. 1. *ad Antonianum:* and S. Ambrose *de obitu fratris, in med.* Whereupon, this word, *Romane*, is added to *Catholike*, in many countries where Sectes doe abound, for the better distinction of true beleeuers from Heretikes: which in al Ages did hate and abhorre the Romane faith and Church, as al malefactours doe their Iudges and correctours.

The Romane faith highly commended.

It can not faile nor be corrupted.

The Romane stations, a token of greater faith and deuotion.

The Catholike and Romane faith al one.

9. *Serue in spirit.*) Diuerse Heretikes when they heare that God is a spirit, and must be serued and adored in spirit, imagin that he must be honoured only inwardly, without ceremonies & external workes: which you see is otherwise, for that the Apostle serued God in spirit, by preaching the Ghospel. To serue God then in spirit, is to serue him with faith, hope, and charitie, and with al workes proceeding of them. as to serue him carnally, is, with workes external, without the said internal vertues.

How God is serued in spirit.

9. *A memorie of you.*) A great example of charitie for al men, specially for Prelates & Pastours, not only to preach, but to pray continually for the conuersion of people to Christs faith: Which the Apostle did for them whom he neuer knew, in respect of God's honour only and the zeale of soules.

Praier for conuersion of soules.

15. *To euangelize.*) The Ghospel is not only the life of our Sauour written by the four euangelists, nor only that which is written in the new Testament: but their whole course of preaching & teaching the faith, which faith cometh ordinarily of preaching & hearing, and not of writing or reading. And therefore S. Paul thought not himself discharged by writing to the Romanes, but his desire was to preach vnto them: for that was the proper commission giuen to the Apostles. * to preach to al Nations. The writing of the bookes of the Testament, is another part of God's prouidence, necessarie for the writing, and Church in general, but not necessarie for euery man in particular: as to be taught and preaching, preached vnto, is for euery one of age and vnderstanding. And therefore S. Peter (who whether more was the cheefe of the Commission) wrote litle; many of them wrote nothing at all: and necessarie, and S. Paul that wrote most, wrote but litle in comparison of his preaching; not to any but how, such as were conuerted to the faith by preaching before.

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17. *Lineth by faith.*) In the 10. to the Hebrewes, he sheweth by this place of the Prophet (*Abacuc 2.*) that the iust though he liue here in perigrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applyeth the Prophets wordes further to this sense, That it is our faith, that is to say, the Catholike beleefe (saith S. Augustine li. 1. cont. 2. or Christian ep. Pelag.) which maketh a iust man, and distinguisheth between the iust and vniuſ; and faith with God that by the law of faith, and not by the law of workes. Whereof it riseth, that the law, workes in the Heathen Philosopher, and the Heretike, though they excelled in al workes of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie out this faith, honest life, either not sinning greatly, or supplying his faults by penance, is iust. And this no workes difference riseth by faith. Not that faith can saue any man without workes. For it is not a whatsoeuer, reprobate faith that we speake of, (as the holy Doctour saith) but that which worketh by charitie,

charitie, and therefore remitteth finnes and maketh one iust. See S. Augustines place.

Not only faith,

18. *(is remaled)* By al the passage following you may see, that the Gospell and Christ's law consisteth not only in preaching faith (though that be the ground, & is first alwaies to be done:) but to teach vertuous life and good workes, and to denounce damnation to al them that commit deadly finnes & repent not. And againe we see that not only lacke of faith is a sinne, but al other actes done against God's commandements.

God is not the authour of sinne.

26. *Has deliuered them vp*) As he saith here, God deliuered them vp, so to the Ephesians (c. 4, 19.) he saith of the same persons and things: They deliuered themselves vp to al vncleannesse. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous Heretikes doe hold; but only that by his iust iudgement, for their owne deservings, and for due punishment of their former grievous offences, he withholdeth his grace from them; and so suffreth them to fall further into other finnes. As, for their crime of Idolatrie, to suffer them to fall into vnnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fall headlong into al kind of curptitude: as contrariwise, for ill life, he suffreth many to fall into heresie. And for Christ's sake let euery one that is entangled with the Idolatrie of this time, that is to say, with these new Sectes, looke wel into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present ill life which he liueth.

Sinnes mortal and venial.

32 *Worthie of death.*) Here you see why the Church taketh some finnes to be deadly, and calleth them mortal: to wit, because al that doe them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthie of eternal damnation.

CHAP. II.

Now also he sheweth that neither the Iewes could be saved by the knowledge of the Law, of the which they did so much brag against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therefore that the true Iew is the Christian (though he be a Gentil) who by grace in his hart doeth the good workes that the Law commandeth.



OR the which cause thou art inexcusable, o man, whosoever thou be that iudgest. For wherein thou iudgest another, thou condemnest thyself. For thou doest the same things which thou iudgest. 2. For we know that the iudgement of God is according to veritie vpon them that doe such things. 3. And doest thou suppose this, o man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? 4. Or doest thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5. But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, 6. who wilt render to euery man according to his workes: 7. to them truly that according to patience in good worke, seeke glorie and honour and incorruption, life eternal; 8. but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9. Tribulation and anguish vpon euery soul of man that worketh euil, of the Iew first and of the Greek: 10. but glorie and honour and peace to euery one that worketh good, to the Iew

Good me also according to the merits of their good will shal haue their reward. Aug.

ep. 47.
6 That is, the Gentil.

Deu. 10,
17. Afl.
10, 34.
Mt. 7, 21
Ja. 1, 21.

and to the Greek. 11. For * there is no acception of persons with God. 12. For whosoever haue sinned without the Law, without the Law shal perish: and whosoever haue sinned in the Law, by the Law shal be iudged. 13. For * not the hearers of the Law are iust with God: but the doers of the Law shal be iustified. 14. For when the Gentils which haue not the Law, naturally doe those things that are of the Law; the same not hauing the Law, themselves are a law to themselves: 15. who shew the workes of the Law written in their harts, their conscience giuing testimonie to them, and among themselves mutually their thoughts accusing, or also defending, 16. in the day when God shal iudge the secrets of men, according to my Gospell, by IESVS CHRIST.

17. But if thou be surnamed a Jew, and retest in the Law, and doest glorie in God, 18. and knowest his wil, and approvest the more profitable things, instructed by the Law, 19. presumest that thyself art a leader of the blind, a light of them that are in darknes, 20. a teacher of the foolish, a maister of infants, hauing the forme of sciēce & of veritie in the Law. 21. Thou therefore ^a that teachest another, teachest not thyself: that preachest, men ought not to steale, thou stealest: 22. that sayest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacriledge: 23. that doest glorie in the Law, thou by preuariatō of the Law doest dishonour God. (24. For ^c the name of God through you is blasphemed among the Gentils, as it is written.) 25. Circumcision indeed profiteth, if thou obserue the Law: but if thou be a preuariatour of the Law, thy circumcision is become ^b prepuce. 26. If then the prepuce ^b keepe the iustices of the Law; shal not his prepuce be reputed for circumcision? 27. and shal not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuariatour of the Law? 28. For not he that is in open shew, is a Jew, nor that which is in open shew in the flesh, is circumcisiō: 29. but he that is in secret is a Jew; and the circumcision of the hart, ^b in spirit, not in the letter: whose praise is not of men, but of God.

^a It is a shameful and damnable thing for Preachers, Teachers, or other guides of mens life, to commit the same things themselves, which they reprove in other.

^c It is a great sinne that by the ill life of the faithful, our Lords name should be ill spoken of among the misbelieuers, and many withdrawn from the true religion thereby.

^b Prepuce is the foreskin not circumcised, & therefore signifieth the Gentils, or the state and condition of the Gentils: as circumcision, the Iewes and their state.

ANNOTATIONS.

CHAP. II.

1. *Thou that iudgest*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though themselves be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating sinnes before God, when they wil not repent of those offenses themselves, for the which they punish others. But if they be open offenders themselves, in the same sort for which they iudge other, they giue scandal, and thereby aggravate their sinnes very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as farre guilty or more then the other, as the Iewes specially did the Gentils, to whom he speaketh here.

Iudging other men.

4. *Doest thou condemne?*) This proueth that God offereth his grace & mercie to many, & God's long suffering is for by long patience & sufferance expected their repentance, differing their punishment of sinning is for purpose that they may amend, and that he is not delighted in their perdition, nor is the our repentance.

cause

cause of their sinne: but contrariwise that they harden their owne harts, and of their owne free-will reiect his grace and contemne his benignitie.

Good workes
meritorious,

6. *According to his worker.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentils that trusted so much in their moral workes, the faith in Christ; yet lest any man should thinke or gather vntuly of his wordes, that Christian mens workes were not meritorious or the cause of Saluation, he expressly writeth, that God giueth as wel euerlasting life and glorie to men, for and according to their good workes, as he giueth damnation for the contrarie workes. And howsoever Heretikes fondly fly from the euidence of these places, yet S. Augustine saith, Life euerlasting to be rendred for good workes according to this manifest Scripture: *God shal render to every man according to his workes.*

Li. de
gras. &
lib. arb.
c. 8,

The first iusti-
fication with-
out workes;
the second by
workes.

S. Paul spea-
keth of the first
specially, S.
Iames of the
second.

13. *Not the heares.*) This same sentence agreable also to Christes wordes (*Mat. 7. 21.*) is the very ground of S. Iames disputatiō, that not faith alone, but good workes also doe iustifie. Therefore S. Paul (howsoever some peruersly conster his wordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, when an Infidel or il man is made iust, who had no acceptable workes before to be iustified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, which is that is in Gods grace, daily proceedeth in, by doing al kind of good workes, which be iustices, and for doing of which, he is iust indeed before God. And of this kind doth S. Iames namely treat. Which is directly against the Heretikes of this time, who not only attribute nothing to the workes done in fionne and infidelitie, but esteeme nothing at al of a Christian mens workes toward iustificatiō & saluation, condēning the as vncleane, sinful, hypocritical, Pharisical which is directly against these & other Sriptures, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation we doe them.

Aug de
Sp &
lis c. 26.
to. 3.

Against impu-
tatiue iustice.

13. *Shal be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification; & specially by the equiuocation of certaine wordes; which is proper to al contentious wranglers, and namely in this word, *Iustifie*. Which because they find sometime to signifie the acquiting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared & pronounced innocent) they falsly make it so signifie in this place & the like, wheresoever man is said to be iustified of God for his workes or otherwise: as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ though he be not indeed iust; or of fauour reputeth him as iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, & so to erre in his iudgement; or not good, that can loue and saue him whom he knoweth to be euil. And a maruelous pittifull blindness it is in the Churches Adversaries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercie, to cal and count an il man so continuing, for iust; then by his grace and mercie to make him of an il one, iust indeed, and so truly to iustifie him, or as the word doth here signifie, to esteeme and approue for iust indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and so reputed, it is plaine by the correspondence to the former wordes: *Not the heares are iust, but the doers.* Whereupon S. Augustine de Sp. & lis. c. 26. to 3. hath these wordes: *When it is said, The doers of the Law shal be iustified, what other thing is said, then, The iust shal be iustified for the doers of the Law verily are iust.*

True inherent
iustice more
for God's glo-
rie, & for the
commēdation
of Christ's me-
rites.

True iustice
both in Iew
and Gentile, is
by keeping the
Law.

16. *Keep the iustices.*) If a Gentil either now since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keep the iustices of the Law, he is iust no lesse then if he had been outwardly circumcised, and shal condemne the circumcised Iew not keeping the Law, without which, his outward Sacrament cannot serue him, but shal be much to his condemnation, that hauing the law and peculiar Sacraments of God, he did not keep the Law, nor inwardly exercise that in his hart which the outward signe did import. And al this is no more but to insinuate that true iustice is not in faith only or knowledge of the Law, or in the name either of Iew or Christian, but in doing good workes and keeping the Law by Gods grace.

The letter, and
the spirit.

17. *In Spirit, not letter.*) The outward ceremonies, Sacraments, threatens, and commandments

ments of God in the Law, are called the *letter*; the inward working of God in mans hart & indowing him with faith, hope, and charitie, and with loue, liking, wil, & abilitie to keepe his commandements by the grace and merites of Christ, are called the *spirit*. In which sense, the carnal Iew was a Iew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight that which was meant by that carnal signe, is a Iew according to the spirit, & iustified by God. Of the spirit and letter S. Augustine made a famous worke, very necessarie for the vnderstanding of this Epistle.

The carnal, & spiritual Iewe.

CHAP. III.

He granteth that the Iewes did passe the Heathen Gentils, in Gods benefits, 9. but not in their owne workes: concluding, that he hath shewed both Iew and Gentil to be sinners: 18. and therefore (inferring) that there must be some other way to Saluation indifferent to both; which is to beleue in IESVS CHRIST, that for his sake their sinnes may be forgiven them.



WHAT preeminence then hath the Iew, or what is the profit of circumcision? 2. Much by al meanes. First surely because the wordes of God were committed to them. 3. For what if certaine of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? 4. God forbid. But * God is true, & * euery man a lyer, as it is written: *That thou maiest be iustified in thy wordes, and overcome when thou art iudged.* 5. But " if our iniquitie commend the iustice of God, what shal we say? Is God vniust that executeth wrath? (I speake according to man) 6. God forbid; otherwise how shal God iudge this world? 7. For if the veritie of God hath abounded in my lie, vnto his glorie, why am I also yet iudged as a sinner, 8. and not (as we are blasphemed, and as some report vs to say) let vs doe euil, that there may come good? whose damnation is iust.

9. What then? doe we excel them? No, not so. For we haue argued the Iewes and the Greeks, al to be vnder sinne; 10. as it is written: *That " there is not any man iust, 11. there is not that vnderstandeth, there is not that seeketh after God. 12. Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one. 13. Their throte is an open sepulchre, with their tongues they dealt deceitfully. The venime of aspes vnder their lippes. 14. Whose mouth is full of malediction and bitterness: 15. Their feet swift to shed bloud. 16. Destruction & infelicitie in their waies: 17. and the way of peace they haue not knownen. 18. There is no feare of God before their eyes. 19. And we know that whatsoeuer the Law speaketh, to them it speaketh that are in the Law; that euery mouth may be stopped, & al the world may be made subiect to God: 20. because * " by the workes of the Law no flesh shal be iustified before him. For by the Law is the knowledge of sinne.*

21. But now without the Law " the iustice of God is manifested; testified by the Law and the Prophets. 22. And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that beleue in him. For there is no distinction. 23. For al haue sinned; and doe need the glorie of God. 24. Iustified " gratis by his grace, by the redemption that is in

God only by nature is true, al mere men by nature may lie, deceiue & be deceived: yet God by his grace & spirit may & doth preserve the Apostles and principal Go- uerners of his people & the Church and Councils in al truth, though they were and are mere men. *A Aspidum.* A kind of litle serpents.

To beleue in him, here com- priseth not only the act of faith, but of hope & charitie, as the Apostle ex- licateth himself *Gal. 5, 6*

No man at-

teineeth his iustification by the merits either of his faith or workes, but merely by Christes grace and mercie: though his faith & workes proceeding of grace be dispositions and preparations thereunto.

CHRIST IESVS, 25. whom God hath proposed a 'propitiation', by faith in his blood, to the shewing of his iustice, for the remission of former sinnes, 26. in the toleration of God, to the shewing of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

27. Where is then thy boasting? it is excluded. By what law? of deeds? No, but by the law of faith. 28. For we account a man to be iustified "by faith without the works of the Law. 29. Is he God of the Iewes only? is he not also of the Gentils? Yes of the Gentils also. 30. For it is one God, that iustifieth circumcision by faith, and prepuce by faith. 31. Doe we then destroy the Law by faith? God forbid, but we doe establish the Law.

propitiation.

ANNOTATIONS.

CHAP. III.

S. Pauls speeches mistaken of the wicked.

The sense of the places that sound as if God caused sinne.

5. *If your iniquitie.*] No marvel that many now a-daies deduce false and detestable conclusions out of this Apostles high and hard writings, seeing that S. Peter noted it in his daies, and himself here confesseth that his preaching & speeches were then falsely misconstrued; as though he had taught that the Iewes & Gentils ill life & incredulity had been directly the cause of Gods more mercie, & that therefore sinne commeth of God to the advancement of his glorie, & consequently that men might or should doe ill, that good might ensue thereof. Which blasphemous constructions they tooke of these and the like wordes: *Where sinne abounded, there did grace more abound; and: The Law entered in, that sinne might abound; and out of the Psalme 50. That thou maist be iustified in thy words, and overcome when thou art iudged.* As though he meant that men doe sinne, to the end that God may be iustified. And at all these & the like places of the Apostle though forewarned by S. Peter, and by the Apostles owne defence and Protestation, that he neuer meant such horrible things, yet the wicked also of this time doe stumble and fall. But the true meaning is in all such places, that God can and doth, when it pleaseth him, conuert those sinnes which man committeth against him & his commandments, to his glorie: though the sinnes themselues stand not with his wil, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall. For, what good soeuer accidentally falleth, it proceedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne ill to good. And therefore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place, v. 6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne without plaine iniurie, if either himself would haue sinne committeth, or man might doe it to his glorie. Therefore let all sincere Readers of the Scriptures, and specially of S. Pauls writings, hold this for a certaintie, as the Apostles owne defense (whatsoever he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therefore be committed that he may worke good thereof) that the Apostle himself condemneth that sense as slanderous and blasphemous.

It will be said: none iust.

10. *Not any iust.*] These general speeches, that both Iew and Gentile be in sinne, and none at all iust, are not so to be taken, that none in neither sort were euer good: the Scriptures expressly saying that Iob, * Zacharie, Elisabeth, and such like, were iust before God; & it were blasphemie to say that these words alleaged out of the 13. Psalme were meant in Christes mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the Law of nature, nor law of Moyse, could any man be iust or auoid such sinnes as here be reckened, but by faith and the grace of God, by which there were a number in all Ages (specially among the Iewes) that were iust and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a seuerall body conspiring against Christ, and persecuting the iust and godly of which ill companie he saith, that none was iust nor feared God.

2. Pet. 3.

Ro. 5, 20

Ro. 3, 4

Iob. 1,

* Luc. 1,

10. By the workes of the Law.) S. Hierom and S. Chrysostom expound this of the ceremonial workes only: and in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians. But it is true also of alman's moral workes done without faith & the grace of God; which can not be acceptable or available in God's sight, to iustifie any man. And so S. Augustine taketh it *De Sp. & lit. c. 8. 10. 3.*

12. Iustice of God.) Beware of the wicked and vaine commentarie of the Calvinistes, The Heretikes glossing, the iustice of God to be that which is resident in Christ, apprehended by our faith; and so that imputed to vs which we indeed haue not. Wherein at once they haue phantastical or imputatiue iustice, forged themselues against God's manifest word, a new no iustice, a phantastical apprehension of that which is not, a false faith and vntrue imputation. Whereas the iustice of God here, is that wherewith he indoweth a man at his first conuersion, and is now in a man, and therefore man's iustice: but yet God's iustice also, because it is of God. Of this iustice in vs, whereby we be truly iustified and indeed made iust, S. Augustine speaketh thus: *The grace of Christ doth worke our illumination and iustification inwardly also.* And againe: *He giueth to the faithful the most secret grace of his Spirit, which secretly he powreth into infants also.* And againe: *They are iustified in Christ that beleue in him through the secret communication and inspiration of spiritual grace, whereby euery one leaneth so our Lord.* And againe: *He maketh vs renewing by the Spirit, and regeneration by grace.* True inherrent iustice.

De pre.
mer. li. 1.
c. 9. 10.

True inherrent
iustice.

28. By faith, without workes.) This is the place whereupon the Protestants gather falsely their only faith, and which they commonly auouch, as though the Apostle said, that only faith doth iustifie. Where he both in wordes and meaning excepteth only the workes of the Law done without Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues; al which be the iustice of faith. As the good workes proceeding thereof, be likewise the law and iustice of faith. Al which the Aduersaries would exclude by foisting in the terme, only. Of which kind of men S. Augustine vpon this place saith thus: *Men not understanding that which the Apostle saith, (we count a man to be iustified by faith without the workes of the Law) did thinke that he said, faith would suffice a man though he liued it and had no good workes. Which God forbid the vessel of election should thinke: who in a certaine place after he had said, * In Christ I E S V S neither circumcision nor prepuce annulsh any whit, he straight added, but faith which worketh by loue.* What workes are excluded from iustification.

de gras.
& lib.
arb. c. 7.

Gal. 1.

CHAP. IIII.

That Abraham was not iustified by his owne power, but by God's grace, in whom he beleued (6. which is a way for the sinner also to come to iustice.) 9. And that, seeing he was not as then circumcised; not only the circumcised Iew, but also the vncircumcised Gentil may by beleueing the Christian faith, come to iustice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Iewes, to whom only the Law was giuen: and that, not to fulfil the promise, but for another cause.



WHAT shal we say then that " Abraham did find, our Father according to the flesh? 2. For if Abraham were iustified " by workes he hath glorie, but not with God. 3. For what faith the Scripture? *Abraham beleued God, & is was reputed him to iustice.* 4. But " to him that worketh, the reward is not imputed according to grace but according to debt. 5. But " to him that worketh not, yet beleueth in him that iustificieth the impious, his faith is e reputed to iustice according to the purpose of the grace of God. 6. " As Dauid also termeth the blessednes of a man, to who God reputeth iustice without workes: 7. *Blessed are they,*

Z

whose

Gen. 5,
6.
Gal. 3, 6
Ia. 2. 23
ελογισ-
ται
ελογισ-
ται.
Pf. 31, 1.

∴ The word
Reputed, doth
not diminish
the truth of
the iustice, as
though it were
reputed for iu-
stice being not
iustice indeed;
but signifieth,
that as it was
in itself, so God
esteemed & re-
puted it: as the
same greeke
word must
needs be taken
v. 4. next going
before, & 1 Cor.
4. 1. and els-
where.
c Our Sacra-
ments of the
new Law giue
ex opere operato,
tho' grace and
iustice of faith
which here is
commended:
whereas circū-
cision was but
a signe or mar-
ke of the same.

whose iniquities be forgiven, and whose sinnes be covered. 8. Blessed is the man to whom our Lord hath not imputed sinne.

9 This blessednes then doth it abide in the circumcision, or in the prepuce also? For we say that vnto Abraham faith was reputed to iustice. 10. How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11. And * he receiued the signe of circumcision, a seale of the iustice of faith that is in prepuce: that he might be the Father of al that belecue by the prepuce, that vnto them also it may be reputed to iustice: 12. and might be Father of circumci- sion, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our Father Abraham. 13. For not by the Law was the promise to Abraham, or to his seed, that he should be heire of the world; but by the iustice of faith. 14. For if they that are of the Law, be heires; faith is made void, the promise is abolished. 15. For the Law worketh wrath. For where is no Law, neither is there preuarication. 16. Therefore of faith: that accord- ing to grace the promise may be firme to al the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of vs al, (as it is written: 17. *For, a Father of many Na- tions haue I appointed thee*) before God, whom thou didst belecue, who quickneth the dead; and calleth those things that are not, as those things that are. 18. Who contrarie to hope beleueed in hope; that he might be made the Father of many Nations, according to that which was * said to him: *So shal thy seed be*, as the starres of Heauen, and the sand of the sea. 19. And he was not weakned in faith; neither did he consider his owne body now quite dead, whereas he was almost an hun- dred yeares old, and the dead matrice of Sara. 20. In the promise also of God he staggered not by distrust; but was strengthened in faith, giuing glorie to God: 21. most fully knowing that whatsoeuer he promised, he is able also to doe. 22. Therefore was it also reputed him to iustice.

23. And it is not written only for him, that it was reputed him to iu- stice; 24. but also for vs, to whom it shal be reputed beleueing in him, that raised vp IESVS CHRIST our Lord from the dead, 25. who was deliuered vp for our sinnes, and rose againe for our iustification.

Gen. 17.
10.

Gen. 17.
4.
he be-
leued.

Gen. 15.
5.

ANNOTATIONS.

CHAP. IIII.

Abraham's
works before
faith.

1. *Abraham.*) The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their works done without the grace of Christ & faith in him, proposeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any works done before he had faith, or that pro- ceeded not of faith & God's grace.

Iustice before
men, & iustice
before God.

2. *By works.*) If Abraham did any commendable works before he beleueed Christ, as many Philosophers did, men might count him iust therefore; but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures re- puting

reputing him as a iust man, giueth the cause thereof, saying: *Abraham beleued God, and is* Not works, but mere grace
was reputed to him for iustice. is cause of our first iustifica-

4. *To him that worketh.*] That is to say: He that presumeth of his owne works as done were giuen to him for his works; this man doth challenge his iustification as debt, & not as of fauour & grace.

5. *To him that worketh not.*] He worketh not (in this place) that hath no works or allea- geth not his works done in his infidelitie as cause of his iustificatiō, but faith in Christ, & that proceeding of mere grace. Wherupon S. Augustine saith: *Know thou that faith found thee iust. And if faith giuen to thee, made thee iust, it found thee a wicked one whom it might make iust. If it found thee wicked, and of such an one made thee iust, what works hadst thou being then wicked? None couldest thou haue (nor canst haue, before thou beleuedst. Beleue then in him that iustificeth the impious, that thy good works may be good work. indeed, August. In Psal. 31.*

ε λέγεις

6. *As David termeth.*) The Protestants for, & termeth, translate, describeth, for that they would haue the ignorant beleue, the whole nature & definition of Iustificatiō to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. When the Apostle would say nothing els, but that in the first iustification God findeth no good works or merits to reward, but only sinnes to forgiue vnto such as haue faith in him. Heretical trā-lation.

7. *Couered, & not imputed.*) You may not gather (as the Heretiks doe) of these termes, What is, Sinnes couered, and, not imputed, that the sinnes of men be neuer truly forgiuen, but hidden only. For that derogatech much to the force of Christs blood & to the grace of God, by which

Io. 1, 29

2. Cor.

6, 11.

Apoc. 1,

5.

our offences be truly remitted. He is the Lamb that *saketh away* the sinnes of the world, that *washeth*, and *blotteth out* our sinnes. Therefore to couer them, or, not to impute them, is, not to charge vs with our sinnes, because by remission they be cleane taken away: otherwise it were but a feined forgiueneffe. See S. Augustine in Psal. 31. enarrat. 2.

11. *A seale.*) The Heretikes would proue hereby, that the Sacramens of the Church giue not grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes had by faith before, because Abraham was iust before and took this Sacrament for a seale therof only. To which must be answered, that it followeth not that it is so in al, because it was so in the Patriarch, who was iust before, and was therefore as it were the Founder of Circumcision, or he in whom God would first establish the same; no more then it followeth that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, therefore it hath that effect in none. Look S. Augustine *de Baptismo contra Danaiistas* li. 4. c. 24. Where you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament went before, and iustice followed. The Sacramēts are not mere markes, but causes of iustification.

24. *For vs, to whom is shal be reputed.*) By this it is most plaine against our Aduersaries, that the faith which was reputed for iustice to Abraham, was his beleefe of an Article reuealed to him by God, that is to say, his assent & credit giuen to God's speeches: as in vs his posteritie according to the spirit, it is here plainly said, that iustice shal be reputed to vs by beleueing the Articles of Christes death and Resurrection, and not by any fond special faith, *fiducia*, or confidence of each mans owne saluation. To establish the which fidiō, they make no account of the faith Catholike, that is, wherewith we beleue the Articles of the faith, which only iustificieth, but call it by contempt, an historical faith: so as they may terme Abraham's faith, & our Ladies faith, of which it was * said, *Beata quæ credidisti, Blessed art thou that hast beleued.* And so in truth they deny as wel the iustification by faith, as by works.

By what faith we are iustificied.

Luc. 1,
45.

CHAP. V.

Having therefore through faith in Christ obtained the beginning, he sheweth what great cause we haue to hope for the accomplishment. 12. And then he proceedeth in his arguing, and sheweth that as by one, al were made sinners, so by one, al must be made iust.

The Epistle on
Imber Satur
day in whitsun-
week. And for
many Martyrs.
Christiā men
doe not vaunt
themselves of
the certaintie
of their salua-
tion, but glorie
in the hope
thereof only,
which hope is
here insinuated
to be giuen in
our iustificatio,
& is after ward
to be confirmed
by probatio in
tribulation.
The Heretikes
falsely translate
of no strength, to
take away al
free-will No.
Iust. 1580.

BEING iustified therefore by faith, " let vs haue peace toward God by our Lord IESVS CHRIST; 2. by whom also we haue " accesse through faith into this grace wherein we stand, and glorie, " in the hope of the glorie of the sonnes of God, 3. And not only this; but also we glorie in tribulations, knowing that tribulation worketh patience: 4. and patience, probation; and " probation, hope; 5. and hope confoundeth not: because " the charitie of God is powred forth in our harts, by the Holy Ghost which is giuen vs. 6. For why did Christ, when we as yet were c weake, according to the time die for the impious? 7. For, scarce for a iust man doth any die: for perhaps for a good man durst some man die. 8. But God commendeth his charitie in vs: because, when as yet we were sinners, Christ died for vs. 9. Much more therefore now being iustified in his blood, shal we be saued from wrath by him. 10. For if, when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, shal we be saued in the life of him. 11. And not only this; but also we glorie in God through our Lord IESVS Christ, by whom now we haue receiued reconciliation.

12. Therefore, as " by one man sinne entred into this world, and by sinne death; and so vnto al men death did passe, in which al sinned. 13. For euen vnto the Law sinne was in the world: but sinne was not imputed, when the Law was not. 14. But death reigned from Adam " vnto Moyse, euen on them also that sinned not after the similitude of the preuarcation of Adam, who is a figure of him to come. 15. But not as the offence, so also the guift. For if by the offence of one, many died; much more the grace of God and the guift, in the grace of one man IESVS Christ, hath abounded vpon many. 16. And not as by one " sinne", so also the guift. For iudgement indeed is of one, to condemnation: but grace is of many offences, to iustification. 17. For if in the offence of one, death reigned by one; much more they that receiue the abundance of grace and of donation & of iustice, shal reigne in life by one, IESVS Christ. 18. Therefore as by the offence of one, vnto al men to condemnation; so also by the iustice of one, vnto al men to iustification of life. 19. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many " shal be made iust. 20. But the Law entred in, " that sinne might abound. And where sinne abounded, grace did more abound. 21. That as sinne reigned to death; so also grace may reigne by iustice to life cuerlasting, through IESVS Christ our Lord.

" Here we may see against the Heretikes, that they which be borne of Christ and iustified by him, be made & constituted iust indeed, & not by imputation only: as al that be borne of Adam, be vniust and sinners in truth, & not by imputation.

ANNO-

ANNOTATIONS.

CHAP. V.

1. Let vs haue.) Whether we read, *Let vs haue peace*, as diuerse also of the Greeke Against the Doctours (*Chrysost. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*; it maketh no- Heretikes spe- thing for the vaine securitie and infallible certaintie which our Aduersaries say euery cial faith and man ought to haue vpon his presumed iustification by faith, that himself is in God's securitie. fauour, & sure to be faued: *peace towards God*, being here nothing els, but the sincere rest, tranquillitie, and comfort of mind and conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be iustified, neither teacheth nor breedeth any such securitie of saluation. And therefore they haue made to themselves another faith which they cal *Fiduciam*, quite without the compasse of the Creed and Scriptures.

2. Accesse through faith.) Iustification, implieth al grace and vertues received by Iustification. Christ's merits; but the entrance & access to this grace & happy state is by faith: be- attributed cause faith is the ground and first foundation to build on, and port to enter into the much to faith- rest. Which is the cause that our iustification is attributed to faith namely in this as to the fun- Epistle, though faith itself be of grace also. dation.

4. Probation hope.) This refelleth the error also of the Protestants, that would haue Our hope is- our hope to hold only on God's promises, and not a-whit on our doings. Where we see strengthened by, that it standeth (and is strengthened also) vpon patience and constancie, and good wel-doing, probation and trial of our selues in aduersities: and that so grounded vpon God's pro- mises and our owne doings, it neuer confoundeth.

3. Charitie is powred.) Charitie also is giuen vs in our first iustification, and not only Charitie is a- imputed vnto vs, but indeed inwardly powred into our harts by the Holy Ghost, who qualitie in vs, wick and in his gifts & graces is bestowed vpon vs. For this Charitie of God is not that which is in God, but that which he giueth vs, as S. Augustine expoundeth it *Li. de Sp. & lit. c. 32.* Who referreth this place also to the grace of God giuen in the Sacra- ment of Confirmation, *de Baps. cont. Donat. li. 3. c. 16.*

12. By one man sinne entered.) By this place specially the Church of God defendeth and Al by Adam proueth against the old Heretikes the Pelagians, that denied children to haue any ori- borne in origi- ginal sinne, or to be baptized for the remission thereof; that in and by Adam al be- nal sinne, conceiued, borne, and constituted sinners. Which no lesse maketh against the Calui- nists also, that affirme Christian mens children to be holy from their mothers womb. And the same reason which S. Augustine deduceth (*li. 1. c. 8. 9. de pec. meritis*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that new exposition, then to the Churches and Fathers graue iudgement hee- rin. *Conc. Miluiscianum c. 2.*

14. Vnto Moyes) Euen in the time of the Law of nature, when men knew not sinne, and therefore it could not by man's iudgement be imputed; and in the time of Moyes Law, when the commandement taught them to know it, but gaue them not strength nor grace to auoid it, sinne did reigne, and thereupon death and darnation, euen til Moyes *inclusiue*, that is to say, euen til the end of his Law. And that not in them only Christ only which actually sinned, as Adam did, but infants which neuer did actually offend, but not conceived only were borne & conceived in sinne, that is to say, hauing their natures defiled, desti- in sinne, & (as tute of iustice, and auerted from God in Adam, and by their descent from him: Christ it is thought) only excepted, being conceived without man's seed, and his Mother for his honour and our B. Lady. by his special protection (as many godly deuout men iudge) preferred from the same.

20. That sinne might abound) That, here hath not the signification of causalitie, as The Law did though the Law were giuen for that cause to make sinne abound: but it noteth the sequelle, not cause more because that followed thereof, and so it came to passe that by the prohibition of sinne, sinne, though sinne increased: by occasion wherof the force of Christ's grace is more amply and that were the abundantly bestowed in the new Testament, sequelle therof,

C H A P. VI.

b The Epistle
vpon the 6.
Sunday after
Pentecost.
Remission of
sinne, new life,
sanctification,
and iustifica-

tion, are giuen
by Baptisme,
because it re-
sembleth in vs
and applieth
to vs Christs
death and re-
surrection, and
engraffeth vs
into him.

Castalio
noteth that
Beza falsly
translateth
enerueur, for,
destruatur: wea-
kned, for, de-
stroyed.

Here againe
is signified,
that our dis-
charge from
the bondage
of sinne, is by
the Christian
faith, & by
obedience to
the whole do-
ctrine of

Christ's reli-
gion: in that
the Apostle
attributeth
this their deli-
uerance from
sinne, to their
humble recei-
uing of the Ca-
tholike faith.
The Epistle
vpon the 7.
Sunday after
Pentecost.

He signifieth
that as when
they were sub-
iect to sinne by

He exhorteth vs, now after Baptisme, to liue no more in sinne, but to walke in good
workes: because there we died to the one, and rose againe to the other 14. (grace
also giuing vs sufficient strength) 16. and were made free to the one, and seruants to
the other; 21. and specially because of the fruit here, and the end afterward, both
of the one and of the other.



WHAT shal we say then? Shal we continue in sinne that
grace may abound? 2. God forbid. For we that are dead
to sinne, how shal we yet liue therein? 3. **b** Are you igno-
rant that al we which are baptized in Christ Iesus, in his
death we are baptized? 4. For " we are buried together
with him by Baptisme into death: that as Christ is risen
from the dead by the glorie of the Father, so we also may walke in
newnesse of life. 5. For if we be become complanted to the similitude of
his death we shal be also of his resurrection. 6. Knowing this, that our
" old man is crucified with him, that " the body of sinne may be " de-
stroyed, to the end that we may serue sinne no longer. 7. For he that is
dead, is iustified from sinne. 8. And if we be dead with Christ, we be-
leeue that we shal liue also together with Christ. 9. Knowing that Christ
rising againe from the dead, now dieth no more, death shal no more
haue dominion ouer him. 10. For that he died, " to sinne he died once:
but that he liueth, he liueth to God. 11. So thinke you also, that you are
dead to sinne, but alieue to God in Christ Iesus our Lord. **¶**

12. Let not " sinne therfore reigne in your mortal body, that you
obey the concupiscences thereof. 13. But neither doe ye exhibit your
members instruments of iniquitie vnto sinne: but exhibit your selues
to God as of dead men, alieue; and your members instruments of iustice
to God. 14. For sinne shal not haue dominion ouer you. For you are
not vnder the Law, but vnder grace.

15. What then? shal we sinne, because we are not vnder the Law, but
vnder grace? God forbid. 16. * Know you not that to whom you exhibit
your selues seruants to obey, you are the seruants of him whom you
obey, whether it be of sinne, to death, or of obedience, to iustice.
17. But thanks be to God, that you were the seruants of sinne, but
"d haue obeyed from the hart, vnto that " forme of doctrine, into the
which you haue been deliuered. 18. And being made free from sinne,
you were made seruants to iustice. 19. I speake an humane thing, because
of the infirmitie of your flesh. For as you haue exhibited your mem-
bers to serue vncleanness and iniquitie, vnto iniquitie; so now exhibit
your members to serue iustice, " vnto sanctification. 20. For when
you were seruants of sinne, you were free to iustice. 21. What fruit ther-
fore had you then in those things, for which now you are ashamed? For
the end of them is death. 22. But now being made free from sinne, and
become

16. 8.

34.

2. *Paul*;

2. 19.

become seruants to God, you haue your fruit vnto sanctification, but the end, life euerlasting. 23. For the stipends of sinne, death. But "the grace of God, life euerlasting in Christ IESSVS our Lord. **K** their iniquitie: that so also now being iustified, they may & should by external works increase their iustice and sanctification.

continual & often working wickednes, they increased of iustice, in-

ANNOTATIONS.

CHAP. VI.

3. *We that are baptized.*) That which before he chalenged from the Law of Moyse, to faith, is now attributed to Baptisme, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not only faith to iustifie, but the Sacraments also, and al Christian religion, which he calleth the Law of spirit, grace, and faith. **Not only faith.**

6. *Old man, body of sinne.*) Our corrupt state subiect to sinne and concupiscence, coming to vs from Adam, is called the *Old man* as our person reformed in & by Christ, is named the *New man*. And the lump and masse of sinnes which then ruled, is called the corps or body of sinne. **The old man, & the new.**

10. *To sinne he died.*] Christ died to sinne, when by his death he destroyed sinne: We die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded al the parts and faculties of our soule and body: as contrarie-wise we liue to God, when his grace ruleth and worketh in vs, as the soule doth rule our mortal bodics. **Dying to sinne, Liuing to God.**

12. *Sinne reigne.*) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it were a disease or infirmitie in vs, inclining vs to it, remaining also after Baptisme according to the substance or matter thereof: but it is sinne, not properly a sinne, nor forbidden by commandement, til it reigne in vs, and we obey and follow the desires thereof. *August. li. de nupt. & concupisc. c. 23. Con. 2. epist. Pelag. li. 1. c. 13. Conc. Trident. Sess. 5. decret. de pec. orig.* **How concupiscence is called sinne.**

17. *Forme of doctrine*] At the first conuersion of euery Nation to the Catholike faith, there is a forme & rule of beleefe set downe, vnto which when the people is once put by their Apostles, they must neuer by any persuation of men alter the same, nor take of man or Angel, any new doctrine or Analogie of faith, as the Protestants call it. **The doctrine of our first Apostles.**

23. *The grace of God, life euerlasting.*) The sequel of speech required, that as he said, death or damnation is the stipend of sinne, so life euerlasting is the stipend of iustice; and so it is, and in the same sense he spake in the last chapter: *that as sinne reigned to death, so grace may reigne by iustice to life euerlasting.* But here he changed the sentence somewhat, calling life euerlasting grace, rather then reward: because the merits by which we attaine vnto life, be al God's giuft and grace. *August. Ep. 105. ad Sixtum.* **Life euerlasting a stipend, and yet grace.**

9. 10.

CHAP. VII.

Our former husband (sinne) with his law, is dead in Baptisme: and now we are married to another husband (to Christ) to bring forth children to God, that is good works. 7. And how the Law being good, was yet to vs the law of sinne and death, because concupiscence reigned in vs 17. But now by Baptisme grace reigneth in vs, though also concupiscence doth remaine and tempt vs stil.



AR E you ignorant, Brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long time as 't' liueth? 2. For* the womā that is vnder a husband; her husband liuing is bound to the law. But if her husband be dead she is loosed frō the law of her husband. Therefore her husband liuing, she shal be

Nothing but death dissol-ve'th the band betwixt man & called

1.
1. Cor.
7. 19.

wife : though
for fornication
one may de-
part from an-
others compa-
nie. Therefore
to marry agai-
ne is aduou-
tric, during the
life of the par-
tie separated
a: Being now
baptised and
dead to sinne,
& engrafted in
Christ's mysti-
cal body, you
are discharged
of the Law of
Moyfes, and
are free in
Christ.
b: By Baptisme
we haue not
Christes iustice
imputed to vs,
but an inward
newnesse of
spirit giuen vs
and resident in
vs.
c: Sinne or co-
cupiscence
which was a-
sleep before,
was wakened,
by prohibitio;
the Law not
being the cause
therof, nor gi-
uing occasion
therunto, but
occasion being
taken by our
corrupt nature
to resist that
which was
commanded.
d The Epistle in
a Vorlue Masse
for remission
of finnes.

called' an aduoutresse if she be with another man : but if her husband be dead she is deliuered from the law of her husband : so that she is not an aduoutresse if she be with another man. 4. Therefore my Brethren " a you also are made dead to the Law by the body of Christ ; that you may be another man's who is risen againe from the dead , that we may fructifie to God. 5. For when we were in the flesh, the passions of finnes that were by the Law , did worke in our members, to fructifie vnto death. 6. But now we are loosed from the law of death wherein we were detained : in so much we serue in " b newnesse of spirit, and not in the oldnes of the letter.

7. What shal we say then? Is the Law sinne? God forbid. But sinne I did not know, but by the Law : for concupiscence I knew not , vnlesse the Law did say : " Thou shalt not couet. 8. But " c occasion being taken, sinne by the commandement wrought in me al concupiscence. For without the Law sinne was dead. 9. And I liued without the Law sometime. But when the commandement was come, sinne reuiued. 10. And I was dead. And the commandement , that was vnto life, the same to me was found to be vnto death. 11. For sinne taking occasion by the commandement, seduced me , and by it killed me. 12. Therefore * the Law indeed is holy, and the commandement holy, and iust, and good.

13. That then which is good , to me was it made death? God forbid. But sinne , that it may appeare sinne , by the good thing wrought me death : that sinne might become sinning about measure by the commandement. 14. For we know that the Law is spiritual, but I am carnal, sold vnder sinne. 15. For " that which I worke, I vnderstand not. For " not that which I wil , the same doe I , but which I hate, that I doe. 16. And if that which I wil not , the same I doe ; I consent to the Law, that it is good.

17. But now , not I worke it any more , but the sinne that dwelleth in me. 18. For I know that there dwelleth not in me, that is to say , in my flesh, good. For to wil , is present with me , but to accomplish that which is good, I find not. 19. For " not the good which I wil, that doe I ; but the euil " which I wil not , that I doe. 20. And if that which I wil not , the same I doe : now not I worke it , but the sinne that dwelleth in me. 21. I find therefore the Law , to me hauing a wil to doe good, that euil is present with me. 22. d For I am delighted with the Law of God according to the inward man : 23. but I see another law in my members, repugning to the law of my mind , and captiuing me in the law of sinne that is in my members. 24. Vnhappie man that I am , who shal deliuer me from the body of this death? 25. The grace of God by Iesvs Christ our Lord. ¶ Therefore I my self " with the mind c serue the law of God , but " with the flesh, the law of sinne.

" cse d'ou-
leuesit.

Exo. 20,
17. Deu.
5, 21.

1 Tim.
1, 8.

δουλεύω

ANNOTATIONS.

CHAP. VII.

7. *Thou shalt not covet*) It is not the habitual concupiscence or infirmities of our nature Actual concu- or sensual desire or inclination to evil, coveting against the spirit, that is forbidden pifcence for- properly in this precept: but the consent of our reason and mind vnto it, to obey and bidden, not follow the lusts thereof, that is a sinne and prohibited. habitu^l.

15. *That which I worke.*) This being vnderstood of S. Paul himself or any other iust Sodain inuoa- person, the sense is, that the flesh and inferiour part stirreth vp diuerse disordered mo- luntarie mo- tions and paffions or perturbations against the mind, and vpon such a sodain sometimes tions are no inuadeth the same, that before it attendeth or reason can gather itself to deliberate, siane. man is in a sort (though vnwittingly) entangled. Which as soone as it is perceiued, being of the iust condemned, reiecteth, and resisted, neuer maketh him a sinner.

15. *Not that which I wil*) He meaneth not, that he can doe no good that he willeth or Concupiscen- desireth, or that he is euer forced to doe that which his wil agreeth not vnto: but that ce taketh not by reason of the forcible nesse of concupiscence, wherof he can not rid himself during away free-wil. life, he can not accomplish al the desires of his spirit and mind, according as he saith to the Galatians: *The flesh conuiceth against the spirit, and the spirit against the flesh, shat not whatseuer you wil, you can doe.*

C. 5, 17.

Ep. ad
A. Elli-
cum
200.

19. *Not the good which I wil.*) So may the iust also be forced by the rage of concupif- Sinne is volun- cence or sensual appetite, to doe or suffer some things in his inferiour part or external tatie, and, members, which his wil consenteth not vnto. And so long it is so farre from sinne, that otherwise it is (as S. Augustine saith) he need neuer say to God, *for give vs our sinnes*, for the same. For, no sinne, sinne is voluntarie, and so be not these paffions.

19. *Which I wil not.*) It maketh not any thing against free-wil that the Apostle saith, that good men doe or suffer sometimes in their bodies, that which the wil agreeth not vnto; but it proueth plainly free-wil: because the proper act therof, that is, to wil or nil, to consent or dissent, is euer (as you may see here) free in it self: though there may be internal or external force to stay the members of a man, that they obey not in euery act, that which the wil commandeth or prescribeth. And therefore that is neuer imputed to man which he doth in his external or internal faculties, when wil concurreth not. Yea afterward (v, 20) the Apostle saith, *Non ego operor*, man doeth not that which is not done by his wil: which doth most evidently proue free-wil. Al which S. Augustin cleerly teacheth 10. 4. in exposition: *quarundam propof. ad Rom. propof. 44. 45. and 46.* and in manie other places.

25. *With the mind, with the flesh.*) Nothing done by concupiscence (which the Concupiscen- Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteth ce defileth not not, can make him guilty before God. Neither can the motions of the flesh in a iust man a iust man's euer any whit defile the operations of his spirit, as the Lutherans doe hold: but make actions as the them often more meritorious, for the continual combat that he hath with them. For it Lutherans say. is plaine that the operations of the flesh and of the spirit doe not concurre together to make one act, as they imagine; the Apostle concluding cleane contrarie; That in mind he serueth the Law of God, in flesh the law of sinne, that is to say, concupiscence.

CHAP. VIII.

That now after Baptisme we are no more in state of damnation, because by the grace which we haue received, we are able to fulfil the Law; vnles we doe wilfully giue the dominion againe to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.



HERE is now therefore no damnation to them that are in Christ IESVS; that walke not according to the flesh. 2. For the Law of the spirit of life in Christ IESVS, hath deliuered me from the law of sinne and of death. 3. For that which was impossible to the Law, in that it was weakned by the flesh; God sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, 4. that the iustification of the Law might be fulfilled in vs who walke not according to the flesh, but according to the spirit. 5. For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the spirit are affected to the things that are of the Spirit. 6. For the wisdom of the flesh is death; but the wisdom of the spirit, life and peace. 7. Because the wisdom of the flesh, is 'anemie' to God: for to the Law of God it is not subiect, neither can it be. 8. And they that are in the flesh, can not please God. 9. But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwel in you. But if any man haue not the Spirit of Christ, the same is not his. 10. But if Christ be in you; the body indeed is dead because of sinne, but the Spirit liueth because of iustification. 11. And if the Spirit of him that raised vp IESVS from the dead, dwel in you; he that raised vp IESVS CHRIST from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in

* This conuin-
ceth against
the Churches
Aduersaries,
that the law,
that is, God's
cōmandements
may be kept, &
that the kee-
ping therof is
iustice, & that
in christia men
that is fulfilled
by Christ's
grace which
by the force of
the Law could
neuer be fulfil-
led.

The Epistle vpō
the 4. Sunday
after Pētecost.
He meaneth
not that the
Children of
God be violēt-
ly compelled
against their
will, but that
they be sweetly
drawen, moued,
or induced to
doe good. Aug.
Enchirid c. 64.
De verb Do ser.
41 c. 7. & de
verb. Apost ser.
13. c. 11. 12.
a The Epistle
vpō the 4. Sun-
day after Pen-
tecost And for
many Martyrs.

you. 12. Therefore Brethren, we are debtors, not to the flesh, to liue according to the flesh. 13. For if you liue according to the flesh, you shal die. But if by the Spirit, you mortifie the deeds of the flesh, you shal liue. 14. For whosoever are led by the Spirit of God they are the sonnes of God. 15. For * you haue not received the spirit of seruitude againe in feare; but * you haue received the spirit of adoption of sonnes, wherein we crie: Abba, (Father) 16. For " the Spirit himself, giueth testimonie to our spirit that we are the sonnes of God. 17. And if sonnes, heires also; heires truly of God, and coheires of Christ: **H**" yet if we suffer with him, that we may be also glorified with him.

a 18. For I thinke that the passions of this time are not " condigne to the glorie to come that shal be reuealed in vs. 19. For the expectation of the creature, expecteth the reuelation of the sonnes of God. 20. For the creature is made subiect to vanitie, not willing, but for him that made it subiect in hope: 21. because the creature also itself shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. 22. For we know that euery creature groneth, & trauaileth euen til now. 23. And not only it, but we also our selues ha-

uing

enemie

2. Tim.
3, 7.
Gal. 4,
5.

condig-
na ad
gloriam.

uing the first fruits of the spirit, we also grone within our selues, expecting the adoption of the sonnes of God, the redemption of our body. ¶ 24. For " by hope we are saued. But hope that is seen, is not hope. For that which a man seeth, wherfore doth he hope it? 25. But if we hope for that which we see not; we expect by patience. 26. And in like manner also the Spirit helpeth our infirmities. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for vs with groanings vnspeakeable. 27. And he that searcheth the harts, knoweth what " the Spirit desireth: because according to God he requesteth for the Saints. 28. And we know that to them that loue God, al things cooperate vnto good, to such as according to purpose are called to be Saints. 29. For whom he hath foreknowen, he hath also predestinated to be made conformable to the image of his Sonne: that he might be the First-borne in many Brethren. 30. And " whom he hath predestinated; them also he hath called. And whom he hath called; them also he hath iustified. And whom he hath iustified; them also hath he glorified. 31. What shal we then say to these things? If God be for vs, who is against vs? 32. He that spared not also his owne Sonne, but for vs al deliuered him; how hath he not also with him giuen vs al things? 33. Who shal accuse against the elect of God? God that iustificieth. 34. Who is he that shal condemne? Christ I E S V S that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for vs. 35. Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? 36. as it is written: *For we are killed for thy sake al the day: we are esteemed as sheep of slaughter.*) 37. But in al these things we ouercome because of him that hath loued vs. c 38. For " I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, 39. nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God which is in Christ I E S V S our Lord. ¶

The Epistle for
S. Ignatius
Febr. 1,

P. 41,
22.

επιτελει-
σθαι υμεις

ANNOTATIONS.

CHAP. VIII.

16. *The spirit giueth testimonie*) This place maketh not for the Heretikes special faith, or The testimonie of the Spirit. their presumptuous, certainty that euery one of them is in grace: the testimonie of the Spirit being nothing els but the inward good motions, cōfort, & contentment, which the children of God doe daily feele more and more in their harts by seruing him: by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iustification and saluation is much corroborated and strengthened.

17. *Yes if we suffer.*) Christes paines or passions haue not so satisfied for al, that Christ- Nowwithstand-
tians men be discharged of their particular suffering or satisfying for each man's owne part: ding Christ's
neither be our paines nothing worth to the attainment of Heauen, because Christ hath satisfaction &
done enough; but quite contrarie: he was by his Passion exalted to the glorie of Hea- Passion, yet
uen; therefore we by compassion or partaking with him in the like passions, shal attaine ours also is re-
to be fellowes with him in his Kingdom quired.

18. *Consigne.*) Our Aduersaries ground hereon, that the wo- kes or sufferances of this life be not meritorious or worthy of life. euertasting; where the Apostle saith no such thing,

Al suffering in this life is nothing in comparison of the heavenly glorie, and yet it is meritorious and worthy of the same.

Heretical trans-
lation.

Whence the
merit of wor-
kes riseth.

As sometime
faith only is
named, so els-
where only
hope, & only
charitie, as the
cause of our
saluation,

Scripture bu-
se against the
Godhead of
the Holy
Ghost.

The doctrine
of predestina-
tion how to be
reuerenced, &
what it tea-
cheth vs.

God's prede-
stination ta-
keth not away
free-wil.

thing, no more then he saith that Christ's Passions be not meritorious of his glorie; which I thinke they dare not much auouch in our Sauour's actions. He expresseth only, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie, and of no account in comparision of the recompense which we shal haue in Heauen. No more indeed were Christes paines of their owne nature, compared to his glorie, any whit comparable: yet they were meritorious or worthy of Heauen; & so be ours. And therefore to expresse the said comparision, here he saith, *They are no condigne * to the glorie.* He saith not, *of the glorie*, as the Heretikes fastly translate: though the Scripture speaketh so also, when it signifieth only a comparision: as *Prou. 3*, in the Greeke, *Omne pretiosum non est * illa dignum.* S. Augustin, *illi dignum.* S. Hierom, *non uales hinc comparari*: that is, No pretious thing is worthy of wisdom, or to be compared with it. See the like *Eccle. 26*, *10. Tob. 9, 2*. But when the Apostlewil expresse that they are condigne, worthy, or meritorious of the glorie, he saith plainely: *That our tribulation which presently is mementanie and light, worketh aboue measure exceedingly an eternal weight of glorie in vs.* The valew of Christes actions riseth not of the length or greatnes of them in themselves, though so also they passed al mens doings: but of the worthines of the Person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the ioyes of Heauen in themselves, to be worthy of Heauen. And they might as wel proue that the workes of sinne doe not demerit damnation: for sinne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good workes that be meritorious, proceed from the child of God.

24. *By hope saued.*) That which in other places he attributeth to faith, is here attributed to hope. For whensoever there be many causes of one thing, the holy Writers (as matter is ministred & occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our Aduersaries captiously & ignorantly doe argue; but at diuers times and in sundrie places to expresse that, which in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended; in others, charities; in another, hope: sometimes, almes, mercie; elsewhere, other vertues. One while, *Euery one that beleueth, is borne of God.* 1. Io. 5, 1. Another while, *Euery one that loneth, is borne of God.* 1. Io. 4, 7. Sometimes, *faith purifieth man's hart.* Act. 15, 9. And another time, *Charitie remitteth sinnes* 1. Pet. 4, 8. Of faith it is said, *The iust liueth by faith* Ro. 1, 17. Of charitie, *We know that we are transferred from death to life, because we loue* &c. 1. Io. 3, 14.

16. *The Spirit desireth.*) Arius and Macedonius, old Heretikes, had their places to contend vpon against the Churches sense, as our new Maisters now haue. They abused this text to proue the Holy Ghost not to be God, because he needed not to pray or aske, but he might command if he were God. Therefore S. Augustin expoundeth it thus: *The Spirit prayeth, that is, causeth & teacheth vs to pray, and what to pray, or aske.* August. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 15.

30. *Whom he hath predestinated.*) God's eternal foresight, loue, purpose, predestination, and election of his deere children, & in time their calling, iustifying, glorifying by Christ, as al other actes & intentions of his diuine wil and prouidence towards their saluation, ought to be reuerenced of al men with dreadful humilitie, & not to be sought out or disputed on with presumptuous boldnes and audacitie. For it is the gulf that many proud persons, both in this Age and alwaies, haue by God's iust iudgement perished in, founding thereon most horrible blasphemies against God's mercie, nature, and goodnes, and diuers damnable errours against man's free-wil, & against al good life & religion. This high conclusion is here set downe for vs, that we may learne to know of whom we ought to depend in al our life, by whom we expect our saluation, by whose prouidence al our graces, gifts, and workes doe stand: by what an euerlasting gracious determination, our redemption, which is in Christ IESVS, was designed: and to giue God incessable thanks for our vocation and preferment to the state we be in, before the Iewes, who deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of God's eternal predestination standeth (as we are bound to beleue vnder paine of damnation, whether we vnderstand how or no) & so S. Augustin in al his diuine workes written of the same (*De gratia & lib. arb. de corrept. & gratia Ad Arrianos*

* ad glo-
riam,
προς τὴν
δόξαν.
* ἁγίων
αὐτῆς
2. Cor.
4, 17.

articulos falsis impositos.) defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) with man's free-wil and the true libertie of his actions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens saluation.

38. *I am sure*) This speech is common in S. Paul according to the latin translation, No man ordi- when he had no other assured knowledge but by hope: as Ro. 15, 14. 2. Tim. 1, 1. Heb. 6, namely is sure 9: Where the Greeke word signifieth only a probable perswasion. And therefore except of his saluatiō, he meane of himself by special reuelation, or of the predestinate in general, (in which but only in two cases it may stand for the certitude of faith or infallible knowledge) otherwise hope, that euery particular man should be assured infallibly that himself should be iustified, and not that only, but sure also neuer to sinne, or to haue the guilt of perseuerance, and certaine knowledge of his predestination; that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Council of Trent. *Seff.* 6. c. 9. 12, 13.

πένει-
μα, Cō.
fido.
Hierō.
9. 9. ad
Algaso.

CHAP. IX.

With a protestation of his sorrow for it (lest they should thinke him to reioyce in their perdition,) he insinuateth the Iewes to be reprobate, although they come of Abrahā's flesh, 6. saying, to be the sonnes of God. goeth not by that, but by God's grace: 19. con- sidering that al were one damned masse. 24. By which grace the Gentils to be made his people: & so the Prophets to haue foretold of them both 30. And the cause hereof to be, that the Gentils submit themselues to the faith of Christ, which the Iewes wil not.



SPEAKE the verity in Christ, I lie not, my conscience bearing me witnes in the Holy Ghost, 2. that I haue great sadnesse & continual sorrow in my hart. 3. For I wished my self to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, 4. who are Israelites, whose is the adoption of sonnes, and the glorie, and the Testament, and the law-giuing, & c the seruice, and the promises: 5. whose are the Fathers, & of whom Christ is according to the flesh, who is aboue al things God Blessed for euer. Amen.

6. But not that the word of God is frustrate. For, "not al that are of Israel, they be Israelites: 7. nor they that are the seed of Abraham, al be children: " but in Isaac shal the seed be called vnto thee: 8. that is to say, not they that are the childrē of the flesh they are the childrē of God: but they that are the children of the promise, are esteemed for the seed. 9. For the word of the promise is this: According to this time wil I come; & Sara shal haue a sonne. 10. And not only she. But *Rebecca also conceiuing " of one copulation, S. Hierom, q. of Isaac our Father. 11. For whē they were " not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) 12. not of workes, but of the Caller it was said to her: That the elder shal serue the younger, 13. as it is written: Jacob I loued, but Esau I hated. 14. What shal we say then? Is there iniquitie with God? God for- bid. 15. For to Moyses he saith: I wil haue mercie on whom I haue mercie; and I wil shew mercie to whom I wil shew mercie. 16. Therefore it is " not of the willer,

εἰς ἁλ-
την, q.

Gen. 21.
12.

Gen 18,
10.
Gen. 25,
21.

Gen. 25.
24. Mal.
1, 2
Exo. 33,
17.

10. ad Hedi-
biam.
Al the epistle su-
rally to the Roma-
nes needeth inter-
pretation, and is
with so great ob-
scurities that so

understand it we need the help of the Holy Ghost, who by the Apostles did diffuse these same things: but especially this place. Howbeit nothing pleases us but that which is Ecclesiastical, that is, the sense of the Church. That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his finnes, he sheweth by that that he expecteth almes amēdemēt with great patience, & consequently that they haue also free-wil.

Here we see that they are the cause of their owne damnation by infidelity.

willer, nor the runner, but of God that sheweth mercie. 17. For the Scripture saith to Pharaο: That "to this purpose haue I raised thee, that in thee I may shew my power; and that my name may be renowned in the whole earth. 18. Therefore on whom he wil, he hath mercie; and whom he wil, he doth indurate.

19. Thou saist therfore vnto me: Why doth he yet complaine? for who resisteth his wil? 20. O man," who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? 21. Or hath not "the potter of clay, power, of the same masse to make one vessel vnto honour, and another vnto contumelie? 22. And if God willing to shew wrath, & to make his might knowen, "sustained in much patience the vessels of wrath apt to destruction, 23. that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

24. Whom also he hath called, vs, not only of the Iewes, but also of the Gentils, 25. as in Osee he saith: I wil call that which is not my people, my people; & her that was not beloued, beloued: & her that hath not obtained mercie, hauing obtained mercie. 26 And it shal be, in the place where it was said to them, you are not my people: there they shal be called the sonnes of the liuing God. 27. And Esaie crieth for Israel: if the number of the children of Israel be as the sand of the sea, the remanens shal be saued. 28. For consummating a word, and abbridging it in equitie: because a word abridged shal our Lord make vpon the earth. 29. And as Esay foretold: Vnles the Lord of Sabaoth had left vs seed, we had been made like Sodom, and we had been like as Gomorrha.

30. What shal we say then? That the Gentils which pursued not after iustice, haue apprehended iustice, but the iustice that is of faith. 31 But Israel in pursuing the law of iustice, is not come vnto the law of iustice. 32. Why so? Because not of faith, but as it were of workes. For they haue stumbled at the stone of stumbling, 33. as it is written: Behold I put in Sion a stone of stumbling, and a rocke of scandal: and whosoever beleaueth in him, shal not be confounded.

Jas,
16.

Of. 2, 23
Of. 1, 10

Es. 10,
22.

Es. 1, 9.

Es. 8, 14,
28, 16.

ANNOTATIONS.

CHAP. IX.

Anathema.

3. *Anathema.*) *Anathema* by vse of Scripture is either that which by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or contrariwise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be auoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. *If any loue not our Lord IESVS CHRIST, be he Anathema*, that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councils vse the word for a curse and excommunication against Heretikes & other notorious offenders & blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to saue his Countre-mens soules, did take this word, it is a very hard thing to determine. Some thinke, he desired only to die for their saluatiō. Others, that being very loth to be kept from the fruiitiō of Christ, yet he could be cōtente to be so stil for to saue their soules. Others, that he wished what malediction or separation from Christ soeuer that did not imply the disauowar of God towards him, nor take away his loue toward God. This only is certaine that it is a point of vnspēakable charitie

In what sense S. Paul wisheth to be anathema.

charitie in the Apostles breast, and a paterne to al Bishops and Priests, how to loue the saluation of their flocke. As the like was vttered by Moyses when he said : *Either forgive th people, or blot me out of thy booke.*

6. *Not al of Israel.*) Though the people of the Iewes were many waies honoured and God's promise priuiledged, and namely by Christes taking flesh of them, yet the promise of grace and not made to saluation was neither only made to them, nor to al them that carnally came of them or carnal Israel, their Fathers : God's election, and mercie depending vpon his owne purpose, wil, and determination, and not tied to any Nation, familie, or person.

7. *But in Isaac.*) The promise made to Abraham was not in Ismael, who was a sonne borne only by flesh and nature; but in Isaac, who was a sonne obtained by promise, before Ismael, faith, and miracle; and was a figure of the Churches children borne to God in Baptisme.

10. *Of one copulation.*) It is proued also by God's choosing of Iacob before Esau (who Iacob before were not only brethren by father and mother, but also twinnes, and Esau the elder of the Esau, two, which according to carnal count should haue had the preeminence) that God in giuing graces followeth not the temporal or carnal prerogatiues of men or families.

11. *Not yet borne.*) By the same example of those twinnes, it is euident also, that neither By the exāple Nations nor particular persons be elected eternally, or called temporally, or preferred of Iacob and to God's fauour before others, by their owne merits: because God, when he made choise, Esau, is shewed and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse God's mere then the other guilty of damnation for original sinne, which was a-like in them both, mercie in the And therefore where iustly he might haue reprobated both, he saued of mercie one. Elect, & iustice Which one therfore, being as il and as void of good as the other, must hold of God's in the Repternal purpose, mercie, and election, that he was preferred before his brother which was bate, elder then himself, and no worse then himself. And his brother Esau on the other side hath no cause to complaine. For that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. For although God elect eternally & giue his first grace without al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

14. *Is there iniquitie?*) Vpon the former discourse, that of two persons equal God calleth That God is the one to mercie, and leaueth the other in his sinne, one might inferre that God were not vniust, or vniust and an acceptor of persons. To which the Apostle answereth, that God were not an acceptor of iust nor indifferent indeed, so to vse the matter where grace or saluation were due. As persons, is desit two men being Christned, both beleue wel, & liue wel: if God should giue Heauen to clared by fami- the one, and should damne the other, then were he vniust, partial, & forgetful of his liar examples. promise; but respecting or taking two, who both be worthy of damnatiō (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers wil and liberalitie, in which case partialitie hath no place. As for example

1. Two malefactours being condemned both for one crime, the Prince pardoneth the one, & letteth the law proceed on the other.

2. The theefe that is pardoned, can not attribute his escape to his owne desertings, but to the Princes mercie.

3. The theefe that is executed, can not challenge the Prince that he was not pardoned also: but must acknowledge that he hath his deserting.

4. The standers by must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offense.

5. If they alke further, why the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie & commendable.

1. So likewise, God seeing al mankind and S. Augustines euery one of the same in a general con- example is of dēnation & masse of sinne, in & by Adā, two debtors: deliuereth some, and not other some. the one forgi-

2. Al that be deliuered out of that common uenal, & the damnation, be deliuered by grace and other put to pardon, through the meanes and merits pay al, by the of Christ. same creditour.

3. Such as be left in the common case of *li. de predest. & damnation*, can not complaine, because *gra. c. 4.* they haue their deserting for sinne.

4. We may not say that such be damned, because God did not pardon them, but because they did sinne, and therefore deserued it

5. That some should be damned, & not al pardoned, & othersome pardoned rather then al condemned, is agreeable to God's iustice & mercie: both which vertues in God's prouidence towards vs are recommended.

6 But if it be further demanded why Iohn rather then Thomas was executed; or Thomas rather then Iohn pardoned; answer, that (the parties being otherwise equal) it hangeth merely and wholly vpon the Princes wil and pleasure.

6 That Saul should be rather pardoned then Caiphas (I meane where two be equally euil & vnderferuing) that is only God's holy wil and appointment, by which many an vnworthy man getteth pardon, but no good or iust of innocent person is euer damned.

Predelination
& reprobation
taken not away
free-wil; nei-
ther must any
man be retri-
bute & despe-
rate.

In al this mercie of God towards some, and iustice towards other some, both the pardoned worke by their owne free-wil, and thereby deserue their saluation; and the other no lesse by their owne free-wil, without al necessitie, worke wickednes, & themselves and only of themselves procure their owne damnation. Therefore no man may without blasphemie say, or can truly say, that he hath nothing to doe towards his owne saluation, but will liue, and thinketh he may liue without care or cogitation of his end the one way or the other, saying: If I be appointed to be saued, be it so; if I be one designed to damnation, I can not help the matter: come what come may. These speaches and cogitations are sinful & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man must without search of God's secrets, worke his owne saluation, and (as S. Peter saith) *make his election sure by good workes*, with continual hope of God's mercie, being assured that if he beleue wel & doe wel, he shal haue wel. For example, if a husband-man should say: If God wil, I shal haue come enough; if not, I can not make it; and so neglect to til his ground: he may be sure that he shal haue none, because he wrought not for it. Another man vseth his diligence in tilling & ploughing, and committeth the rest to God: he findeth the fruit of his labours.

2. Pet. 1.
10.

Our election or
conuerfion is
not of our fel-
ues, but of
God's grace
and mercie.

16. *Not of the willer.*) If our election, calling, or first comming to God, lay wholly or principally vpon our owne wil or workes; or if our willing or endeavouring to be good, would serue without the help and grace of God, as the Pelagians taught, then our election were wholly in our felues, which the Apostle denieth. And then might Pharaos and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted when themselves list without God's help and assistance: whereas we see the contrarie in al such obstinate offenders, whom God for punishment of former sinnes visiteth not with his grace, that by no threats, miracles, nor persuation, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free-wil, or that our wil worketh nothing in our conuerfion or comming to God: but this only, that our willing or working of any good to our saluation, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

17. *To this purpose haue I raised.*) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharaos, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardned and obstinate offenders) that he with long patience and toleration expected his conuerfion, and (as S. Chrysostome interpreteth this word, *Excitauit*) preferred him aliuie to repent, whom he might iustly haue condemned before. In the 9. of Exodus, whence this allegation is, we read, *Posuite, I haue put or set thee up*, as here, *I haue raised thee*. That is to say, I haue purposely aduanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can resist me, or doe any thing which shal not fal to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his iustice & glorie, giueth wicked Princes vnto them, & by indowing them with power and prosperitie, and by taking his grace from them vpon their deserts, so hardneth their hearts, as they withstand and contemne him, and afflict his people, in whose end and fal, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raise or suffer any such, or giue them power and prosperitie in this life, wherupon he knoweth they wil be worse, but that he can worke al that to his honour and glorie. Mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth wholly vpon his wil, in whose iudgements there be many things secret, but nothing vniust: as S. Au-

Exo. 9.
16.

In what sense,
God raised vp
Pharaos.

Augustin

gustin teacheth. *Ser. 88. de temp.* Where (as also, *li. de predest. & gra: c. 15.* and in other places) he hath manie goodlie lessons touching this high point of doctrine. Of which we intend to recite some more vpon the 7. or 9. chapt. of Exodus; if God wil giue vs meanes to set forth the old Testament in English.

20. *Who are thou?*) Here the Apostle staieeth the rashnes and presumption of such Heretical booke more wormes, as take vpon them to question with God of their election or reprobation, as certaine impious Heretikes of our time haue done, setting out booke farfed predestination, with most blasphemous and erroneous doctrine concerning this high & hidden mystrie, and haue giuen occasion to the ignorant which alwaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or well thought of, but of the obedient and humble.

21. *The potter.*) This example of the pot and potter reacheth no further but to declare, The example that the creature may not reason with God his Maker, why he giueth not one so of the pot and great grace, as another, or why he pardoneth not one as well as another: no more then the potter. the chamber-pot may challenge the Potter why he was not made a drinking-pot, as well as another. And therefore the Heretikes that extend this similitude to proueth that man hath no free-wil no more then a peece of clay, doe vntuely and deceitfully apply the example. Specially when we may see expressly in the booke of Exodus, that Pharaο notwithstanding his indurate hart, had free-wil; where both it is said: *He would not dissmisse the people;* and: *He indurated his owne hart himself.* *Exo. c. 8. 15.* and (in the *Hebrew*) *v. 32. and c. 9. 35. 1. Reg. 6. 6.* And this Apostle also writeth, that *a man may cleanse himself from the filthy, and so become a vessel of honour in the house of God.*

2. Tim.
2, 21.

CHAP. X.

The Law was not (as the Iewes ignorant zeale supposed) for them to iustifie themselves by it (considering that they could not fulfil it ;) but to bring them to Christ, to beleue in him, and so for his sake to be iustified by the grace of God, 5. according to Moyses saying, and the Apostles preaching: 11. that so the Gentils also (according to the Prophets : bearing and beleueing might come to iustice; the Iewes in the meane time (though inexcusably) remaining incredulous.

BRETHREN, the wil of my hart surely and praier to God, is for them vnto saluation. 2. For I giue them testimonie that they haue zeale of God, but not according to knowledge. 3. For not knowing¹ the iustice of God, and seeking to establish their owne, they haue not been subiect to the iustice of God. 4. For, ² the end of the Law is Christ; vnto iustice to euery one that beleueeth. 5. For Moyses wrote, ³ that, the iustice which is of the Law, *the man that hath done it, shall liue in it.* 6. But⁴ the iustice which is of faith, faith thus: *Say not in thy hart, Who shall ascend into Heauen?* that is to bring Christ downe. 7. *Or who descendeth into the depth?* that is to cal Christ againe from the dead. 8. But what saith the Scripture? *The word is nigh, in thy mouth, and in thy hart.* This is⁵ the word of faith which we preach. 9. For if thou confesse with thy mouth our Lord IESVS, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. 10. ⁶ For with the hart we beleue vnto iustice; but with the mouth confession is made to saluation.

Leu. 18,
5.
Dout.
30, 12.

Es. 18,
16.

¹ The Law was not giuen to make a man iust or perfect by it self, but to bring vs to Christ to be iustified by him.
² The iustice of the Law of Moyses went no further of itself, but to saue a man from the temporal death and punishment prescribed to the transgressours of the same.
³ The Epistle vpon S. Andrews day, shall Nouemb.

To beleuee in him & to inuocate him, is to serue him with al loue & sincere affection. Al that so doe, shal doubtlesse be saued & shal neuer be confounded. We see then that it is in a mans free-will to beleuee or not to beleuee, to obey or disobey the Ghospel or truth preached.

shal inuocate the name of our Lord, shal be saued. 14. How then shal they inuocate in whom they haue not beleueed? Or how shal they beleuee him whom they haue not heard? And how shal they heare without a Preacher? 15. But how shal they preach? vnles they be sent? as it is written: *How beautiful are the feet of them that euangelize peace, of them that euangelize good things?* 16. But al doe not obey the Ghospel. For Esay saith, Lord, who hath beleueed the hearing of vs? 17. Faith then, is by hearing: and hearing is by the word of Christ. 18. But I say, haue they not heard? And certes into al the earth hath the sonnd of them gone forth: and vnto the ends of the whole world the words of them. ¶

19. But I say, hath not Israel knowen? Moyfes first saith: I wil bring you to emulation in that which is not a Nation: in a foolish Nation I wil driue you into anger. 20. But Esay is bold, and saith: I was found of them that did not seeke me: openly I appeared to them that asked not of me. 21. But to Israel he saith: *Al the day haue I spred my hands to a people that beleueeth not, and contradicted me.*

ANNOTATIONS.

CHAP. X.

God's iustice, & the Iewes owne iustice.

Iustice of faith

Open confession & protection of our faith is sometime necessarie.

Helchesez.

The place alleged against inuocation of Saints answered.

2. *The iustice of God.*) The iustice of God, is that which God giueth vs through Christ. The Iewes owne or proper iustice, is that which they had or chalenged to haue of themselues and by their owne strength, holpen only by the knowledge of the Law without the help or grace of Christ.

6. *The iustice of faith.*) The iustice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same: as, of Christ's Ascension to heauen, of his Descending to Hel, of his conning downe to be Incarnate, and his Resurrection and returne againe to be glorified. By which his actions we be pardoned, iustified, and saued, as by the Law we could neuer be.

8. *The word of faith.*) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauour, & that he is risen againe. Which point (as al other) must both be beleueed in hart, and also be confessed by mouth. For though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God; yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleueeth: or els he cannot be saued. Which is against certaine * old Heretikes, that taught a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

14. *How shal they inuocate.*) This maketh not (as Heretikes pretend) against inuocation of Saints; the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whom they doe not beleuee, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleuee in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any Saint in Heauen, til we beleuee and know their persons, dignitie, and grace, and trust that they can help vs. But if our Aduersaries thinke that we can not inuocate them, because we can not beleuee in them; let them vnderstand that the Scripture vseth also this speech, to beleuee in men: and it is the very Hebrew phrased, which they should not be ignorant of that brag therof so much, *Exod. 14, 31. They beleueed in God and in Moyfes.* and *3. Paral. 10, 10.* in the Hebrew. *Ep. ad Philem. v. 5.* And the ancient Fathers did read in the Creed indifferently, *I beleuee in the Catholike church;* and, *I beleuee the Catholike Church.* *Gene. Nicen. apud Epiphani. in fine Ancoras Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.*

Isa. 52, 22.

Isa. 52, 7. Es. 53, 1.

Isa. 52, 5. Den. 32, 21.

Es. 65, 1. Es. 63, 2.

Ensebi. li. 6. c. 31. histor. Eccles. 2.

15. *Wulſſe they be ſent.*) This place of the Apoſtle inuincibly condemneth al the preachings, writings, ordinances, innouations, and vſurpations of Church, pulpit, & whatſoever our new Euangelists haue intruded themſelues and entered into by the window: ſhewing that they be euery one from the higheſt to the loweſt, falſe Prophets, running and vſurping, being neuer lawfully called. Which is ſo euident in the Heretikes of our daies, that the Caluinists confeſſe it in theſelues, & ſay that there is an exception to be made in them, becauſe they found the ſtate of the Church interrupted.

20. *That asked not.*) That Chriſt was found of thoſe that neuer asked after him, it proueth that the firſt grace and our firſt iuſtification is without merits. That God called ſo continually and earneſtly by his Prophets and by other his ſignes, and wonders, vpon the Iewes, and they withſtood it, free-wil is proued; and that God would haue men ſaued, and that they be the cauſe of their owne damnation themſelues.

The firſt iuſtification of mere grace. Free-wil,

C H A P. XI.

Not al the Iewes were reprobate, but ſome elect: and they by grace obtained iuſtice, the reſt (according to the Prophets) being execrated. 11. *Agaiſt whom notwithstanding the Chriſtian Gentils (to whom by that occaſion Chriſt is come) muſt not inſult; but rather feare euery man himſelf to be likewise cut of the tree (which is the Catholike Church) 25. and know that when al the Gentils are brought into the Church, then (about the end of the world) ſhal the multitude of the Iewes alſo come in: 33. according to the diſpoſition of the wonderful wiſedom of God.*



Say then: Hath God reieſted his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, of the Tribe of Ben-iamin. 2. God hath not reieſted his people which he foreknew. Or know you not in Elias what the Scripture ſaith; how he requeſteth God againſt Iſrael? 3. *Lord, they haue ſlaine thy Prophets, they haue digged downe thine Altares: and I am left alone, & they ſeek my life.* 4. But what ſaith the diuine answer vnto him? *I haue left me ſeuē thouſand men, that haue not bowed their knees to a Baal?* 5. So therfore at this time alſo, there are remanines ſaued according to the election of grace. 6. And if by grace, not now of workes. Otherwiſe grace now is not grace.

7. What then? that which Iſrael ſought, the ſame he hath not obtained; but the election hath obtained, and the reſt were blinded: 8. as it is written: *God hath giuen them the ſpirit of compunction; eyes, that they may not ſee, and eares, that they may not heare; vntil this preſent day.* 9. And David ſaith: *Be their table made for a ſnare and for a trap & for a ſcandal & for a retribution vnto them.* 10. *Be their eyes darkned, that they may not ſee: & their backe make thou alwaies crooked.* 11. I ſay then, haue they ſo ſtumbled, that they ſhould fall? God forbid. But by their offence, ſaluation is to the Gentils, that they may emulate them. 12. And if the offence of them be the riches of the world, and the diminution of them the riches of the Gentils; how much more the fulneſſe of them?

13. For to you Gentils I ſay, as long verily as I am the Apoſtle of the Gētils, I wil honour my miniſterie, 14. if by any meanes I may prouoke my fleſh to emulation, and may ſaue ſome of them. 15. For if the loſſe of them be the reconciliation of the world; what ſhal the receiving be, but liſe from the dead? 16. And if the firſt fruit be holy, the maſſe alſo; and if the root be holy, the boughes alſo. 17. And if ſome

4 The Heretikes adde here alſo to the text, Image, as Act. 19, 35.

6 The Iewes are not reieſted wholly & incurably for euer: but for a part, and for a time ſuſtred to fall. Which God did turne to the Gentils general good.

If God could and did turne their ſal and ſinne into the good of the Gentils, much more wil he werke good of their general conuerſion, which ſhal be at length the accompliſhment of the Church conſiſting of both of the Nations

"We see that he which standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

The Epistle vpon Trinitie Sunday.

of the boughes be broken, and thou whereas thou wast a wild oliue, art grafted in them, and art made partaker of the root and of the fatnesse of the oliue, 18. glorie not against the boughes. And if thou glorie; not thou bearest the root, but the root thee. 19. Thou saist then: The boughes were broken, that I might be grafted in. 20. Wel: "because of incredulitie they were broken, but thou by faith doest stand: be not too highly wise; but " feare. 21. For if God hath not spared the natural boughes; lest perhaps he wil not spare thee neither. 22. See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie; but vpon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. 23. But they also, if they doe not abide in incredulitie, shal be grafted in. For God is able to graffe them in againe. 24. For if thou wast cut out of the natural wild oliue, and contrarie to nature wast grafted into the good oliue; how much more they that are according to nature shal be grafted into their owne oliue? 25. For I wil not haue you ignorant, Brethren, of this mysterie (that you be not wise in your selues) that blindnes in part hath chanced in Israel, vntil the fulnes of the Gentils might enter: 26. and so al Israel, might be saued, as it is written: *There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.* 27. *And this to them the Testament from me: when I shal haue taken away their sinnes.* 28. "According to the Ghospel indeed enemies for you: but according to the election, most deere for the Fathers. 29. For without repentance are the gifts & the vocation of God. 30. For "as you also sometime did not beleue God, but now haue obtained mercie because of their incredulitie; 31. so these also now haue not beleueed, for your mercie, that they also may obteine mercie. 32. For God hath "concluded al into incredulitie, that he may haue mercie on al. 33. "O depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his iudgements, and his waies vnsearcheable? 34. For * who hath knowen the mind of our Lord? or who hath been his Counseler? 35. Or who hath first giuen to him, and retribution shal be made him? 36. For of him, and by him, and in him are al things: to him be glorie for euer. Amen. Esa. 56. 10. 13.

AN NOT A T I O N S.

C H A P. XI.

God's answer to Elias of 7000, maketh nothing for the Protestants inuifible Church.

4. *Seven thousand*) The Heretikes alleage this place and example very impertinently to proue that the Church may be wholly secret, hid, or vnknown. For though the faithful were forced to keep close in that persecution of Achab and Iezabel, which was only in the Kingdom of the ten Tribes, that is, of Israel; yet at the very same time, in Hierusalem and al the Kingdom of Iuda, the external worship and profession of faith was open to al the world, and wel known to Elias & the faithful, so many, that * the very souldiars only were numbred aboue ten hundred thousand. Besides that there is a great differēce between the Christian Church & the Iewes; ours resting vpon better promises then theirs. And we wil not put the Protestāts to proue that there were 7000 of their Sect when their new Elias Luther began; but let thē proue that there were seuen, or any one, either then or in al Ages before him, that was in al points of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuiniglius, Caluin, &c. Who beleueed as he did in some things, but not in al. 2. Pet. 17.

6. *Not now of workes.*) If saluation be attributed to good workes done of nature without faith & God's help, the same can not be of grace. For such workes exclude grace, fauour, and mercie: and challenge only of debt, and not of giuft. Therefore take heed here of the Heretikes exposition, that vttruelly exclude Christian mens workes from necessity or merit of Saluation, which are done with and by God's grace, and therefore euidently confift with the same, and be ioyned with God's grace as causes of our saluation. Our Aduerfaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the simple.

8. *God hath giuen.*) It doth not signifie his working or action, but his permission. God is not *Chryf. ho. 19. in ep. Ro.* And S. Augustine faith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deserts alwaies, and ne-
Aug. Ep. 105. ad Sixt. num. their owne willes euer properly working the same. See *Annos. Mas. c. 13, 14. Ro. c. 1, 24.*

10. *Because of incredulity.*) He repreffeth the pride of the Gentils vinting themfelues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentils to beware of the same, because they may fal as well as the other, and that God is as like to execute iustice against them as against the Iewes; as he hath done in many Nations falling to heresie.

18. *According to the Gospel.*) In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are God's enemies: by occasion of which their incredulity, the Gentils found mercie: otherwise in respect of his special election of that Nation, and the promises made to the Patriarches, the Iewes are deere to him stil. For God neuer promiffeth but he performeth, nor repenteth himself of the priuiledges giuen to that Nation.

30. *For as you.*) As the Gentils which before beleued not, found mercie and came to faith, when the Iewes did fal: so the Iewes not now beleeuing, when al the Gentils haue obtained mercie, shal in the end of the world by God's disposition obtaine grace and pardon as the Gentils haue done.

32. *Concluded at.*) That so God taking al Nations and al men in sinne (which they fel into, not by his drift or causing, but of their owne free-wil) may of his mercie cal & conuert whom and in what order he wil; and the parties haue no cause to brag of their deseruings: But both Countries and particular men may referre their eternal election and their first calling and conuersion, to Christ, and to his mercie only: no workes which they had before in their incredulity deseruing any such thing, though their workes afterward proceeding of faith and grace doe merit Heauen.

33. *O depsh.*) The Apostle concludeth that no man ought to search further into God's secret and vnsearchable counsels of the vocation of the Gentils, & reiecting the Iewes, otherwise then this; that al which be reiectcd, for their sinnes be iustly reiectcd, & al that be faued, by God's great mercie and Christ's grace be faued. And whosoever seeketh among the people to spread contagion of curiosity by seeking further after things past man's & Angel's reach, they ouer-reach and ouerthrow themfelues. If thou wilt the faued, belecue, obey the Church, feare God and keep his commandments: that is thy part and euery man's els. Thou maist not examine whether thou be predestinate or reprobate, nor seeke to know the waies of God's secret iudgement toward thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proud pennes of Caluin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be prowd and curious, then to be humble, wise, and obedient.

What workes are not, & what are the cause of saluation,

A paraphrastical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

How farre to deale and to know, in the doctrine of predestination The Heretikes writings of predestination

CHAP. XII.

The second part of this Epistle, moral. The Epistle vpon the 1. Sunday after the Epiphanie. "a None must presume to meddle about the measure of God's giift, or out of the cō. paffe of his state and vocation.

The Epistle vpon the 1. Sunday after the Epiphanie. "c Prophecie is interpretation of the Scriptures, which is according to the rule of faith, when it is not against the right faith, or when it is profitable to edifie charitie, as S. Augustine speaketh li. 3. *Doff. Chr. c. 27. and li. i. c. 36. and in effect he faith the same li. 12. Confess. c. 11. vmo c. 12.* "d Cursing is a vice wherunto the common people is much giuen, who curse them on whom they cannot otherwise be reuenged. They may see here that it is a great fault. "e The Epistle vpon the 3. Sunday after the Epiphanie.

He exhorteth them to mortification of the body. 2. to renouation of the mind. 3. to keeping of vntie by humilitie, 6. to the right vsing of their giifts and functions, 9. to many other good actions, 17. and specially to louing of their enemies.



BESEECH you therefore, Brethren, by the mercie of God, * that you exhibit your bodies " a liuing Host, holy, pleasing God, your reasonable seruice. 2. And be not conformed to this world; but be reformed in the newnes of your mind, * that you may proue what the good, & acceptable, & perfect wil of God is. 3. For I say by the grace that is giuen me, to al that are among you, "a not to be more wise then behoueth to be wise, but to be wise vnto sobrietic, * to euery one as God hath deuided the measure of faith. 4. For as in one body we haue many members, but al the members haue not one action; 5. so we being many, are one body in Christ, & each one anothers members. "b 6. And hauing giifts, according to the grace that is giuen vs, different, either "c prophecie " according to the rule of faith, 7. or ministerie in ministring, or he that teacheth in doctrine, 8. he that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that sheweth mercie in cheerfulnes. 9. "c Loue without simulation. Hating euil, cleauing to good. 10. Louing the charitie of the brotherhood one toward another, with honour preuenting one another. 11. In carefulnes not slouthful. In spirit seruēt. Seruing our Lord. 12. Reioycing in hope. Patient in tribulation. Instant in praier. 13. Communicating to the 'necessities' of the Saints. Pursuing hospitalitie. 14. Blesse them that persecute you: blesse, and "d curse not. 15. To reioyce with them that reioyce, to weep with them that weep. 16. Being of one mind one toward another. Not minding high things, but consenting to the humble. "e Benot wise in your owne conceit. 17. To no man rendring euil for euil. Prouiding good things not only before God, but also before al men. 18. If it may be, as much as is in you, hauing peace with al men. 19. Not reuenging your selues, my Deereft, but giue place vnto wrath, for it is written: *Reuenge to me; I wil reward,* faith our Lord. 20. but if thine enemy hunger, giue him meat: if he thirst, giue him drinke. For, *doing this, thou shalt heap coales of fire vpon his head.* 21. Be not overcome of euil, but overcome in good the euil. "f

ANNOTATIONS.

CHAP. XII.

1. *A liuing Host.*) Left men should thinke by the former discourse of God's eternal predestination, that no reward were to be had of good life and workes, the Apostle now earnestly recommendeth to them holinesse of life,

Phil. 4.
18.

Eph. 5.
17.
1. Thes.
4, 3.
1. Cor.
12, 11.
Eph. 4.
7.

c dils. c. 11.

me. ma.
ries

Den. 3.
35.
Pro. 29.
21.

The body chastised by penance is a grateful Sacrifice.

The Apostolicall rule or Analogie of faith

The Heretikes phantastical rule or rather rules of faith, many & diuers one from another.

1. A lining Host.) Man maketh his body a Sacrifice to God by giuing it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in workes of charitie & vertue to God's honour. Whereby appeareth how acceptable these workes are to God and grateful in his sight, being compared to a Sacrifice, which is an high seruice done to him.

6. *According to the rule of faith.*) By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were sundred into diuers Nations, set downe among themselves a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Christiā religion. Which Rule was before any of the Books of the new Testamēt were writtē, & before the faith was preached among the Gentiles: by which not only euery other inferior Teacher's doctrine was tried, but al the Apostles, & Euangelists preaching, writing, interpreting [which is here called prophesying] were of God's Church approued and admitted, or disproued and reiectēd. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrie by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no man's plausible speech to be drawn from the same. *2. 1. Tim. 6* This he commendeth to Timothee, calling it his *Depositem*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first receiued, Anathema, and commanding alwaies to beware of them that taught otherwise. For feare of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councils, and their Successours by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written. For and by the same, al the glorious Doctours haue made their sermons, commentaries, and interpretations of God's word: al writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition; and not the phantastical rule or square that euery Sect-maister preendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of Doctour, Scripture, Church and al. Arius had by that meanes a rule of his owne, Luther had his false weights, and Caluin his owne also. According to which seuerall measure of euery Sect, they haue their expositions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying which S. Paul here and in other places speaketh of, and which was an exercise in the primitiue Church, measured not by euery man's peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophesying and al other preaching in Caluin's schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeald obedience and al other duties vnto Potestates: 8. to loue their neighbour which is the fulfilling of the Law: 11. and specially to consider, that now being the time of grace we must doe nothing that may not be seeme day-light.

Tit. 3. c. 1. Pet. 2. 13. **E**T " euery soul be subiect to higher powers, for there is " no power but of God. And those that are, of God are ordeined. 2. Therefore he that resisteth the power, resisteth the ordinance of God. And " they that resist, purchase to themselves damnation. 3. For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou shalt haue praise of the same. 4. For he is God's Minister vnto thee for good. But if thou doe euil, feare; for he " beareth

The Epistle
vpon the 4.
Sunday after
the Epiphanie.
Here we lear-
ne that the
Law may be &
is fulfilled by
loue in this
life: against
the Adversar-
ies saying it is
impossible to
keep the com-
mandements,
a The Epistle
vpon the 1.
Sunday in
Aduent.

not the sword without cause. For he is God's Minister: a reuenger vnto wrath, to him that doeth euil. 5. Therefore be subiect of necessitie, not only for wrath, but also for conscience sake. 6. For therefore "you giue tributes also. For they are the Ministers of God, seruing vnto this purpose. 7. Render therefore to al men their dew: * to whom tribute, tribute: to whom custom, custom: to whom feare, feare; to whom honour, honour. 8. Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath fulfilled the law. 9. For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale. Thou shalt not beare false witnes, Thou shalt not couer,* and if there be any other commandement, it is comprised in this word, *Thou shalt loue thy neighbour as thy self.* 10. The loue of thy neighbour, worketh no euil. Loue therefore is the fulnesse of the Law. **¶** 11. ^a And that knowing the season, that it is now the houre for vs to rise frō sleep. For now our saluation is neerer then whē we beleueed. 12. The night is passed, and the day is at hand. Let vs therefore cast off the workes of darnesse, & doe on the armour of light. 13. As in the day let vs walke honestly " not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation: 14. but doe ye on our Lord Iesus Christ, **¶** and make not prouision for the flesh in concupiscences.

Me. 22,
21.

Exo. 20.
13.

Leu. 19,
18.

ANNOTATIONS.

CHAP. XII.

1. *Euery soul be subiect.*) Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted that thought themselues free from al temporal Potestates, carnal Lords, and humane creatures or powers: wherupon the bondman tooke himselfe to be loofe from his seruitude, the subiect from his Soueraigne, were he Emperour, King, Duke, or what other secular Magistrate soeuer; specially the Princes of those daies being Heathens and persecutours of the Apostles, and of Christes religion. For which cause and for that the Apostles were vnruly charged of their Adversaries, that they withdrew men from order and obedience to Ciuill lawes and Officers; S. Paul here (as S. Peter doth 1. Chap. 2) cleereth himself, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superioritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, King, or such like. Neither to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostle could not wil men to obey in matters of faith) but to them in such things only as concerne the publike peace & Politie, & what other causes soeuer consist with God's holy wil and ordinance. For * against God no power may be obeyed.

Obedience to
temporal Ru-
lers, & in what
cases.

In what sense
al power or su-
perioritie is of
God.

1. *To power but of God.*) S. Chrysostome here noteth, that power, rule & Superioritie, is God's ordinance, but not estsoones al Princes; because many may vsurp, who reigne by his permission only, and not by his appointment: nor al actions that euery one doeth in and by his soueraigne power; as Iulian's apostasie and affliction of Catholikes, Pharao's tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilat's condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, and not being the cause of their euil doings, turned and ordered the same to good effects. S. August 174th. 11. 1. in 1stan S. Tho. 1. p. q. 19. a. 2.

Act. 13.
19. 5.
29.
Chrys.
in ep.
Ro. 13.
23.

2. *They that resist*) Whosoever resisteth or obeieth not his lawful Superiour in those In things law causes wherein he is subiect vnto him, withstandeth God's appointment, & sinneth fully comma- deadly, and is worthy to be punished both in this world by his Superiour, and by God ded it is mortal in the next life. For in temporal gouernement and causes, the Christians were bound sinne not to in conscience to obey their Heathen Emperours: though on the other side, they were obey our Super- bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey riours. their Kings or Emperours in matters of religion. Whereby it is cleare that when we be commanded to obey our Superiours, it is meant alwaies and only in such things as they may lawfully command, and in respect of such matters wherein they be our Super- riours.

4. *Beareth not the sword.*) That the Apostle meaneth here specially of temporal powers, The Apostle we may see by the sword, tribute, & external compulsion, which he here attributeth to speaketh of tē- them. And the Christian men then had no doubt whether they should obey their Spiri- poral powers. But now the disease is cleane contrarie. For al is giuen to the secular power, and nothing to the spiritual which expressly is ordained by Christ and the Holy Ghost: and al the faithful are commanded to be subiect therunto, as to Christ's owne word and wil. There were Heretikes called *Begards*, that tooke away al rule and Superioritie. The Heresies a- wickliffs would obey nor Prince nor Prelate, if he were once in deadly sinne. The Pro- gainst rule and testants of our time (as we may see in al Countries where the secular sword is drawn Superioritie. against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholikes only most humbly obey both, The obedience of Catholikes euen according to God's ordinance, the one in temporal causes, and the other in Spiri- of Catholikes tual: in which order both these States haue blessedly flourished in al Christian countries both to Spiri- tual & tempo- ral Superiours. euer since Christes time, and it is the very way to preserue both, as one day al the world shal confesse with vs.

6. *You giue tributes.*) Though euery man ought to be ready to serue his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soeuer; yet they may exempt by priuiledges whom they thinke good. As in al countries Christian: The Clergie Priests for the honour of Christ, whose Ministers they be, haue by the grants & ancient exempted fro- charters of Kings been excepted and exempted. Notwithstanding they were neuer vn- tribute, ready to serue voluntarily their Soueraigne, in al common causes, with whatsoeuer they had. See *Annot. in Mat. 17. 26.*

11. *Not in bankettings.*) This was the very place which S. Augustine, that glorious Doc- S. Augustines tour, was by a voice from Heauen directed vnto, at his first miraculous and happy conuersion. conuersion, not only to the Catholike faith, but also to perpetual continencie, by this voice comming from Heauen, *Tolle, lege: Tolle, lege*, Take vp and read, take vp and read, as himself telleth li. 8. *Confess. c. 12.*

CHAP. XIII.

Like a moderatour and peace-maker between the firme Christians (who were the Gentils) and the infirme (who were the Christian Iewes, hauing yet a scruple to cease from keeping the ceremonial meats and daies of Moyses Law) he exhorteth the Iew not to condemne the Gentil vsing his libertie; and the Gentil againe, not to condemne the scrupulous Iew: but rather to abstaine from vsing his libertie, then offending the Iew, to be an occasion vnto him of apostating.



ND him that is weak in faith, take vnto you; not in disputations of cogitations. 2. For one belecueth that he may "eate al things: but he that is weak, let him eate' herbs. 3. Let not him that eateth, despise him that eateth not: and he that eateth not, let him not iudge him that eateth. For God hath taken him to him. 4. Who art thou that iudgest another man's seruant? To his owne Lord he standeth

Hiero. in
Mat. 17.

"eates",

standeth or falleth. And he shal stand: for God is able to make him stand. 5. For one iudgeth " between day and day; and another iudgeth euery day: let euery one abound " in his owne sense. 6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. 7. For none of vs liueth to himself: and no man dieth to himself. 8. For whether we liue we liue to our Lord; or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lord's. 9. For to this end Christ died and rose againe; that he may haue dominion both of the dead and of the liuing. 10. But thou, why iudgeth thou thy brother? or thou, why dost thou despise thy brother? For * we shal al stand before the iudgement seat of Christ. 11. For it is writtē: *Liue I, saith our Lord, that euery knee shal bow to me; & euery tōgue shal confesse to God.* 12. Therefore euery one of vs for himself shal render account to God. 13. Let vs therfore no more iudge one another. But this iudge ye rather, that you put not a stumbling block or a scandal to your brother. 14. I know and am persuaded in our Lord Iesus Christ, that nothing is " common of it self, but to him that supposeth any thing to be common, to him it is common. 15. For if because of meat thy brother be greeued; now thou walkest not according to charitie. * Doe not with thy meat destroy him for whom Christ died. 16. Let not then our good be blasphemed. 17. For the Kingdom of God is " not meat and drinke; but iustice, and peace, and ioy in the Holy Ghost. 18. For he that in this serueth Christ, pleaseth God, and is acceptable to men. 19. Therefore the things that are of peace let vs pursue: and the things that are of edifying one toward another let vs keep. 20. Destroy not the worke of God for meat. * All things indeed are cleane: but it is il for the man that eateth by giuing offence. 21. It is good not to eate flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakned. 22. Hast thou faith? " haue it with thy self before God. Blessed is he that iudgeth not himself in that which he approueth. 23. But " he that discerneth, if he eate, is damned; because not of faith. For " al that is not of faith, is sinne.

" Common, that is, vn-cleane. See Annot. Marc, 7, 2
 Though he with the weak to be borne withal, yet he vttereth his mind plainly, that indeed al the meats forbidden and vn-cleane in the Law, are now through Christ cleas'd & law-ful for euery man to vse.

2. Cor. 5, 10.

Ep. 45, 23.

1. Cor. 8.

Tit. 1, 15.

AN NOT A T I O N S.

C H A P. XIII.

The Apostles meaning about eating or not eating certaine meats.

1. *Eate al things.* By similitude of words the simple are soone deceiued, and Heretikes make their vantage of any thing to seduce the vnlearned. There were diuers meats forbidden in the Law of Moyses, and for signification made and counted vn-cleane, whereof the Iewes might not eate at al, as porke, hare, conny, & such like, both of fishes, foules, and beasts, a great number. Christ discharged al them that became Christians, after his Passion, of that obseruance and al other ceremonies of the old Law. Notwithstanding, because diuers that were brought-up in the Law, had a religion and conscience, soderly to foreake their former manner, the Apostle here admonished such as be stronger and better instructed in the case, to beare with the weaker sort, that being Christians could not yet find in their harts to eate and vse the meats forbidden by God in the Law: as on

the other side he warneth the weak that would not eate, nor to take offence or scandal at them that did eate without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to iudge or condemne the eater, but to cōmit that to God, & finally that they should not condemne each other for eating or not eating. Now the Protestants fondly apply al this to the fasts of the Church, and differences of meats in the same: as though the Church did forbid any meat wholly neuer to be eaten or touched, or made any creatures vncleane, or otherwise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindnes that they can put no difference betwixt Christes fast of fourtie daies, *Mat. 4.* Iohn's abstaining from al delicate meats and drinkes, *Mat. 3, 11.* the widow Annes, *Luc. 2, 37.* the Nazareites, *Num. 6.* the Rechabites, *Ierem. 35, 14.* the Niniuites, *Ion. 3.* S. Paules, *1. Cor. 11, 17.* S. Timothees, *1. Tim. 5, 21.* Iohn's Disciples and Christ's Disciples fast *Mat. 9, 14, 15.* (which he said they should keep after his departure from them:) and the ceremonial distinction of creatures and meats, cleane and vncleane, in the old Law. Of which it is euident the Apostle treateth in al this chapter, & of none other at al. Therefore when the Protestants by the words of this place would proue, that we be either made free from fasting and from obeying the Churches commandement or following Christes example in that matter, or that the obseruers of Christian fasts be weak in faith, & ought not in any wise to be condemned of sinne the breakers of the prescribed fasts of the holy Church, they doe abuse ignorantly or wilfully the Apostles words and discourse,

The Heretikes fondly abuse this place against the fasts of the Church.

Foolish Heretikes see not the differences of things.

1. *Betweene day and day.*) By the like deceit they abuse this place against the Holy-Distinction of daies of Christ and his B. mother & Saints, which concerneth only the Iewes festiuities daies, and obseruation of times, wherof in the Epistle to the Galatians c. 4, 10.

6. *Euery one in his owne sense.*) The Apostle doth not giue freedom, as the Churches enemies would haue it, that euery man may doe or thinke what he list. But in this matter of plicated con- Judaical obseruation of daies and meats, & that for a time only, til the Christian reli- cerning euery gion should be perfectly established, he would haue no restraint made, but that euery one man's consci- should be borne withal in his owne sense: yet so, that they should not condemne one ence in Iudai- another, nor make necessitie of saluation in the obseruation of the Judaical rites of cal meats and meats, daies, &c. drinkes.

17. *Not meat and drinke.*) The substance of religion or the Kingdom of God standeth Not eating, not in meat or drinke; and therefore the better might they vse indifferencie & toleration but disobedience in that point for a time, for peace sake and to auoid scandal. But if the precept of Mo- yence danable, ses Law had bound stil as before, then (not for the meats sake, but for the disobedience) it had been damnable to haue eaten the vncleane meats.

22. *Haue it with thy self.*) Thou that art perfect, and beleuest or knowest certainly that thou art free from the Law concerning meats and festiuities, yet to the trouble and hindrance of the feeble that cannot yet be brought so farre, be discrete and vtter not thy self out of season.

23. *He that discerneth.*) If the weak haue a conscience, and should be driuen to eate the To doe against things which in his owne hart he thinketh he should not doe, he committeth deadly our conscience, sinne, because he doth against his conscience, or against his owne pretended know- is sinne, ledge.

Chrys. No. 16. in ep. Ro. 23. *Al that is not off faith.*) The proper sense of this speach is, that euery thing that a What actions man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of infidels are of the letter, faith must here be taken, though S. Augustin sometimes applieth it also sinne, & what to proue that al the actions of infidels (meaning those workes which directly proceed are not, of their lacke of faith) be sinnes. But in any wise take heed of the Haretikes commen- tatie, who hereby would proue that the infidel sinneth in honouring his parēts, fighting for his countrie, tilling his ground, and in al other workes. And no marvel that they so hold of infidels, who maintaine * that Christian men also offend deadly in euery good deed.

Luther.

CHAP. XV.

He proceedeth to make peace between the Christian Gentils and Iewes, 8. with this resolution, that the Iewes vocation is of promise indeed, but the Gentils also of mercie & foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romanes for writing thus vnto them, 21. hoping now at length to see them, after that he hath been at Hierusalem, 29. wherunto also he requesteth their praies.

The Epistle
vpō the 1. Sun-
day in Aduent.
a He meaneth
al that is writ-
ten in the old
Testament:
much more al
things written
in the new Te-
stament, are for
our learning &
comfort.
b Vnitie in re-
ligion com-
mended.
c Christ did
execute his of-
fice and mini-
sterie only
toward the
people of Cir-
cumcision, that
is, the Iewes.



ND we that are the stronger, must sustaine the infirmities of the weak, & not please our selues. 2. Let euery one of you please his neighbour vnto good, to edification. 3. For, Christ did not please himself, but as it is written: *The reproches of them that reproched thee, fel vpon me.* 4. For *what* things soeuer haue been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may haue hope. 5. And the God of patience and of comfort giue you to be of one mind one toward another according to IESVS Christ: 6. that of *one* mind, with one mouth you may glorifie God & the Father of our Lord IESVS Christ. 7. For the which cause receiue one another; as Christ also hath receiued you vnto the honour of God. 8. For I say Christ IESVS to haue been *minister* of the circumcision for the veritie of God to confirme the promises of the Fathers. 9. But the Gentils to honour God for his mercie, as it is written: *Therefore wil I confesse to thee in the Gentils, o Lord, and wil sing to thy name.* 10. And againe he said: *Reioyce ye Gentils with his people.* 11. And againe: *Praise al ye Gentils our Lord; and magnifie him al ye peoples.* 12. And againe Esaie saith: *There shal be the root of Iesse; and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.* 13. And the God of hope replenish you with al ioy and peace in beleeuing; that you may abound in hope, and in the vertue of the Holy Ghost. **I**

14. And I my self also, my Brethren, am assured of you, that you also are ful of loue, replenished with al knowledge, so that you are able to admonish one another. 15. But I haue written to you (Brethren) more boldly in part, as it were putting you in remembrance; for the grace which is giuen me of God, 16. to be the minister of Christ IESVS in the Gentils: sanctifying the Ghospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost. 17. I haue therefore glorie in Christ IESVS toward God. 18. For I dare not speake any of those things which Christ worketh not by me for the obedience of the Gentils, by word and deed, 19. in the vertue of signes and wonders, in the vertue of the Holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Ghospel of Christ. 20. And I haue so preached this Ghospel, not where Christ was named, lest I should build vpon another man's foundation; 21. but as it is written: *They to whom it hath not been preached of him, shal see, and they that haue not heard, shal vnderstand.* 22. For the which cause also I was hindered very much from comming vnto you 23. But now hauing no longer place in these countries, and hauing a desire to come vnto you these

many

Ps. 68.
10.

Ps. 117.
30.
Dcu. 32.
43.
Ps. 116.
1.
Es. 11.
10.

Es. 52.
13.

many yeares now passed: 24. when I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you. 25. Now therfore I wil goe vnto Hierusalem to minister to the ^aSaints. 26. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem. 27. For it hath pleased them: and they are their debtors. For if the Gentils be made partakers of their spiritual things; they ought also in carnal things to minister vnto them. 28. This therfore when I shal haue accomplished, and signed them this fruit, I wil goe by you into Spaine. 29. And I know that comming to you, I shal come in abundance of the blessing of Christ. 30. I beseech you therfore Brethren by our Lord IESVS CHRIST, and by the charitie of the Holy Ghost, that you ^b help me in your praiers for me to God, 31. that I may be deliuered from the infidels that are in Iewrie, and the oblation of my seruice may become acceptable in Hierusalem to the Saints, 32. that I may come to you in ioy by the wil of God, that I may be refreshed with you. 33. And the God of peace be with you al. Amen.

^a He meaneth the holy persons that hauing forsaken al their goods for Christ, were wholly conuer-
ted to serue our Lord with al their mind.
^b Hi ro against Vigilantius the Heretike reprehēding the almes-giuen to such, as doe the Heretikes also of our time.
^c In that the Apostle desired to be praied for we may be moued to seeke the same as a great benefit.

CHAP. XVI.

He commendeth the beaver Phæbe to the Romanes, 3. and himself to many there by name, 17. he declareth the doctrine which the Romanes had learned, to be the touchstone to know Seducers. 21. he doth vnto them the commendations of al the Churches & of certaine persons by name; 25. and concludeth.



ND I commend to you Phæbe our Sister, who is in the ministerie of the Church that is in Cenchris: 2. that you receiue her in our Lord as it is worthie for Saints: and that you assist her in whatsoeuer busines she shal need you. For she also hath assisted many, and my self.

The only salutation of so worthy a mā is sufficient to fill him with great grace that is so saluted. Chry. in

3. c Salute Prisca & Aquila my helpers in Christ IESVS, 4. who for my life haue laid downe their necks; to whom not I only giue thanks, but also al the Churches of the Gentils, 5. and their domestical Church. Salute Epænetus my Beloued: who is the first fruit of Asia in Christ. 6. Salute Marie who hath laboured much about vs. 7. Salute Andronicus and Iulia my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ. 8. Salute Ampliatus my best Beloued in our Lord. 9. Salute Vrbanus our helper in Christ IESVS, and Stachys my Beloued. 10. Salute Apelles c approued in Christ. Salute them that are of Aristobolus house. 11. Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. 12. Salute Triphæna and Tryphosa: who labour in our Lord. Salute Persis the Beloued, who hath much laboured in our Lord. 13. Salute Rufus the elect in our Lord and his mother and mine. 14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the Brethren that are with them. 15. Salute Philologus and Iulia,

^{2. Tim 4} This domestical Church was either that faithful and Christiā household, or rather the Christians meeting together there & in such good houses to heare diuine seruice & the Apostles preaching in those times of persecution. The Protestants here reason Iulia,

thus: Peter is
not here salu-
red, therefore he
was neuer at
Rome. See the
Annotation.

c Of the Prin-
ciple of the Apostles, saith Theo-
dorete vpon
this place.

z The special
way that Here-
tikes haue euer
had to beguile,
was and is by
sweet wordes
& gay spea-
ches. Which
their sheeps
coat see before
described par-
ticularly in the
Annotations
vpon S. Mat-
thew. c. 7, 15.

Iulia, Nereus, and his sister, and Olympias; and al the Saints that are with them. 16. " Salute one another in a " holy kisse. Al the churches of Christ salute you.

17. And I desire you, Brethren, " to marke them that make dissensions and scandals contrarie to the doctrine which you haue learned, and auoid them. 18. For such doe not serue Christ our Lord, " but their owne belly: and " by sweet speeches and benedictions seduce the hearts of innocents. 19. For " your obedience is published into euery place. I reioyce therefore in you. But I would haue you to be wise in good, and simple in euil. 20. And the God of peace crush Satan vnder your feet quickly. The grace of our Lord Iesus Christ be with you.

21. Timothee my Coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen. 22. I Tertius salute you, that wrote the epistle, in our Lord. 23. Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a Brother. 24. The grace of our Lord Iesus Christ be with al you, Amen.

25. And to him that is able to confirme you according to my Ghospel and preaching of Iesus Christ, according to the reuelation of the mysterie from eternal times kept secret, 26. which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith knowen in al Gentils, 27. to God the only wise through Iesus Christ, to whom be honour & glorie for euer and euer. Amen.

ANNOTATIONS.

CHAP. XVI.

That S. Peter
was at Rome.

16. *Salute one another.*) Neuer Sect-maisters made more foule or hard shifts to proue or defend falsehood, then the Protestants: but in two points, about S. Peter specially, they passe euen themselves in impudencie. The first is, that they hold he was not preferred before the other Apostles, which is against the Scriptures most evidently. The second is, that he was neuer at Rome, which is against al the Ecclesiastical histories, al the Fathers Greeke & Latine, against the very sense & sight of the monuments of his Seat, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weighty testimonie, then of Romulus, Numas, Cæsar's, or Cicero's being there; yet were he a very brutish man that would deny this to the discredit of so many Writers and the whole world. Much more monstrous it is, to heare any deny the other. Theodorete saith he was there, writing vpon this chapter. Prosper also *carmine de ingratis in principio*. S. Leo *de natali Petri* S. Augustin *to. 6. c. 4. cont. ep. fund.* Orosius *li. 7. c. 6*. S. Chrysostome *in Psal. 48*. S. Epiphanius *her. 27*. Prudentius *in hymno 2. S. Laurentij & hymno 11*. Optatus *li. 2. contra Donatistas*. S. Ambrose *li. 5. ep. de Basilicis tradendis*. S. Hierome *in Catalogo*. Lactantius *li. 4. c. 21. de vera sapientia*. Eusebius *hist. Eccl. li. 2. c. 13, 15*. S. Athanasius *de fuga sua*. S. Cyprian *ep. 55. nu. 6*. Tertulian *de præscriptionibus nu. 14. and li. 4. contra Marcionem nu. 5*. Origen *in Genes. apud Euseb. li. 3. c. 1*. Irenæus *li. 3. c. 3*. Hegesippus *li. 3. c. 2. de exid. Hierosolym.* Caius & Papias the Apostles owne scholars, and Dionysius the B of Corinth, alleaged by Eusebius *li. 2. c. 14. and 24*. Ignatius *ep. ad Romanos*. The holy Council of Chalcedon, and many other affirme it. Yea Peter himself (according to the iudgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon *1. ep. c. 5. Euseb. li. 2. c. 14. hist. Eccl. 3*. Some of these tel the time and cause of his first going thither: some, how long he liued there: some, the manner of his death there: some, the place of his burial: and al, that he was he first Bishop there. How could so many of such wisdom and spirit, so neere the

Chalced.
conc. act.

See the Anno-
tations 1. Pet.
c. 5, 13.

Apostles

Apostles time deceiue or be deceiued? how could Calvin and his, after fifteen hundred yeares know that which none of them could see?

Some great argument must they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit: If S. Peter had been at Rome, S. Paul would haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue all antiquitie by? Any man of discretion may straight see, that S. Peter might be knowne vnto S. Paul to be out of the Citie, either for persecution or busines, when this epistle was written (for he went often out, as S. Epiphanius declareth) & so he omitting to salute him, can proue no more, but that then he was not in Rome: but it proueth not so much neither; because the Apostle might for respect of his dignitie & other the Churches affaires write vnto him special letters, & so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be vnknown to vs, why he saluted him not: but no cause why our Aduersaries vpon such friuolous reasons should reprove an approued truth. For euen as wel might they say that S. Iohn was neuer at Ephesus because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane fear and faith of Peter, which they (as all Heretikes before them) doe feare & hate, and which will be their bane, and they know that there is no argument which conuinceth in their conscience, that Peter was neuer at Rome. Therefore to conclude we say to them in S. Augustines wordes: *Why cal you the Apostolike chaire, the chaire of pestilence? what hath the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious surie you haue separated your selves?*

14. *Holy kisse.*) Hereof, and by the common vsage of the first Christians, who had special regard of vnitie and peace among themselves, and for signe and protestation thereof kissed one another, came our holy ceremonie of giuing the *Pax*, or kissing one another in the Sacrifice of the blessed Masse.

17. *To marke them.*) He carefully warneth them to take heed of seditious sowers of Sects & dissension in religion, and this euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conuersion: not bidding them to examin the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the new Testament.

18. *But their owne belly.*) Howsoeuer Heretikes pretend in wordes and external shew of their sheeps coat, indeed they seeke but after their owne profit and pleasure, & by the Apostles owne testimonie we be warranted so to iudge of them as of men that indeed haue no religion nor conscience.

19. *Your obedience.*) Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. See *Annos.* vpon the first chap. vers. 8.

The Protestants great argument, that Peter was neuer at Rome.

The Heretikes hatred of the Romane See.

Kissing the Pax.

Against Sect-masters how to examine our faith.

Heretikes giue to voluptuousnes.



T H E A R G V M E N T O F T H E F I R S T E P I S T L E T O T H E C O R I N T H I A N S .

HOW S. Paul planted the Church at Corinth, continuing there a yeare and an halfe together, we read Act. 18. After that, when he was at Ephesus Act. 19. about the end of the three yeares that he abode there, he wrote this first Epistle to the Corinthians. For euen as S. Luke there writteth: When these things were ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselſe write here: I wil come to you in Achaia when I shal haue gone ouer Macedonia, for I wil goe ouer Macedonia: but I wil tarie at Ephesus vntil Pentecost.

Act. 19, 17.

1. Cor. 16, 5.

The matter that he writeth of, is not one, as is the Epistle to the Romanes, but diuers. Partly such faults of theirs, as were signified vnto him by them that were of Chloe. 1. Cor. 1. 11. partly such questions as themselues wrote to him of: And concerning the things that you wrote to me. 1. Cor. 7, 1. For so we may (as it seemeth) deuide the Epistle into these two parts. Or, to put al together, he writeth of eight things: 1. Of certaine Schismes beginning among them, by occasion of certaine Preachers, whom in the Second Epistle he toucheth more plainely, as being False-apostles chap. 1. 2. 3. 4. 2. Of an incestuous fornicatour, and some that went to law before insuall iudges. chap. 5. 6. 3. Of Matrimonie and Continencie. chap. 7. 4. Of meats sacrificed to Idols. chap. 8. 9. 10. 5. Of his Traditions. chap. 11. 6. Of the Gifts of the Holy Ghost. chap. 12. 13. 14. 7. Of the Resurrection. chap. 15. 8. Of the Contributions that he gathered of the Gentils, to succour the Christian Iewes at Hierusalem. chap. 16.



T H E
F I R S T E P I S T L E
O F P A V L T O T H E
C O R I N T H I A N S.

C H A P. I.

After salutation, 4. hauing acknowledged the graces of their Church, 10. he dehortheth them from their Schismatical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptisme) 17. and in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Crosse, whereby God saueeth the world, and wherein only Christians should boast: 26. seeing God of purpose chose the contemptible, that so himself might haue the glorie.

The 1. part.
Of Schismes
that were
about their
Baptizers &
Preachers.



A V L called to be an Apostle of I E S V S Christ, by the wil of God, and Sosthenes a Brother, 2 to the Church of God that is at Corinth, to the sanctified in Christ I E S V S, called to be Saints, with al that inuocate the name of our Lord I E S V S Christ in euery place of theirs and ours. 3. Grace to you and peace from God our Father and our Lord I E S V S Christ.

The Epistle
vpon the 10.
Sunday after
Pentecost.

4. I giue thanks to my God alwaies for you for the grace of God that is giuen you in Christ I E S V S, 5. that in al things you be made rich in him, in al vtterance, and in al knowledge, (6. as the testimonie of Christ is confirmed in you,) 7. so that nothing is wanting to you in any grace, expecting the reuelation of our Lord I E S V S Christ, 8. who also wil confirme you vnto the end without crime, in the day of the comming of our Lord I E S V S Christ. 9. God is faithful; by whom you are called into the societie of his Sonne I E S V S Christ our Lord.

x

10. And I beseech you, Brethren, by the name of our Lord I E S V S Christ, that you al say one thing, and that there be no schismes among you: but that you be perfect in one sense, & in one knowledge. 11. For it is signified vnto me (my Brethren) of you, by them that are of Chloe, that there be contentions among you. 12. And I meane this, for that euery one of you saith, "I certes am Pauls, & I Apollo's, but I Cepha's, and I Christ's. 13. Is Christ deuided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14. I giue God

The begin-
ning of al
Schismes is
ouer much ad-
miring & ad-
dicting mens
selues to their
owne particu-
lars.

thanks, that I baptized none of you, but * Crispus and Caius: 15. lest any man say that in my name you were baptized, 16. And I baptized also the house of Stephanas. But I know not if I haue baptized any other.

17. For Christ sent me not to baptize, but to euangelize: not in wisdom of speech, that the crosse of Christ be not made void. 18. For the word of the crosse, to them indeed that perish, is foolishnes; but to them that are saued, that is, to vs, it is the power of God. 19. For it is written: *I wil destroy the wisdom of the wise; and the prudence of the prudent I wil reiect.* 20. *where is the wise? where is the Scribe? where is the disputer of this world?* Hath not God made the wisdom of this world foolish? 21. For because in the wisdom of God the world did not by wisdom know God; it pleased God by the foolishnes of the preaching to saue them that beleue. 22. For both the Iewes aske signes, and the Greeks seeke wisdom: 23. but we preach Christ crucified, to the Iewes certes a scandal, and to the Gentils, foolishnes: 24. but to the called Iewes & Greeks, Christ the power of God and the wisdom of God. 25. For that which is the foolish of God, is wiser then men; and that which is the infirme of God, is stronger then men. 26. For see your vocation, Brethren, that not many wise according to the flesh, not many mightie, not many noble: 27. but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: 28. and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are; 29. that no flesh may glorie in his sight. 30. And of him you are in Christ IESVS," who is made vnto vs wisdom from God, & iustice, sanctification, and redemption: 31. that as it is written: *He that doth glorie, may glorie in our Lord.* **K**

The Epistle
for S. Agatha,
Febr. 5.

Act. 18.
8.

Es. 33.
18.

Ier. 9.
23.

AN NOT A T I O N S.

CHAP. I.

Faith com-
meth by hea-
ring rather
then reading.

5. *In al knowledge.*) Obserue that the Apostles neuer wrote their letters but to such as were conuerted to Christes faith before. For men can not lightly learne the Christian religion by reading Scriptures, but by hearing and by the presence of their Teachers, which may instruct them at large and particularly of euery Article, as clerely and brecesely by letters they could not doe. Neither doth now any man learne his faith first but by hearing of his parents and Maisters. For if we should when we come to yeares of discretion, be set to picke our faith out of the Scriptures, there would be a mad worke and many faiths among vs.

Christ is made
our iustice, be-
cause he is the
Authour of the
iustice in vs.

30. *Who is made.*) He meaneth not, as our Aduersaries captiously take it, that we haue no iustice, sapience, nor sanctity of our owne, other then Christes imputed to vs: but the sense is, that he is made the Authour, giuer, and meritorious cause of al these vertues in vs. For so the Apostle interpreteth himself plainly in the 6. Chapter following, when he writeth thus: *You be washed, you be iustified, you be sanctified in the name of our Lord IESVS CHRIST and in the Spirit of our God,*

CHAP. II.

That his owne preaching among them, was in humble manner in the sight of man. 5. Howbeit it is most profound wisdom (as they should and would perceiue, if they were not carnal) which is taught in the Church of Christ.



45.18.

AND I (Brethren) when I came to you, I came not in loftinesse of speech or of wisdom, preaching to you the testimonie of Christ. 2. For I iudged not my self to know any thing among you but Iesus Christ, and him crucified. 3. And * I was with you in infirmitie, and feare and much trembling: 4. and my speech and my preaching was not in the persuable words of humane wisdom, but in shewing of spirit and power; 5. that your faith might not be in the wisdom of men, but in the power of God.

Ef. 64,

4.

But we speake wisdom among the perfect. 6. But the wisdom not of this world, neither of the Princes of this world, that come to naught: 7. but we speake the wisdom of God in a myserie, which is hid, which God did predestinate before the worlds, vnto our glorie: 8. which none of the Princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie. 9. But as it is written: *That which eye hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, what things God hath prepared for them that loue him.* 10. But to vs God hath reuealed by his Spirit. For the Spirit searcheth al things, yea the profundities of God. 11. For what man knoweth the things of a man, but " the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

Ef. 2. 40,

14-

12. And we haue receiued not the spirit of this world; but the spirit that is of God: " that we may know the things that of God are giuen to vs. 13. Which also we speake not in learned words of humane wisdom; but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14. But " the sensual man perceiueeth not those things that are of the Spirit of God. For it is foolinnes to him, and he can not vnderstand; because he is spirituallly examined. 15. But the spiritual man iudgeth al things: and himself is iudged of no man. 16. For * who hath knowen the sense of our Lord that may instruct him? But we haue the sense of Christ.

A N N O T A T I O N S.

CHAP. II.

11. *But the spirit of man.*] One man can not know another's cogitations naturally: but God giueth to Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and Saphira: and to know our cogitations.

Saphira : and to Elifus, his seruants bribery in his absence, and what was done in the King of Syria his chamber. And as he giueth to al * Angels and Saints (so farre as is conuenient to our necessities and their heavenly glorie) to vnderstand not only our vocal praiers, but our inward repentance and desires.

Act. 5.
4 Reg. 5.
E. 6.
* Luc.
15. 7.

The Heretikes allegation for their vaine securitie, answered.

11. *That we may know.*) The Protestants that challenge a particular spirit revealing to each one his owne predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the Holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know God's ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of Heauen, which Pagans, Iewes and Heretikes deride.

The sensual man.

14. *The sensual man.*) The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Iew, Pagane, and Heretike doe: and sometime both here and elsewhere the more infirm and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affaires, and giuen to sensual ioy and worldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that iudgeth and discerneth therewith of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, wherof he is partaker in the vnitie of the same, not only see the errors of the carnal, but condemneth them and iudgeth euery power resisting God's spirit and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For when the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastours and spiritual Powers and to the whole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a Teacher of Catholike doctrine in the Church, should not be any whit subiect to the iudgement of the Heathen or the Heretike, not care what of ignorance or infidelitie they say against him. For such carnal men haue no iudgement in such things, nor can attaine to the Churches wisdom in any ceremonie, mysterie, or matter which they condemne.

The spiritual man.

How the spiritual man iudgeth al, & is iudged of none

The Church is vnder no man's iudgement.

Therefore S. Irenaeus excellently declaring that the Church and euery spiritual child therof, iudgeth and condemneth al false Prophets and Heretikes of what sort soeuer, at length he concludeth with these notable words: *The spiritual shal iudge also al that make schismes, which be cruel, not hauing the love of God, and respecting their owne priuate, more then the vnitie of the Church; mangle, deuide, and (as much as in them lieth) kil for smal causes the great and glorious body of Christ, speaking peace, and seeking battaile. He shal iudge also them that be out of the truth, that is to say, out of the Church: which Church shal be vnder no man's iudgement for so the Church are al things knownen, in which is perfect faith of the Father, and of al the dispensation of Christ, and firme knowledge of the Holy Ghost that teacheth al truth.*

Iren. lib.
4. c. 62.

CHAP. III.

If they wil not be carnal stil, they must boast in God only, and not in their Preachers, which are but his Ministers, 10. and need to looke wel how they preach: 12. because not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitful (as also any other like workes of other Catholikes.) Marie if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedie is, to humble themselves and referre al to God.

* The Church only hath truth both in her milke and



AND I, Brethren, could not speake to you as to spiritual, but as to carnal. As it were to litle ones in Christ, 2. I gaue you milke to drinke, not meate: for you could not as yet. But neither can you now verily, for yet you are carnal. 3. For whereas there is among you emulation and contention are you not carnal,

in her bread:
that is, whe-
ther she in-
struēt the per-
fect, or the
imperfect who
are called car-
nal. *Aug. li. 15.
c. 3. cont. Faust.*
A marae-
lous dignitie
of spiritual
Pastours, that
they be not
only the in-
struments or
Ministers of
Christ (as Ca-
stal. noteth
Beza falsly
translateth
*Administri, for
Coadiutores*)
but indeed
God's Coad-
iutors in the
worke of our
Saluation.

carnal, and walke according to man? 4. when one saith, I certes am
Paul, & another, I Apollo's; are you not 'men'? What is Apollo then?
and what is Paul? 5. The Ministers of him whom you haue beleueed, and
to euery one as our Lord hath giuen. 6. I planted, Apollo watered; but
God gaue the increase. 7. Therefore neither he that planteth is any
thing, nor he that watereth; but he that giueth the increase, God.
8. And he that planteth and he that watereth are one. And euery one
shal receiue his owne reward according to his owne labour. 9. For we
are God's Coadiutours; you are God's husbandrie, you are God's
building. 10. According to the grace that is giuen me, as a wife Worke-
master haue I laid the foundation: and another buildeth thereupon. But
let euery one look how he buildeth thereon. 11. For other foundation
no man can lay, beside that which is laid; which is CHRIST IESVS. 12. And
if any man build vpon this foundation, gold, siluer, pretious stones,
wood, hay, stubble, 13. the worke of euery one shal be manifest: for
the day of our Lord wil declare, because it shal be reuealed in fire: and
the worke of euery one of what kind it is, the fire shal trie. 14. If any
man's worke abide, which he built thereupon; he shal receiue reward.
15. If any man's worke burne, he shal suffer detriment: but himself shal
be saued: yet so' as by fire. 16. Know you not that you are the Temple
of God; and the Spirit of God dwelleth in you? 17. But if any violate
the Temple of God, God wil destroy him. For the Temple of God is
holy: which you are. 18. Let no man seduce himself: if any man seeme
to be wise among you in this world, let him become a foole that he
may be wise. 19. For the wisdom of this world is foolishnes with God.
For it is written: *I wil compasse the wise in their subtiltie.* 20. And againe: *Our
Lord knoweth the cogitations of the wise that they be vaine.* 21. Let no mā therefore
glorie in men. For all things are yours: 22. whether it be Paul, or Apollo,
or Cephas, or the world, or life, or death, or things present, or things to
come; for al are yours: 23. and you are Christ's, and Christ is God's.

ANNOTATIONS.

CHAP. III.

8 *Every man shal receive according.* A most plaine text for proofe that men by their Good works
labours, and by the diuersities thereof, shal be diuersly rewarded in Heauen: and ther-
fore that by their works proceeding of grace, they doe deserue or merit Heauen; and and the re-
the more or lesse ioy in the same. For though the holy Scripture commonly vse not words in Hea-
this word merit, yet in places innumerable of the old and new Testament, the very true uen are disse-
sense of merit is contained, and so often as the word, *merces*, and the like be vsed, they rent according
be euer vnderstood as correlatiues or correspondent vnto it. For if the ioy of Heauen be to the same,
retribution, repaiment, hire, wages for works (as in infinit places of holy Scripture,) then
the works can be none other but the valure, desert, price, werth, and merit of the same.
And indeed this word, *reward*, which in our English tongue may signifie a voluntary or
bountifull giust, doth not so wel expresse the nature of the * Latin word, or the
Greeke, which are rather the very stipend that the hired worke-man or iournie-man
covenanterth to haue of him whose worke he doth, and is a thing equally and iustly
answering to the time and weight of his trauels and works (in which sense the Scrip-
ture saith: *Dignus est operarius mercede sua*, the worke-man is worthy of his hire) rather
then a free giust: though, because faithful men must acknowledge that their merits

carnal

e 0016001

Ro. 5, 13.
Ps. 93,
21.

Merces

quitos.

1. Tim.
5, 18.

be the gifts and graces of God, they rather vse the word reward, then hire, stipend, or reparation: though indeed it be al one, as you may see by diuers places of holy writ, as, * *My merces (reward) is with me to render to euery one* * according to his works. And, *Our Lord will render vnto me according to my iustice* Ps 17. And the very worde *meris* (equiualent to the Greeke) is vsed thus: *Mercie shall make a place to euery one* * according to the meris of works. Eccle. 16, 15. And, *If you doe your iustice before men, you shall not haue reward in Heauen*. Mat. 6, 1. Where you see that the reward of Heauen is recompense of iustice. And the easioun of the Heretikes is frivoulous and evidently false, as the former and like words doe conuince: for they say Heauen is our *Mercies* or reward, not because it is due to our works, but to the promise of God; where the words be plaine, *According to euery man's works or labours*: vpon which works, and for which works conditionally, the promise of Heauen was made.

Apoc.
22 13.
Mat 16
28. Ra.
2, 6.

Building of
gold, or stub-
ble.

12. *Vpon this foundation.*) The foundation is Christ, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, siluer, and pretious stone, which (according to the most authentical and probable exposition) be good workes of charitie, and al Christian iustice done by God's grace; or els, wood, hay, stubble, which signifie the manifold actes of man's infirmities and his venial sinnes; which more or lesse mixed & medled with the better matter aforesaid, require more or lesse punishment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the said venial sinnes be before-hand cleansed, there shall need no purging at al, but they shall straight receiue the reward due to them.

Our works
shall be mani-
fested by fire.

13. *Shall be manifest.*) Whether our life and works be pure and need no cleansing, now in this world is hard to iudge: but the day of our Lord, which is at our death, will make it plaine in what termes euery man's life is towards God. For then Purgatorie fire shall reueale and proue it. For, whosoever hath any impure matter of venial sinnes or such other debts, to God's iustice payable and purgable, must into that fire, and after due paiement and cleansing, be saued through the same. Where the works of the perfect men & such as died with al debts paid, cleansed, or forgiven, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of Fathers expounding this for Purgatorie, be very many most euident, which are cited in the last Annotation following.

What is sig-
nified by, the
day of our Lord.

13. *The day of our Lord shall declare.*) That this purgation rather signifieth the place of God's iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of reuealing and notifying the difference of mens. works by the same: which is not done evidently euer in this life: and namely the word, *day of our Lord*; which commonly and properly signifieth in Scripture & namely in this Apostle (1. Cor. 5, 5, 2. Cor. 1, 13, Philip. 1, 10, 6, 1, 1. Thes. 5, 2, 2. Thes. 2, 2). Neither the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor literally meet any affliction or aduersitie of this life, as Caluin also cōfesseth, coynoyng a foolish new construction of his owne. Where you may note also in that man's Cōmētarie, that this word, *dies Domini*, was so preiudicial against him and al other expositions of the trial to be made in this world, that he would gladly haue (*Domini*) out, reading thus, *A day shall come which shall open &c.* Where vnderstand, that if it were only *Dies* (as * in the Greeke) yet thereby also the Scripture is wont to signifie the self same thing: as, 1. Tim. 1, 12, 28, and 2. Tim. 4, 8, and Heb. 10, 25, *the day*, as in this place, with the Greeke article only, which is al one with *Dies illa*, or *Dies Domini*.

Caluini
in hunc
locum.

in hunc
locum.

15. *As by fire.*) S. Augustin vpon these words of the Psalme 37. *Lord rebuke me not in thy indignation, nor amend me in thy wrath.* For it shall come to passe (saith he) *that some be amended in the wrath of God and be rebuked in his indignation. And not al perhaps that are rebuked, shall be amended, but yet some there shall be saued by amending. It shall be so surely, because amending is named: yea so as by fire.* But some there shall be rebuked, and not amended; to whom he shall say: *Goe ye into euilasting fire.* Fearing therefore these more greivous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: *Purge me in this life, and make me such an one as shall not need the amending fire; being for them which shall be saued, yea so as by fire.* Wherefore? but because here they build vpon the foundation, wood hay, stubble? For if they did build gold, siluer, and pretious stones, they should be secure from both fires, not only from that eternal which shall torment the impious eternally: but also from that which shall amend them that shall be saued by fire. For it is said: He shall be safe, yet so as by fire. And because it is s. 14, he shall be safe, that fire is conuicted. Yea verily though safe by fire, yet that fire shall

Two fires
after this life:
one eternal,
the other tem-
poral, that is,
the purging or
amending fire.

shal be more grievous, then whatsoeuer a man can suffer in this life. And you know how great evils the wicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. For what hath any malefactor suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? These evils therefore that are here, be much more easie; and yet see how men, not so suffer them, doe whatsoeuer thou commandest. How much better doe they that which God commandeth, that they may not suffer those greater paines? Thus saith S. Augustin. See S. Ambr. vpon this place. 1. Cor. 3. & Ser. 20. in Psal. 118. Hiero. li. 2. c. 13. adu. Iouinianum. Greg. li. 4. Dialog. c. 19, & in Psal. 3. Panis. in principio, Origen. ho. 6. in c. 15. Exod. and ho. 14. in c. 14. Lucie.

Purgatorie
fire passeth al
the paines of
this life.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his owne conscience is a sufficient iudge thereof, but only God who seeth al. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatening to come to those proud False-apostles who were the Authours of al these schismes.



O let a man esteeme vs as the Ministers of Christ, and the dispensers of the mysteries of God. 2 Here now is required among the dispensers that a man be found faithful. 3. But to me it is a thing of least account, to be iudged of you, or of man's day: But I iudge not my-self neither. 4. For I am not guilty in conscience of any thing; but I am not iustified herein: but he that iudgeth me, is our Lord. 5. Therefore iudge not before the time; vntil our Lord doe come, who also wil lighten the hidden things of darknes, & wil manifest the counsels of the harts: & then the praise shal be to euery man of God. **¶**

The Epistle
vpon the 4.
Sunday of
Aduent.

6. But these things, Brethren, I haue transfigured into my self and Apollo, for you; that in vs you may learne, one not to be puffed vp for one against another, aboue that is written. 7 For who discerneth thee? Or what hast thou that thou hast not receiued? And if thou hast receiued what doest thou glorie as though thou hast not receiued? 8. Now you are filled, now are you become rich: without vs you reigne; & I would to God you did reigne, that we also might reigne with you. 9. a For I thinke that God hath shewed vs Apostles the last, as it were deputed to death: because b we are made a spectacle to the world, and to Angels and men. 10. We are fooles for Christ; but you wise in Christ. We weak; but you strong. You noble, but we base. 11. Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, 12. and labour working with our owne hands. We are cursed; and doe blesse. We are persecuted; and sustaine it. 13. We are blasphemed; and we beseech. We are made the refuse of this world, the drosse of al euen vntil now. 14. Not to confound you, doe I write these things; but as my dearest children I admonish you. **¶** 15. For c if you haue ten thousand Pedagogues in Christ; yet not many Fathers. For in Christ IESVS by the Ghospel I begat you. **¶** 16: I beseech you therefore be followers of me. 17. Therefore haue I sent to you Timothee, who is my dearest Sonne and faithful in our Lord; who

Loe when
he named him-
selfe, & Apol-
lo, & Cephas
he meant other
seditious and
factious Prea-
chers whose
names he spa-
red.

a The Epistle
vpon S. Iames
day, Inl. 25.

b The Epistle
vpon SS. Simo
and Iude's eue,
Octob. 17. And
for some Con-
fessours, not
Bishops.

c So may S.
Augustin our
Apostle say to
vs Englishmen.

wil put you in mind of my waies that are in Christ IESVS, as euerywhere in euery Church I teach. 18. As though I would not come to you, so certaine are puffed vp. 19. But I wil come to you quickly, if our Lord wil: and wil know not the words of them that be puffed vp, but the power. 20. For the Kingdom of God is not in words, but in power. 21. What wil you? " in rod that I come to you; or in charitie, and the spirit of mildnes?

ANNOTATIONS.

CHAP. IIII.

No man sure of grace or iustification.

4 *But not iustificd.*) The Heretikes are certaine that they be in God's grace, but S. Paul though guiltie of no crime in his conscience, durst not assure himself that he was iustificd, neither could take vpon him to be iudge of his owne hart and cogitations, whether they were pure or no: but the trial therof he left only to God's iudging day.

Spiritual power to punish or pardon.

21. *In rod.*] The Apostles haue power of discipline and censures against offenders, and power of gentlenes, meeknes, and indulgence also; to vse either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

CHAP. V.

The second part of the Epistle: of the incestuous fornicatours; & lawing before Infidels.

Christian men should be sorrowful to see greuous offences borne withal, and ought zelously to seeke the offenders punishment by excommunication. The Epistle vpon Easter day.

8 *ha rpyrebuking their Clergies negligence,* 3. *himself absent excommunicateth that publike incestuous person:* 6. *commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.*



HERE is plainly heard fornication among you, and such fornication, as the like is not among the Heathen, so that one hath his * fathers wife. 2. And you are puffed vp; and haue not mourned rather, that he might be taken away from among you, that hath done this deed. 3. " I indeed absent in body, but present in spirit, haue already iudged, as present, him that hath so done, 4. in the name of our Lord IESVS Christ, " you being gathered together and my spirit, " with the vertue of our Lord IESVS; 5. to deliuer such an one " to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord IESVS Christ. 6. Your glorying is not good. Know you not that a litle leauen corrupteth the whole paste? 7. Purge the old leauen, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated. 8. Therefore " let vs feast, not in the old leauen, nor in the leauen of malice and wickednes, but in the azymes of sinceritie and veritie. ✠

Either this Epistle in the words before, or some other notable notorious wilful corrup-

9. I wrote to you in an epistle, not to keep companie with fornicatours. 10. I meane not the fornicatours of this world, or the couetous or the extortioners, or seruers of Idols: otherwise you should haue gone out of this world. 11. But now I wrote to you, not to keep companie, if he that is named a Brother, be a fornicatour, or a couetous person, or a seruer of Idols, or a railer, or a drunkard, or an extortioner:

Leu. 18;
8, 10, 11.

for forner: with such an one" not so much as to take meat. 12. For what is it to me to iudge of the that are without? Doe not you iudge of them that are within? 13. for them that are without, God wil iudge. Take away " the euil one from among your selues.

tion in the Bible 1562: 11. n-
flaring in the
verse before,
Idolaters: and
here, worship-
per of images:
the Apostles
word being
one, *idolaters*.
Tens, Idolater.

ANNOTATIONS.

CHAP. V.

3. *I absent.*) S. Paul here vseth his Apostolike power, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

4. *You being gathered.*) Though he commanded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirme. For the power of binding & loosing was not giuen to the whole Church, but as in the persons of the Prelates, & to them for the benefit of the whole. Whereupon S. Chrysostome vpon these words, *Disce Ecclesia, Tel the Church* Mat. 18, *Complaine to the Church, that is, saith he, to the Prelate and Presidents thereof.*

4. *With the vertue.*) Al such great power ouer sinners, is holden and exercised in the name & vertue of CHRIST IESVS and whosoever setteth light by it, despiseth our Lord's name and power.

5. *To Satan*) To assure vs that al excommunicate persons be in the power & possession of the Diuel, & quite out of Christ's protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and fellowship of Christian Catholike mens: it pleased God to giue power to the Apostles and Prelates in the primitive Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, & to torment him corporally. So Christ excommunicated Iudas, and the Diuel entred into him, and he went forth of the happie fellowship of the Apostles. *to 13, 27.* So this Apostle excommunicated Alexander and Hymenæus, and

The terrible
sentence of
excommunica-
tion.

Act. 5. Satan straight tooketh them: 1. *Tim. 1.* Yea it is thought that S. Peter excommunicated Ananias & Sapphira, and for signe of his power and terror of the sentence strook them both starke dead. *De mirabil. S. Scripture li. 3. c. 16. apud D. Aug.* Which miraculous power though it be not ioyned now to that sentence, yet as faire as concerneth the punishment spiritual, which it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep. 26. nu. 3. Chrys. in 1. Tim. 1. ho. 5. Ambr. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. Aug. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the world; yea farre passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this* spiritual sword (saith S. Cyprian) *al must die in their soules, that obey not the Priests of Christ in the new law, as they that were disobedient to the Iudges of the old law, were slaine with the corporal sword.* Would God the world knew what a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

*locis ci-
tatis.*

Exo. 12. 8. *Let vs feast*) The Paschal lamb, which was the most expresse figure of Christ euery way, * was first sacrificed and afterward eaten with azymes or vneleauened bread. So Christ our Paschal, being then newly sacrificed on the Crosse, is recommended to them as to be eaten with al puritie and sinceritie, in the Holy Sacrament. Which myserie the holy Church in these words comendeth to the faithful euery yeare at the feast of Easter.

Puritie in re-
ceiuing the B.
Sacrament.

11. *Nor to take meat.*) It is not meant that we should separate our selues corporally fro al sinners, or that we might refuse to liue in one Church or fellowship of Sacraments with them, which was the errour & occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that we should auoid the when the Church hath excommunicated them for such: though in mind, and condemnation of their faults, euery one ought to be alwayes farre from them. As for the Heathen & Pagans, which be not vnder the Churches discipline, and at that time in external worldly affaires dealt with Christians and liued amongst

We are bound
to auoid, not
al sinners, but
the excommu-
nicate only, &
them, except in
certaine cases.

among them whether they would or no, the Apostle did not forbid Christians their companie.

13. *The euil one.*) He concludeth that though they can not, nor himself neither, cut off the Heathen that be publike offenders, yet the if person by him excommunicated being one of their owne body, they may cut off, as is aforesaid, and auoid his companie. Vpon which commandement of the Apostle, we see that we are bound by God's word to auoid al companie and conuersation with the excommunicate, except in cases of necessitie, and the spiritual profit of the person excommunicated.

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, 9. telling that extortion (as many other offenses likewise) is a mortal sinne. 12. And with diuers reasons he inuigbeth against fornication, bidding also to fly al occasion therof.



DARE any of you hauing a matter against another, to be iudged before the vniust, & not before the Saints? 2. Or know you not that the Saints shal iudge of the world? And if the world shal be iudged by you: are you vnworthie to iudge of the least things? 3. Know you not that we shal iudge Angels? how much more secular things? 4. If therefore you haue secular iudgements; the contemptible that are in the Church, set them to iudge. 5. I speake to your shame. So is there not among you any wise man, that can iudge between his brother? 6. But brother with brother " contendeth in iudgement: & that before infidels? 7. Now certes there is plainly " a fault in you, that you haue iudgements among you. Why doe you not rather take wrong? why doe you not rather suffer fraud? 8. But your selues doe wrong and defraud: and that to the Brethren. 9. Know you not that the vniust shal not possesse the Kingdom of God? Doe not erre: Neither fornicatours, nor c
seruers of Idols, nor aduouterers, nor the effeminate, nor the liers with
mankind, 10. nor theeuers, nor the couetous, nor drunkards, nor railers,
nor extortioners shal possesse the Kingdom of God. 11. And these things
ceres you were, but you are washed, but you are sanctified, but you are
iustified in the name of our Lord IESVS Christ, and in the Spirit of our
God.

12. Al things are lawful for me, but al things are not expedient. Al things are lawful for me, but I wil be brought vnder the power of none. 13. The meat to the belly, & the belly to the meats: but God wil destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. 14. But God both hath raised vp our Lord, and wil raise vp vs also by his power. 15. Knew you not that your bodies are the members of Christ? Taking therfore the members of Christ, shal I make them the members of an harlot? God forbid. 16. Or know you not, that he which cleaueth to an harlot, is made one body? *For they shal be, saith he, two in one flesh.* 17. But he that cleaueth to our Lord, is one spirit. 18. Fly fornication. Euery sinne whatsoever a man doeth, is without the body: but he that doth fornicate, sinneth " against his
owne

" The faithful iudge and giue sentence with God at the latter day, specially the Apostles and the perfect Christians that haue forsaken al for Christ's sake.

c For this, the English Bible 1522. falsely translateth, worshippers of images.

c Fornication is not only ene-

c
ειδωλον
λατρεα

Gen. 2.
24.

owne body. 19. Or know you not that your members are the temple of the holy Ghost which is in you, whome you haue of God, and you are not your owne. 20. For you are bought with a great price. Glorifie and beare God in your body.

my to the soule but wasteth, weakeneth, corrupteth and defileth the body more properly and directly then any other sinnes doe.

ANNO TATIONS.

CHAP. VI.

6 *Contendesh in iudgement.*) To be giuen much to brabling and litigiousnes for euery trifle, to spend a pound rather then lose a peny; the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the iudgements, seats, and courts of Heathen Princes (which then only reigned) and not to suffer their controuersies and quarels to be taken vp among themselves brotherly and peaceably, was a great fault: as, for one Catholike to draw another for mere trifles before secular or heretical Officers, is a very vnchristian part.

Going to law before heathen or heretical iudges.

7. *Asault.*) He forbad not al iudgements of controuersies, but only signified that it was a fault, and that it proceeded of some iniuries done one to another, & imperfectiōs, that they so molested one another: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a sinial iniurie, then to draw his fellow to iudgement seats.

Going to law not forbidden but to agree otherwise better

CHAP. VII.

That married folke may aske their debt, and must pay it, though it be better for them to containe, 8. as also for the vnmarried and widowes to continue single, though they may marrie. 10. That the married may not depart from one another (nor in any case marrie another, during the life of the former) 12. vnles it be from one that is vn baptized, which yet he dissuadeth: 17. counseling also euery one to be content with his state wherein he was Christned. 25. Virginitie is not commanded, but counseled as the better and more meritorious then Marriage. 39. as also widowhood.

The 3. part. Of Mariage and continencie.



AND concerning the things wherof you wrote to me: It is good for a mā not to touch a woman. 2 But because of fornicatiō let euery mā haue his owne wife, & let euery woman haue her owne husbād. 3. Let the husbād render his debt to the wife: and the wife also in like manner to her husband. 4 The woman hath not power of her owne body: but her husband. And in like manner the man also hath not power of his owne body; but the woman. 5 Defraud not one another, except perhaps by consent for a time, that you may giue your self to prayer: and returne againe together, lest Satan tempt you for your incontinencie. 6. But I say this by indulgence, not by commandement. 7. For I would al men to be as my self: but euery one hath a proper giuft of God; one so, and another so. 8. But I say to the vnmarried and to widowes: It is good for them if they so abide euen as I also. 9 But if they doe not containe themselves, let them marrie. For it is better to marrie then to be burnt.

If the layman can not pray, vnles he abstain from his wife: the Priest that alwaies must offer Sacrifices and alwaies pray, must therefore alwaies be free from matrimonie.

1 Thimo. ii. 1. & 19. *aduers. fornic.* Before he is tried of the continencie of such as were married, now he giueth reasons for the vnmarried also.

10. But

debitor reddat.

so fasting & prayer.

et vi. tu- goſoſat.

10. But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, * that the wife depart not from her husband: 11. and if she depart, " to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife.

12. For to the rest, " I say, not our Lord. If any Brother haue a wife an infidel, and she consent to dwel with him; let him not put her away. 13. And if any woman haue a husband an infidel, and he consent to dwel with her; let her not put away her husband. 14. For the man an infidel is sanctified by the faithful woman; and the woman an infidel " is sanctified by the faithful husband: otherwise your children should be vn-cleane; but now they are holy. 15. But if the infidel depart, let him depart. For the Brother or Sister is not subiect to seruitude in such. But in peace hath God called vs. 16. For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? 17. But to euery one as our Lord hath deuised, as God hath called euery one, so let him walke, and as in al Churches I teach. 18. Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. 19. Circumcision is nothing, and prepuce is nothing: but the obseruation of the commandments of God. 20. Euery one in the vocation that he was called, in it let him abide. 21. Wast thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. 22. For he that in our Lord is called, being a bondman, is the c franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. 23. You were bought with price, be not made the " bondmen of men. 24. Euery ' Brother' wherein he was called, in that let him abide before God.

25. And as concerning virgins, a commandement of our Lord I haue not: but " counsel I giue, as hauing obtained mercie of our Lord to be faithful. 26. I thinke therfore that this is good for the present necessitie, because it is good for a man so to be. 27. Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife. 28. But if thou take a wife, " thou hast not sinned. And " if a virgin marrie, she hath not sinned. Neuerthelesse " tribulation of the flesh shal such haue. But I spare you. 29. This therfore I say, Brethren; the time is short, it remaineth, that they also which haue wiues, be " as though they had not; 30. and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; 31. and they that vse this world, as though they vsed it not. For the figure of this world passeth away. 32. But I would haue you to be without carefulnes. He that is without a wife, is " careful for the things that pertaine to our Lord, how he may please God. 33. But he that is with a wife, is careful for the things that pertaine to the world, how he may please his wife: and he is deuised. 34. And the womā vnmarried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. ¶ But she that is married, thinketh on the things that pertaine to the world, how she may please her husband. 35. And this I speake to your profit: not to cast a snare vpon you, but to that which is honest, & that may giue

∴ You must not
serue men so
that you obey
& please them
more the God.
The Epistle for
holy Virgins
not Martyrs.

∴ Virginitie
counseled as
the better:
Marriage not
forbidden, be-
cause it is no
sinne.

Mt. 5,
32. 19, 9.
Mr. 10,
9. Lu.
16, 18.

c libera
tur.
' one,
Brethren,

you power without impediment to attend vpon our Lord. 36. But if any man thinke that he seemeth deshonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he wil. He sinneth not if she marrie. 37. For he that hath determined in his hart being settled, not hauing necessitie, but hauing power of his owne wil, and hath iudged this in his hart, to keep his virgin, doeth wel. 38. Therefore both he that ioyneth his virgin in matrimonie, doeth wel: and he that ioyneth not, doeth better.

Ro. 7. 1.

39. * A woman is bound to the law so long time as her husband liueth: but if her husband sleep, she is at libertie: let her marrie to whom she wil: only in our Lord. 40. But e more blessed shal she be, if she so remaine, according to my counsel. And I thinke that I also haue the Spirit of God.

c The state of
widowhood
more blessed,
thē the state of
matrimonie.

ANNOTATIONS.

CHAP. VII.

The seu-
toū.

2. *His owne wife.*) He saith not, as the Protestants here pretend to excuse the vnlawful The Apostle coniunction of Votaries, *Let euery one marry*: but, let euery one haue, keep, or vse his biddeth not at owne wife to whom he was married before his conuersion. For the Apostle answereth to marrie, but here to the first question of the Corinthians, which was not, whether it were lawful to to keep their marry, but whether they were not bound vpon their cōuersion, to abstaine from the com- wiues before pany of their wiues married before in their infidelitie, as some did perswade them that married. they ought to doe. *Hiero. li. 7. cont. Iouin. c. 4. Chrys. in locum ho 19.*

Let the husband render.) These words open the Apostles intention and talke to be onely of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendring of the debt of carnal copulation one to another: declaring that the married persons haue yealded their bodies so one to another that they can not without mutual consent, neither perpetually, nor for a time, defraud one the other.

3. *Giue your selfe to prayer.*) This time, & the Heretikes doctrine, and high estimation of Continēcie is matrimoniall actes, are farre from the puritie of the Apostolike and primitiue Church, married folkes when the Christians to make their prayers & fastings more acceptable to God, abstained for praier sake by mutual consent euen from their lawful wiues: our new Maisters not much abstaining (as it may be thought) from their wiues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he *li. 1. q. ex viroque test. q. 127. in fine.* See S. *Hiero. l. 1. c. 19. aduer. Iouin. S. Amb. li. 1. Offi. c. 16.* But alas for the people, whose married Pastours are in this point farre worse then the vulgar folke, neither teaching continencie, nor giuing good example.

6. *By indulgence not commandment.*) Lest some might misconstrue his former words, as Perpetual con- though he had precisely commanded married persons not to abstaine perpetually from tinencie, euen carnal copulation, or not to giue their consent one to another of continencie but for a in married fol- time onely: he declareth plainly that he gaue no rule or precept absolutely therein, but kes, better then that he spake al the foresaid, condescending to their infirmities onely, insinuating that carnal copula- continencie from carnal copulation is much better, & that himself kept it continually. tion, *Aug. de bon. coniug c. 10. Enchirid. c. 78.*

7. *A proper giuft.*) To such as may lawfully marry, or be already married God giueth not alwaies that more high and special giuft or grace of cōtinencie, though euery one of them al that duely alke & labour for it, might haue it: but such are not bound to endea- uour or seeke for it alwaies, & therefore can not be commanded to abstaine further then they like. But whēsoeuer a mā is bound to abstaine, either by vow or any other necessarie occasion

Who are bound to live continually: & that God giueth this guift to al that aske it.

occasion (as if one of the parties be in prison, warre, banishment, sickness, or absent perpetually by lawful diuorce) the other must needs in paine of damnation abstaine, and can not excuse the want of the guift of chastitie. For * he is bound to aske it & to seeke for it of God by fasting, praying, & chastising his body; & so labouring duely for it, God wil giue the grace of chastitie. So had S. Paul it, & so had al the holy men that euer liued chaste. Therefore derest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they haue not the guift. And it were a great marvel why so few of the new Sects or rather none now a-daies haue that guift, but that we see it is obtained by those meanes which our Forefathers vsed, & they vse not at al. To liue in marriage continently without the breach of coniugal fidelitie, is a guift of God also; but men must not breake their faith of wedlocke for w^ar of it, but must know that God giueth that guift to such as humbly aske it of him. *Aug. de grat. & li. arbutio c. 4 De continent. c. 1.*

* See S.
Aug. li.
2. c. 19.
20. de
Adult.
Coniug.
20. 6.

The Apostle permitteth marriage to them that be free, not to yowed persons.

9. *If they contein not.* He meaneth of such as be free: for if they marry after thy haue made vow or promise to God of chastitie, they are worthily damned; such being bound to contein, and so may contein if they list. *Aug. de bono vidui. c. 8. 9. de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambros. ad virg. lapsam. c. 5.*

9. *Better to marry.* It is better to marry for the said persons that be free, then to be ouerthrowen and fall into fornication. For, *to burne*, or, *to be burnt*, is not to be tempted only (as the Protestants thinke that picke quarels easily to marry) but it signifieth * to yeald to concupiscence either in mind or external worke. We say also, for such as be free. For concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at al, and therefore there is no comparison in them betwixt marriage & fornication or burning. For their marriage is but pretended, and is the worst sort of incontinencie and fornication or burning.

Theodo-
ret in
hunc
locum;

After diuorce not to marrie.

11. *To remaine vnmarried.* Neither partie may dimitt the other and marry another for any cause. For though they be separated for fornication, yet neither may marry againe. *Aug. de adu't. coniug. li. 1. c. 8. 9. and li. 2. c. 5. 19. See Annos. Mar. 19. And S. Augustine in his whole books. de adulter. coniugij. to. 6.*

The Apostles precepts.

12. *If say, not our Lord.* By this we learne, that there were many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: wherein they might, as the case required, either command or counsel; & we bound to obey accordingly.

How the infidel, or infidel's child, are sanctified by the Christian.

14. *Sanctified.* When the infidel partie is said to be cleane or sanctified by the faith-ful, or the children of their marriage to be cleane, we may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is * an occasion of sanctification to the infidel partie and to the children. For S. Augustine (*li. 3. de pec. mer. & remis. c. 11.*) concludeth against the Pelagians, as we may doe against the Calvinists, holding Christian mens children to be holy from their mothers womb and not to need Baptisme, that what other sanctification soeuer it be that is here meant, it can not be enough to saluation without faith, Baptisme, &c.

Hieron.
1. c. 5.
adu't.
Iouin.

16. *But the obseruation.* Neither to be Iew nor Gentil, b^od or free, married or single, nor the faith it self which is proper to Christian mer, wil serue to saluation, without good works & keeping the commandements. S. Hierom. *adu. Iouin li. 1. c. 16.*

The difference of counsels and precepts.

25. *Counsel I giue.* A counsel is one thing, a commandment is another. To doe that which is counseled, is not necessarie, because one may be faued notwithstanding. But he that wil doe that which he is counseled vnto, shal haue a higher degree of glorie. He that fulfilleth not a commandment, except he doe penance, can not escape punishment. *Aug. li. de virg. c. 11. & 14.*

A professed virgin may not marrie.

28. *If a virgin marrie.* He speaketh not of that virgin which hath dedicated her self to God. (for if any such marry she shal be damned for breaking her first vow) but onely of yong maides vnmarried in the world. Hiero. *adu. Iouin li. 1. c. 7. Chrys. ho. 20. Theodorete, Photius, and the other Greek Doctours vpon this place apud Oecum. Epiph. haer. 6. 1.*

Virginie counseled as more meritorious.

28. *Tribulation of the flesh.* They are maruelously deceiued (saith S. Augustine *li. de virg. c. 13.*) that thinke the Apostle counseleth virginie rather then marriage, onely for that marriage hath many miseries and molestations ioyned vnto it, which by virginie shal be auoided, & not in respect of the greater reward in Heauen. For the Apostles prouident counseling to virginie, is for the next life, and he alleageth these troubles of marriage in that sense specially as they be a hindrance from the seruice of God here, & therefore an impediment to vs toward the next life and the more ample ioyes thereof.

29. *Although they had not.*) He exhorteth that such as haue wiues, should not wholly bestow themselves in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their marriage hinder them as little as may be, from spiritual cogitations. Which is best fulfilled of them that by mutual consent doe wholly conceine, whether they haue had children or none, contemning carnal issue for the ioyes of Heauen. And these marriages be more blessed then any other, saith S. Augustine, best.

ne de Ser. Do. in monte li. i. cap. 14.

32. *Careful for the things of our Lord.*) The Protestants might here learne if they list, first that virginity is not onely preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly that virginity hath a grateful puritie and sanctitie both of body & soule, which marriage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the Clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lawful wedlocke. Which is not onely to the end that God's Priests be not diuided from him by the clogges of marriage, but also that they be cleane and pure from the fleshly actes of copulation.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eate Idolothyra, that is things offered to Idols, vsing (as they said) their libertie; but not considering that the ignorant tooke their doing as an example for them to frequent such meats so, as they did before in their Paganisme, with opinion that they did sanctifie the eaters.

The 4. part.
Of meats
sacrificed to
Idols.



AND concerning those things that are sacrificed to Idols, we know that "we al haue knowledge." Knowledge puffeth vp; but charitie edifieth. 2. And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know. 3. But if any man loue God, the same is knowen of him. 4. But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. 5. For although there be that are called Gods, either in Heauen, or in earth (for there are many Gods, and many Lords) 6. yet to vs there is one God, the Father, of whom al things, and we vnto him: and one Lord IESVS CHRIST, by whom al things, and we by him. 7. But there is not knowledge in al. For "some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being weak, is polluted. 8. But meate doth not commend vs to God. For neither if we eate, shal we abound: nor if we eate not, shal we lack. 9. But take heed lest perhaps this your libertie become an offense to the weake. 10. For if a man see him that hath knowledge, sit at table" in the Idol's Temple; shal not his conscience, being weake, be edified, to eate things sacrificed to Idols? 11. And through thy knowledge shal the * weake Brother perish, for whom Christ hath died? 12. But sinning thus against the Brethren, and striking their weake conscience: you sinne against Christ. 13. Wherefore if * meate scandalize my Brother, I wil neuer eate flesh, lest I scandalize my Brother.

:: Knowledge
without chari-
tie puffeth vp
in pride, and
profiteth no-
thing at al:
when it is ioy-
ned with char-
itie, then it
edifieth. Aug. l.
9. ciu. Dei. c. 20.

Ro. 14,
15.

Ro. 14,
21.

ANNO-

ANNOTATIONS.

CHAP. VIII.

No meats
uncleane.

Giuing of
scandal repre-
hended.

The Heretikes
ridiculously
apply S. Pauls
words against
the Churches
fasts and absti-
nence.
Going to the
Communion,
what a sinne in
Catholikes.

1. *We al haue knowledge.*) The spiritual and perfectly instructed Christians knew no meats now to be uncleane, neither for signification, as in the Law of *Moyse*; nor alwaies by nature and creation, as the Manichees thought; nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meats as were sacrificed, contemning & condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. Which their fact, for their want of discetion and charitie, and for the vse of that their libertie to the offense & scandal of the weake, the Apostle doth here reprehend.

7. *Some with a conscience*) The perfecter mens fault was, that they gaue offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise & learned, to eate the meats, offered to Idols, conceiued that there was some vertue and sanctification in those meats, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and deuotion as before their conuersion.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fasts in the Cath. Church, they be too ridiculous.

10. *In the Idol's Temple.*) Like as now, some Catholikes haue said, they know that Caluin's communion is but as other bread and wine. But yet the ignorant seeing such goe to the Communion, thinke that it is a good act of Religion. Yea whatsoeuer they pretend, it must needs seeme an honour to Caluin's Communion, when they are seen in the Idol's Temple solemnly sitting or communicating at the abominable table.

CHAP. IX.

To them that so wanted their libertie about Idolothya, he bringeth his owne example, to wit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it was more meritorious. 24. Declaiming against their securitie, and shewing them by similitudes and examples, 24. both of himself, 1. And of the Israelites, that saluation is not so lightly come by: 14. and so concludeth againe against eating of Idolothya, because it is also to commit idolatrie, 22. and not only to giue it example to the infirme.



He nameth
Cephas (that
is Peter) to
proue his pur-
pose by the
example of the
cheefe and
Prince of the
Apostles, S.
Ambr. S. Chrys.
Occur. upon
this place.

M I not free? Am I not an Apostle? Haue I not seen Christ IESVS our Lord? Are not you" my worke in our Lord? 2. And if to others I be not an Apostle, but yet to you I am. For you are the scale of my Apostleship in our Lord. 3. my defense to them that examine me is this. 4. Haue not we power to eate and drinke? 5. Haue we not power to lead about" a woman a Sister, as also the rest of the Apostles, and our Lord's Brethren, and" Cephas? 6. Or I only and Barnabas haue not we power to doe this? 7." Who euer plaieth the souldiar at his owne charges? who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milke of the flock? 8. Speake I thefe

Deu. 25,
4.

I these things according to man? Or doth not the Law also say these things? 9. For it is written in the Law of Moyses: *Thou shalt not mouel the mouth of the ox that treadeth out the corne.* Why, hath God care of oxen? 10. Or for vs certes doth he say it? For they are written for vs. Because he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit. 11. If we haue sowed vnto you spiritual things, is it a great matter if we reape your carnal things? 12. If other be partakers of your power, why not we rather? Howbeit we haue not vsed, this power: but we beare al things, lest we should giue any offence to the Ghospel of Christ. 13. Know you not * that they which worke in the holy place, eate the things that are of the holy place: and they that serue c the altar, participiate with the altar? 14. So also our Lord ordained for them that preach the Ghospel, to liue of the Ghospel.

Deu. 18,
1.

ε τω δὲ
εὐαγγελίᾳ.

15. But I haue vsed none of these. Neither haue I written these things, that they should be so done in me; for it is good for me to die rather, then that any mā should make my glorie void. 16. For & " if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for woe is to me if I euangelize not. 17. For if I doe this willingly, I haue reward: but if against my wil, a charge is committed to me. 18. What is my reward then? That preaching the Ghospel, I yeald the Ghospel without cost, that I abuse not my power in the Ghospel. 19. For whereas I was free of al, I made my self the seruant of al: that I might gaine the moe. 20. And I became to the Iewes as a Iew, that I might gaine the Iewes. 21. To them that are vnder the Law, as though I were vnder the Law (whereas my self was not vnder the Law) that I might gaine them that were vnder the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gaine them that were without the Law. 22. To the weake I became weake, that I might gaine the weake. To al men " I became al things, that I might saue al. 23. And I doe al things for the Ghospel, " that I may be made partaker therof.

" In that coun-
trie they did
tread out their
corne with
oxen, as we
doe thresh it
out.

c The English
Bible (1562)
here and in the
next chapter,
saith thrise for
altar. temple:
most falsly &
heretically,
against holy
altars, which
about the time
of that transla-
tion, were dig-
ged downe in
England.

24. Know you not that they that run in the race, al run indeed, but one receiue the price? " So run that you may obtaine. 25. And euery one that struieth for the maistrie, refraineth himself from al things: and they certes that they may receive a corruptible crowne: but we an incorruptible. 26. I therefore so run, not as it were at an vncertaine thing: so I fight, not as it were beating the aire: 27. But " I chastise my body, and bring it into seruitude, " lest perhaps when I haue preached to others, my self become reprobate.

" Not by sic-
tion or simu-
lation, but by
compassion of
the infirmities
of al sorts.

Aug. ep. 9.
The Epistle
vpon the Sun-
day of Septuag-
esima.

AN NOT A T I O N S.

C H A P. IX.

1. My worke.) As he called himself before God's Coadiutor, so here he boldly also The Heretick challenge h the Corinthians conversion to be his handy-worke in our Lord; nothing les and pre-derogating thereby from Christ, as the Protestants rudely charge the Fathers & truse of God's Catholike men (vnder pretense of God's honour) for vsing such phrases or speeches honour.

in the Apostles sense, of the Saints or Sacraments.

Heretical translation.

3. *A woman a Sister.*) The Heretikes peruersely (as they doe al other places for the aduantage of their Sect) expound this of the Apostles wiues, and for, *woman*, translate, *wife*, al belles sounding wedding to them. Where the Apostle meaneth plainly the deuout women that after the manner of Iewrie did serue the Preacher of necessaries, of which sort many followed Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodoret, and al the Greeks (*Oecr. in collect super hunc lo.*) take it. So doth S. Augustin *De op. Monach. c. 4.* and S. Hierom. *li. 1. adu. Iouinianum c. 14.* both disputing and prouing it by the very words of the text. S. Ambrose also vpon this place. And the thing is most plaine. For to what end should he talke of burdening the Corinthians with finding his wife, when himself (c. 7, 7. 8.) clearly saith that he was single?

new
Test.
1580.
Mt. 25,
55.

Pastours and Preachers due.

7. *Who plaith the souldiar?*) He proueth by the Scriptures and natural reasons that Preachers and Pastours may challenge their finding of their flocks, though himself for causes had not, nor intended not to vse his right and libertie therein.

Works of supererogation.

16. *If I Euangelize.*) If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing otherwise to liue and sustaine my self in this world, I could not looke for reward in Heauen. But now doing it, not only as enioyned me, but also as of loue and charitie, and freely without putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shal haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of abundant charitie doe more in the seruice of God then they be commanded, as S. Augustin expoundeth it. *De op. Mon. c. 5.*

Doing wel in respect of reward.

21. *That I may be partaker.*) A singular place to conuince the Protestants, that wil not haue men worke wel in respect of reward at God's hand: the Apostle confessing expressly that al this that he doth either of duety or of Supererogation aboue duety [as to preach of free-cost, and to worke with his owne hands to get his owne meate and his fellows, and to abstaine from many lawful things] al is, the rather to attaine the reward of Heauen.

Running for the game,

24. *So run.*) If such as run for a prize, to make themselves more swift, and to win the game, abstaine from many meats and pleasures; what should not we doe or suffer to winne the crowne of glorie, proposed and promised to none but such as run, trauel, and endeavour for it?

Penance meritorious.

27. *I chastise.*) The goale of euerlasting glorie is not promised nor set forth for only-faith men; for such run at random: but it is the prize of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of these daies from the Apostles spirit! Wherein euen we that be Catholikes, though we doe not condemne with the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christ's death,) but much commend them, yet we vse nothing the zeale and diligence of our first Christian Ancestours herein, and therefore are like to be more subiect to God's temporal chastisements, at the least in the next life, then they were.

S Paul had not the Protestants securitie of saluation.

30. *Left perhaps.*) Here may we lambs tremble (saith a holy Father) when the ramme, the guide of the flock, must so labour and punish himself (besides al his other miseries adioyned to the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of God's grace & saluation as we poore wretched caitiues but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apostolorum*, but *fides Dæmonum*, not the faith of the Apostles, but the faith of Devils,

Aug.
apud
Per.
Lomb.
in hunc
locum.

CHAP. X.

See the argument of the 9. Chapter, which comprehendeth the contents of this also.



EOR I wil not haue you ignorant, Brethren, that our Fathers were al * vnder the cloud, & al * passed through the sea, 2. and al in Moyſes were baptized in the cloud and in the ſea: 3. and * al did eate" the ſame ſpiritual food, 4. and al * drunke the ſame ſpiritual drinke (and they * drunke of the ſpiritual rock that followed them, and the rock was Chriſt.) 5. But in the more part of them God was not wel pleaſed. ¶ For they * were ouerthrowen in the deſert. 6. And theſe things were done in a figure of vs, that we be not coueting euil things, as * they alſo coueted. 7. Neither become ye Idolaters, as certaine of them: as is written: *The people ſate downe to eate and drinke, and roſt vp to play.* 8. Neither let vs fornicate, * as certaine of them did fornicate, and there fel in one day three and twentie thouſand. 9. Neither let vs tempt Chriſt, as certaine of them tempted, and * periſhed by the ſerpents. 10. Neither doe you murmure, as * certaine of them murmured, and periſhed by the deſtroyer. 11. And al theſe things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come. 12. Therefore he that thinketh himſelf to ſtand, let him take heed" leſt he fal. 13. Let not temptation apprehend you, but humane. And God is faithful, who wil not ſuffer you to be tempted aboue that which you are able: but wil make alſo with temptation c iſſue, that you may be able to ſuſtaine. ¶

14. For the which cauſe, my Deareſt, fly from the ſeruing of Idols. 15. I ſpeake" as to wiſe men: your ſelues iudge what I ſay. 16. The chalice of benediſtion" which we doe bleſſe, is it not the communication of the bloud of Chriſt? and the bread which we break, is it not" the participation of the body of our Lord? 17. For being many, we are " one bread, one body, al that participate of one bread. 18. Behold Iſrael according to the fleſh: " they that eate the Hoſts, are they not partakers of the altar? 19. What then? doe I ſay that that which is immolated to Idols, is any thing? or that the Idol is any thing? 20. But the things that the Heathen doe immolate, to Diuels they doe immolate, and not to God. And" I wil not haue you become fellowes of Diuels. 21. " You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be partakers of the table of our Lord, and of the table of Diuels. 22. Or doe we emulate our Lord? Why, are we ſtronger then he?

" Al things are lawful for me, but al things are not expedient. 23. Al things are lawful for me, but al things doe not edifie. 24. Let no man ſeek his owne, but another man's. 25. Al that is ſold in the ſhambles eate: asking no queſtion for conſcience. 26. *The earth is our Lordes, and the*

The Epistle
vpon the 9.
Sunday after
Pentecoſt.

It is professe
ble to al, or
in a manner to
al, for to keep
them in humi-
litie, not to
know what
they ſhal be,
ſaith S. Augu-
ſtin. Which
maketh againſt
the vaine ſecu-
ritic of the
Proteſtants.

Exo. 13,
21.

Nu. 8. 8.

Exo. 14,

22.

Exo. 16,

15.

Exo. 17,

6. Nu.

20, 10.

Nu. 26,

63.

Nu. 11.

4.

Exo. 32,

6.

Nu. 25,

1.

Nu. 21,

5.

Nu. 11,

23, 14,

37.

Tenta-
tio harh
nos ap-
prehen-
ded

Exo. 17,

fulnes thereof. 27. If any inuite you of the infidels, and you wil goe; cate of al that is set before you, asking no question for conscience. 28. But if any man say, This is immolated to Idols; doe not eate for his sake that shewed it, and for conscience: 29. conscience I say not thine but the other's. For why is my libertie iudged of another man's conscience? 30. If I participate with thankes; why am I blasphemed for that which I giue thankes for? 31. Therefore whether you eate, or drinke, or doe any other thing; doe al things vnto the glorie of God. 32. Be without offense to the Iewes & to the Gentils, & to the Church of God: 33. as I also in al things doe please al men, not seeking that which is profitable to my self, but which is to many; that they may be saued.

A N N O T A T I O N S.

C H A P. X.

The old figures of our Sacraments.

We receiue greater benefits by our Sacraments the the Iewes did by theirs.

The Apostle and ancient Fathers speake loudly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

Our vniting to Christ by the B. Sacrament.

Our vnion among our selues by the B. Sacrament,

3. *The same.*) The red sea and the cloud, a figure of our Baptisme: the Manna from Heauen and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christes body and bloud: our Sacrament containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Caluinists, to write vpon this place, that the Iewes receiued no lesse the truth and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours: and that they and we al eate and drinke of the self same meate and drinke: the Apostle saying only, that they among themselues did al feed of one bread, & drinke of one rock: which was a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out bloud and water for the matter of our Sacraments.

15. *As to wise men.*) To cause them to leaue the Sacrifices and meats or drinckes offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Christes body and bloud: of which, and the Sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *imprudens loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did giue awatch-word of keeping secret from the Infidels and vn baptized, the myserie of this diuine Sacrifice, by these wordes, *Norum fideles, norum qui initiati sunt.* *August.* in *Ps.* 39. & 33. *Conc.* 1.2. & *Ps.* 109. *Ho.* 42. c. 4. in *lib.* 50. *hom.* *Orig.* in *Leuit.* *ho.* 9. *Chrys.* *ho.* 27. in *Gen.* in *fine ho.* 51. *ad po.* *Antioch.* *ho.* 5. in 1. *Tim.* S. Paul saith, I speake to you boldly of this myserie as to the wiser and better instructed in the same.

16. *Which we blesse.*) That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commission doe consecrate: by which speach as wel the Caluinists (that vse no cōsecration of the cup at al, blasphemously calling it magical murmuratō, and peruerfely referring the benediction, to thankes-giuing to God) as also the Lutherans be refuted, who affirme Christes body & bloud to be made present by receiuing and in the receiuing only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy bloud and the communicating thereof the effect of the benediction.

16. *The participation of the body.*) The holy Sacrament and Sacrifice of Christ's body and bloud being receiued of vs, ioyneth vs in soul & body and engraffeth vs into Christ himself, making vs partakers, and as a peece of his body & bloud. For *nos* by *loue* or *spirits* only (saith S. Chrysostom) but in very deed we are vnited in his flesh, made one body with him, members of his flesh and bones. *Chrys.* *ho.* 45. in *Io.* sub *finem.* And S. Cyril, Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh so dwell in vs. *Cyrl.* *li.* 10. in *Io.* c. 13.

17. *One bread, one body.*) As we be first made one with Christ by eating his body and drinking his bloud, so secondly are we conioyned by this one bread which is his body, & cup which is his bloud, in the perfect vnion and fellowship of al Catholike men, in

Calu. in
hunc loc.

Calu. in
benedicti-
mus.
ὁ εὐλο-
γῶν μὲν

One Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reason that al the true persons and true members of the same, be maruelously knit together by Christes owne one body, and by the self-same blood in this diuine Sacrament. See *S. August. li. 21. c. 25 de cin Dei. Hilar. li. 8. de Trin. circa. med.*

18. *They that eate the Hosts.*) It is plaine also by the example of the Iewes in their Participation Sacrifices, that he that eateth any of the Host immolated, is partaker of the Sacrifice, in Sacrament and ioyned by office and obligation to God, of whose Sacrifice he eateth. or sacrifice,

20. *I wil not haue you.*) I conclude then (saith the Apostle) thus: that as the Christian sheweth of which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is what societie participat of Christes body, and is ioyned in fellowship to al Christian people that eate we are. & drinke of the same, being the Host of the new Law: and as al that did eate of the Hosts of the Sacrifices of Moyse Law were belonging & associated to that state and to God to whom the Sacrifice was done; euen so whosoever eateth of the meates offered to Idols, he sheweth & professeth himselfe to be of the Communion and Societie of the same Idols.

21. *You cannot drinke.*) Vpon the premiffes he warneth them plainly, that they must either forsake the Sacrifice & fellowship of the Idols & Idolaters, or els refuse the Sacrifice of Christ's body and blood in the Church. In al which discourse we may obserue that our bread and chalice, our table and altar, the participation of our Host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, Hosts, Sacrifices and Immolations of the Iewes and Gentils. Which the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathen. And so doe al the Fathers acknowledge, calling it only, & continually almost, by such termes as they doe no other Sacrament or ceremonie of Christes religion: *The lamb of God laid vpon the table: Conc. Nic. the vnbloudy seruice of the Sacrifice, In Conc. Ephes. ep. ad Nestor. pag. 603. the Sacrifice of Sacrifices. Dionys. Ec. Hier. c. 3. the quickning holy Sacrifice: the vnbloudy Host and Victim: Cyril. Alex. in Conc. Ephes. Anath. 11. the propitiatorie Sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chrys. ho. 41. in 1. Cor. Ho. 3. ad Philip Ho. 66. ad po. Antioch. Cyp. ep. 66. & de coen. Do. nu. 1. August. Ench. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apost the Sacrifice of our Mediatour: the Sacrifice of our price: the Sacrifice of the new Testament: the Sacrifice of the Church: August. li. 9 c. 13. & li. 3. de bapt. c. 19. the one only inconsumible Victim without which there is no religion: Cyprian de coen. Do. nu. 2. Chrys. ho. 17. ad Hebr. * The pure Oblation, the new Offering of the new Law: the vital and impolluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thanks-giuing or Eucharistical: and the Sacrifice of Melchisedech. Which Melchisedech by his Oblation in bread and wine did properly and most singularly prefigure this office of Christes eternal Priesthood & sacrificing himself vnder the formes of bread and wine: which shal continue in the Church throughout al Christian Nations instead of al the Offerings of Aarons Priesthood, as the * Prophet Malachie did foretel; as S. Cyprian, S. Iustine, S. Irenæus and other the most ancient Doctours and Martyrs doe testifie. Cyp. ep. 63. nu. 2. Iustin. Dial cum Trypho post. med. Irenæ. li. 4. c. 32. And S. Augustin li. 17. c. 20. de cin. Dei. & li. 1. cont. adu. leg. & proph. c. 18 & li. 3. de bapt. c. 19: S. Leo ser. 8. de Passione: and others doe expressly auouch that this one Sacrifice hath succeeded al other & fulfilled al other differences of Sacrifices; that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for the sinnes and for thanks-giuing, and for what other necessitie fouer of body or soule. * Which holy action of Sacrifice they also cal the MASSE in plaine words. August. ser. 151. 91. Con. Carthæ. 2. c. 3. 4 c. 84. Milenæ. 12. Leo. ep. 88. 81. c. 2. Greg. li. 2. ep. 9. 91. & c. This is the Apostles and Fathers doctrine. God grant the Aduersaries may find mercie to see so euidēt and inuincible a truth.*

The sacrificed of the altar is proued by the Apostles comparison with the sacrifices of Iewes and Gentils. It is proued to be a sacrifice, out of the same.

The Fathers called this sacrifice, the MASSE.

The distinction of Christian Cath likes frō the rest, is by not cōmunicating with the

* Cyp. Iustin. Irenæ. infra.

* Malac. 1, 11.

* Anb. ep. 13.

Specially in
their Sacrifi-
ces, and at the
Communion
table.

The heretikes
Communion is
the very table
and cup of
Diuels.

How by par-
ticipation with
Idolaters, Ido-
latrie is com-
mitted.

How to auoid
scandal in
things indis-
crepent.

and altar : by which God so specially bindeth his Church vnto him, & himself vnto his Church, that he acknowledged none to be his, that is not partaker of his one only Table and Sacrifice in his Church : and acquitteth himself of al such as ioyned in fellowship with any of the Heathen at their Idolatrie, or with the Iewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church; and an altar purposely erected against Christs Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Diuels, that is to say, wherein the Diuel is properly serued, and Christs honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therefore al Catholike men, if they look to haue fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel : and as the good faithful did from the Excelses and from the Temple and Sacrifices of Samaria. Now in the Christian times we haue no other Idols but heresies, nor Idolothytes, but their false seruises shifted into our Churches instead of Gods true, and only worship. *Cyp. de vnus. Ec. nu. 2. Hiero. in 11. Ofec. & 8 Amos, & in 2. Habac. Aug. in ps. 80. v. 10. De Civ. Dei li. 18. c. 11.*

22. *Al things are lawful.* Hitherto the Apostles arguments and examples whereby he would auert them from the meates offered to Idols, seeme plainly to condemne their fact as Idololatrical, or as participant and accessory to Idolatrie, and not only as of scandal giuen to the weake Brethren : and so no doubt it was in that they went into the very Temple of the Idols, and did with the rest that serued the Idols eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols : which could not but defile them and entangle them with Idolatrie; not for that the meate itself was iustly belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten; but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must entuing & eating with them in their solemnities. To this end hath S. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in prophane feasts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatsoeuer is there sold, without scrupule and without taking knowledge whether it be of the Idolothytes or no : with this exception, first, that if one should inuite him to eate, or buy this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, when the weake Brother may take offence by the same. For though it be lawful in itself to eate any of these meates without care of the Idol; yet al lawful things be not in euery time and place expedient to be done.

CHAP. XI.

The, 1. part.
Of his Tra-
ditions.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man praied and prophesied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped vncharitably: 23. telling them that they receiued therefore vnworthily the B. Sacrament, and shewing them what an heinous sinne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.

In the Greek,
Traditions,
traçes voers,



E ye followers of me, as I also of Christ. 2. And I praise you Brethren, that in al things you be mindful of me: and as I haue deliuered vnto you, you keep my c precepts.

3. And I wil haue you know, that the head of euery man, is Christ : and the head of the woman, is the man : and the head of Christ, is God. 4. Euery man praying or prophecying with his head

head couered, dishonesteth his head. 5. But " euery woman praying or prophesying with her head not couered, dishonesteth her head: for it is al one as if she were made bald. 6. For if a woman be not couered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her couer her head. 7. The man truely ought not to couer his head, because he is the image and glorie of God; but the woman is the glorie of the man. 8. For the man is not of the woman, but the woman of the man. 9. For * the man was not created for the woman, but the woman for the man. 10. (Therefore ought the woman to haue power vpon her head for the Angels.) 11. But yet neither the man without the woman; nor the woman without the man, in our Lord. 12. For as the woman is of the man, so also the man by the woman: but al things of God. 13. Your selues iudge: doth it become a woman not couered to pray vnto God? 14. Neither doth nature itself teach you, that a man indeed if he nourish his haire, it is an ignominie for him: 15. but if a woman nourish her haire, it is a glorie for her, because haire is giuen her for a veile? 16. But if any man seeme to be contentious, we haue no such" custome, nor the CHVRCH of God.

17. And this I command: not praising it, that you come together not to better, but to worse. 18. First indeed when you come together into the Church, I heare that there are schismes among you, and in part I beleue it. 19. For " there must be heresies also: that they also which are approued; may be made manifest among you. 20. When you come therfore together in one, it is not now to eate" our Lordes supper. 21. For euery one taketh his owne supper before to eate. And one certes is an hungred, and another is drunke. 22. Why, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shal I say to you? praise I you in this? I doe not praise you.

The Epistle
vpon Maundy
Thursday.

a The Epistle
vpō CORPVVS
Christi day,

23. ^aFor I receiued of our Lord that which also " I haue deliuered vnto you, " that our Lord I E S V S " in the night that he was betraied, " tooke " bread: 24. and giuing thanks brake, and said: " Take ye & eate, " THIS IS " MY BODY WHICH SHAL BE DELIVERED FOR YOU. " This doe ye for the commemoration of me. 25. In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOVD. This doe ye, as often as you shal drinke, for the commemoration of me. 26. For as often as you shal eate this bread, and drinke the chalice, " you shal shew the death of our Lord, vntil he come. 27. Therefore whosoever shal eate this bread, or drinke the chalice of our Lord vnworthily, he shal be " guilty of the body and of the bloud of our Lord. 28. But " let a man proue himself: and so, let him eate of that bread, and drinke of the chalice. 29. For he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himself, " not discerning the body of our Lord. ¶ 30. Therefore are there among you many weake and feeble, and " many sleep. 31. But if we did " iudge our selues, we should not be iudged. 32. But whiles we are iudged, of our Lord we are chastised; that with this world we be not damned. ¶ 33. Therefore, my Brethren, when you come together to

" The Apostles
drift in al that
he saith here
of the Sacra-
ment, is against
vnworthy re-
ceiuing (as S.
Augustine
noteth Ep. 118.
c. 3.) and not
to set out the
whole order
of ministratiō;
as the here-
tiques doe igno-
rantly imagine.

cate, ⁴expect one another. 34. If any man be an hungred, let him cate at home; that you come not together vnto iudgement. And the rest I wil dispose, when I come.

ANNOTATIONS.

CHAP. XI.

2. *My precepts.*) Our Pastours and Prelates haue authoritie to command, and we are bound to obey. And the Gouerners of the Church may take order and prescribe that which is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery woman.*) What gifts of God soeuer won en haue, though supernatural, as some had in the primitive Church, yet they may not forget their womanly shamefastnes, but shew themselves subiect and modest, and couer their heads with a veile.

The Custome of the Church, is a good answer against all wranglers.

16. *Custome.*) If women or other, to defend their disorder & malapertnes, dispute or alleage Scriptures and reasons, or require causes of their Preachers why and by what authoritie they should be thus restrained in things indifferent, make them no other answer but this: This is the custome of the Church, this is our custome. Which is a goodly rule to repress the saucinesse of contentious ianglers, which being out of all modestie and reason, neuer wast wordes and replies against the Church. Which Church if it could then by prescription of twenty or thirty yeares, and by the authority of one or two of their first Preachers, stop the mouthes of the sedicious: what should not the custome of fifteene hundred yeares, and the decrees of many hundred Pastours, gaine of reasonable, modest, and humble men?

That heresies shal come, and wherfore.

19. *There must be heresies.*) When the Apostle saith: *Heresies must be*, he sheweth the euent, and not that God hath directly so appointed it as necessaric. For, that they be, it cometh of man's malice & free-wil; but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is God's special worke of providence that worketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the wicked and weake in faith concerning the same. Such things then wil be, but woe to him by whom scandals or Sects doe come. *Let vs vse Heretikes*, saith S. Augustin, *not to that end to approue their errours, but that by defending the Catholike doctrine against their deceipts, we may be more watchful and wary: because it is most truly written, There must be heresies that the tried & approued may be manifested or discovered from the holow harts among you. Let vs vse this benefit of God's providence. For Heretikes be made of such as would erre or be naught, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by stirring vp the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. For there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as we had rather sleepe in darknes of ignorance, then behold the light of truth. Therefore many are raised out of their sleepe by Heretikes to see the day of God, and are glad therof.* August. c. 8. *de vera relig.*

Agapæ or Suppers of charities.

20. *Our Lordes supper.*) The Christians at or about the time of the Churches only Sacrifice & their communicating therof, kept great feasts, which continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of all sorts were much preserued thereby, for which cause they were called *agapæ*, that is, *Charities*, of the ancient Fathers, and were kept commonly in Church-houses or porches adioyning, or in the body of the Church (wherof see Tertullian *Apolog.* c. 39. Clemens Alexand. S. Iustine, S. Augustin *cont. Faust.* li. 20. c. 20.) after the Sacrifice and Communion was ended, as S. Chrysostom *ho. 17. in 1. Cor. in initio iudgth.* Those feasts S. Paul here calleth *Cenas Dominicas*, because they were made in the Churches which then were called *Dominica*, that is, *Our Lordes houses*. The disorder therfore kept among the Corinthians in these Church-feasts of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose *in hunc locum*, and most good Authours now thinke, this which he calleth *Dominicam cenam*, is not meant of the B. Sacrament, as the circumstances also

Whether the Apostle means by our Lord's supper, the B. Sacrament.

Conc.
Gang.
can. 11.
Con.
Laodic.
can. 27.
28.

also of the text doe giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one another, glotony and drunkenness in the same, which can not agree to the Holy Sacrament. And therefore the Heretikes haue smal reason, vpon this place, to name the said Holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitiue Church, *the Eucharist*, *MA S S E*, or *Lyturgie*. But by like they would bring it to the supper againe or Euening seruice, when men be not fasting, the rather to take away the old estimation of the holines therof.

23. *I haue deliuered*.) As al other parts of religiō were first deliuered by preaching & word of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament was by S. Paul first giuen vnto the Corinthians by tradition. Vnto which as receiued of our Lord he reuoketh them by this Epistle, not putting in writing particularly al things pertaining to the order, vse, and institution, as he afterward saith: but repeating the summe and substance therof, and leauing the residue to his returne. But his words and narration here written we wil particularly prosecute, because the Heretikes make profession to follow the same in their pretended reformation of the Masse.

Traditiō without writing.

Whether the Catholikes or Protestāts doe more imitate Christs institution of the B. Sacrament.

Al circumstances in our Saviour's action about the B. Sacrament need not be imitated.

23. *In the night*.) First the Aduersaries may be here conuincd that al the circumstances of time, person, & place which in Christs action are noted, need not to be imitated; As, that the Sacrament should be ministred at night, to men only, to only twelue, after or at supper, & such like; because (as S. Cyprian. ep. 53. nu 7. & S. Augustin ep. 118. c. 6. note) there were causes of those accidents in Christ that are not now to be alleaged for vs. He instituted then this holy act; we doe not. He made his Apostles Priests, that is to say, gaue them cōmission to doe & minister the same; we doe not. He would haue this the last act of his life & within the bounds of his Passion: it is not so with vs. He would eate & make an end of the Paschal to accōplish the old Law: that can not be in our action. Therefore he must needs doe it after supper and at night: we may not doe so. He excluded al women, al the rest of his Disciples, al lay men: we inuite al faithful, men & women. In many circumstances then, neither we may imitate Christs first action, nor the Heretikes as yet doe: though they seeme to encline by abandoning other names sauing this (calling it Supper) to haue it at night & after meate: though (as is before noted) they haue no iust cause to cal it so vpon Christs fact, seeing the Euangelists doe plainly shew

Ps. 13. 2.

* that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the later part in expresse speech. And most men thinke, a long sermon and the washing of the Apostles feet came between; yea and that the supper was quite finished & grace said. But in al these and such like things, the Catholike Church only, by Christs Spirit can tel, which things are imitable, which not, in al his actions.

Euc. 9.
26.

23. *Tooke*.) Christ took bread into his hands, applying this ceremonie, action, and benediction to it, & did blesse the very element, vsed power & actiue words vpon it * as he did ouer the bread & fishes which he multiplied: and so doth the Church of God: and so doe not the Protestants, if they follow their owne book & doctrine; but they let the bread & cup stand aloofe, & occupie Christs wordes by way of report & narration, applying them not at al to the matter proposed to be occupied: and therefore, howsoeuer the simple people be deluded by the rehearsal of the same wordes which Christ vsed, yet consecration, benediction, or sanctification of bread and wine they profess they make none at al. At the first alteration of religion, there was a figure of the Crosse at this word, *He blessed*; and at the word, *He tooke*, there was a glosse or rubrike that appointed the Minister to imitate Christ's action, & to take the bread into his hands; afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thankes-giuing to God.

The Protestāts imitate not Christ in blessing the bread and wine.

23. *Bread*.) Christ made the holy Sacrament of vnleauened bread; & al the Latin Church imitateth him in the same as a thing much more agreeable to the significatiō both in itself & in our liues, then the leauen. Yet our Aduersaries neither follow Christ, S. Paul, nor the VVest Church in the same; but rather purposely make choise of that kind that is in itself more vnseemly, & to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles & al Catholike Churches in the world haue euer mixed their wine with water, for great myserie & signification, specially for that water giued together with blood our of our Lordes side. *This our Lord did* (saith S. Cyp. Ep. 63 ad Cecil. nu. 47) *and none rightly offereth, that followeth not him therein*. Thus Irenaeus (lib. 1. c. 1.) Iustine (*Apolog. 2 in fine*) & al the Fathers testifie the Primitiue Church did thus: and this sort it is done in al the *MA S S E S* of the Greeks S. James, S. Basil, S. Chy.

They imitate him not in vnleauened bread, and mingling water with wine.

Chrysostom's. And yet our Protestants pretending to reduce al to Christ, wil not doe as he did, and al the Apostles and Churches that euer were.

2.. *This is.*) These words being set downe, not in the person of the Euangelistes or The wordes of Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the consecration, like ouer the wine, are the formes of the Sacrament and words of consecration; neither to be said ouer is it a Sacrament but (as S. Augustin saith) when the words come, that is to say, actiuelly the bread and presently be applied to the elements of the same. Therefore the Protestants neuer wine, the which applying these words more then the whole narration of the institution, nor reciting the the Protestants whole (as is said) otherwise then in historical manner, (as if owne would minister doe not.

Baptisme and neuer apply the words of the Sacrament to the child, but only read Christes speeches of the same) make no Sacrament at al. And that these proper words be the only forme of this Sacrament, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely writeth, recording how farre the Euangelists narratiue words doe goe, and where Christes owne peculiar mystical words of consecration begin: and so the rest of the Fathers, *Ambros. li. 4. de Sacram. c. 4. & c. 9. de inis. Myster. Iusti. Apolog. 2. in fine. Cyprian. de Can. Dom. num. 1. 2. August. Sermon. 28. de verb. Dom. sec. Mat. Tertull. li. 4. cont. Marc. Chrysost. ho. 2. in 2. ad Tim. in fine & hom. de prodig. Iude. 10. 3. Gregor. Nyss. in orat. catech. Damasce. li. 4. c. 14.*

Trad. 80. in lo.

The Protestants haue taken away the B. Sacrament altogether.

21. *My body*) When the words of Consecration be by the said impietie of the Protestants, thus remoued from the element, no maruel if Christes holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vnjustly charge the Catho. Church with defrauding the people of one peece of the Sacramēt, haue in very deed left no part nor spice of Sacramēt, neither following Christ as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Sect, hauing boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and blood, the Sacrament and the Sacrifice.

The power to consecrate giuen to Priests only.

24. *This doe*) By these words, authoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to al lawful Priests only. No maruel then that the new heretical Ministers being Lay-men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22. 19.

The Sacramēt consisteth not in the receiuing. Why the Protestants cal it the Communion.

24. *Take and eate*) This pertaineth to the receiuing of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eate the Hosts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and blood: but it is the vse and application to the receiuer of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredients of it, and the taking of it. Now the receiuing being but a consequence or one of the ends why the Sacrament was made, and the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al & some, & therefore improperly name the whole Sacrament & ministracion therof, by calling it the Communion. Which name they giue also rather then any other, to make the ignorant belecue that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASSE is not called Communion, for that many should concur together alwaies in the external Sacrament: but for that we doe communicate or ioine in vnitie and perfect fellowship of one body, with al Christian men in the world, with al (we say) that eate it through the whole Church and not with them only which eate with vs at one time. And this fellowship riseth of that, that we be, euery time we receiue either alone or with companie, partakers of that one body which is receiued throughout al the world. It is al called Communion (saith S. Damascene) & so indeed it is, for that by it we communicate with Christ, & be partakers of his flesh & de or shed diuinitie, & by it doe communicate and are vnited one with another. Only les vs take heed that we doe not participate with heretikes. And when the Apostle saith, that al be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place: but that al be so, that communicate in vnitie

Communion, which is a part of th: MASSE what it signifieth.

li 4. c. 14 de or shed

in vnitie through the whole Church. Then the name Communion is as ignorantly v. ca of them as the name of Supper.

26. *You shal shew.*) Vpon this word the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made without a sermon of the death of Christ: and that this and other Sacraments in the Church be not profitable, when they be ministred in a strange language. As though the grace, force, operation, & actiuitie, together with the instruction & representation of the things which they signify, were not in the very substance, matter, forme, vse, and worke itseif of euery of the Sacraments: and as though preaching were not one way to shew Christes Passion, and the Sacraments another way: namely this Sacrament, containing in the very kinds of the elements and the action, a most lively representation of Christes death. As wicly might they say that neither Abel's Sacrifice, nor the Paschal lamb could signifie Christes death without a Sermon.

27. *Guilty of the body.*) First herupon marke wel, that il men receiue the body and bloud of Christ, be they infidels or illiuers. For in this case they could not be guilty of that which they recieue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sinne to receiue any Sacrament with wil & intention to continue in sinne, or without repentance of former sinnes: but yet by the vnworthy receiuing of no other Sacrament is man guilty of Christes body and bloud, but here where the vnworthy (as S. Chrysostom saith) doth vilany to Christes owne person, as the Iewes or Gentils did, that crucified it. *Chrys. ho. de non consecra. Ec. &c Ho. 60. & 61 ad po. Antioch.* Which inuincibly proueth against the Heretikes that Christ is really present.

28. *Let him proue.*) A man must examine his life diligently whether he be in any mortal sinne, and must confesse himself of euery offense which he knoweth or feareth to be deadly, before he presumeth to come the Holy Sacrament. For so the Apostles doctrine here with the continual custom of the Cath. Church and the Fathers example, bind him to doe *Cyp. de laps. nm. 7. Aug. Eccl. dog. c. 53.*

26. *Nos discerning the body*) That is, because he putteth no difference nor distinction betwixt this high meate and others: and therefore S. Augustin saith ep. 118. c. 3. *That it is he that the Apostle saith shal be damned, that doth not by singular veneratio or adoratio make a difference between this meate and al others.* And againe in *Psal. 98. No man eateth it before he adore it.* And S. Ambrose li. 3. c. 12. de *sp. San.* We adore the flesh of Christ in the Mysteries. S. Chrysost. ho. 24. in 1. *Cor.* We adore him on the altar, as the Sages did in the manger. S. Nazianzen in *Epitaph. Gorgonie.* My sister called on him which is worshipped upon the altar. Theodoret Dial. 2. *Inconf.* The mysticall tokens be adored: S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. *Ecclesiast. Hier. c. 3. part. 3. in princip.* and before the receiuing, the whole Church of God crieth vpon it, * *Domine non sum dignus, Deus propitiuss esto mihi peccatori, Lamb of God that takest away the sinnes of the world, haue mercie on vs.* And

for better discerning of this diuine meate, we are called from common profane howses to God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. *Hiero. in Epitaph. Naps. & li. 2. adu. Pela. c. 9. Paulinus ep. 12. ad Sever. Io. Diac. in vit. D. Greg. li. 3. 59.* For this, is the halowing of Corporals and Chalice, *Ambr. 2. Off. c. 28. Nazianz. orat. ad Arianos. Optatus li. 6. in initio.* * For this, profane tables are removed & altars consecrated. *Aug. serm. de temp. 255.* For this, the very Priests themselves are honourable, chaste, sacred, *Hiero ep. 1. ad Heliodorum c. 7. Li. 1. adu. louin c. 19. Amb. in 1. Tim. 4.* For this, the people is forbidden to touch it with common hands. *Nazianz. orat. ad Arianos in initio.* For this, great care and solicitude is taken that no part of either kind fall to the ground, *Cyrl. Hiero. mystag. 5. in fine. Orig. ho. 13. in c. 15. Exod.* For this, sacred prouision is made that if any hosts or parts of the Sacrament doe remaine vreceiued, they be most religiously reseiued with al honour and diligence possible: and for this, examination of consciences, confession, continencie, & (as S. Augustin saith) receiuing it fasting. Thus doe we Catholikes & the Church of God discern the holy body & bloud by S. Pauls rule, not only from your profane bread and wine (which not by any secret abuse of your Curates or Clerkes, but by the very order of your book, the Minister, if any remaine after your Communion, may take home with him to his owne vse,

and therefore is no more holy by your owne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as * the Catechumens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreeable to the Apostles nor Christes Institution but al cleane contrarie; then *imperat vobis Deus,*

The wicked receiue the body & bloud, The real presence is proued by the heinous offense of vnworthy receiuing.

Confession before receiuing the B. Sacrament.

Adoration of the B. Sacraments.

The manifold honour and discerning of Christes body in the Cath. Church.

The profane bread of the Protestants.

Holy bread.

See the Annos Mas. 8.

ep. 118. 2. 6.

Aug. de pec. me. vis. li. 2. c. 20.

and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.

Vnworthy
receiuing.

30. *Many sleep.*) We see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament, seeing God strook many to death for it in the Primitiue Church, & punished others by greiuous sicknes. No maruel that so many strange diseases and deaths fall vpon vs now in the world.

Penance and
satisfaction.

31. *Iudge your-selues.*) We may note here that it is not enough, only to sinne no more, or to repent lightly of that which is past: but that we should punish our-selues according to the weight of the faults past and forgiuen: and also that God wil punish vs by temporal scourges in this life or the next, * if we doe not make our-selues very cleane before we come to receiue his holy Sacrament. Whose heauy hands we may escape by punishing our-selues by fasting and other penance.

33. *Expect one another.*) Returning now to their former fault and disorder for the which he tooke this occasion to talke of the Holy Sacrament, and how great a fault it is to come vnworthily to it; he exhorteth them to keep their said suppers or feasts in vnitie, peace, and sobrietie, the rich expecting the poore, &c.

The Masse is
agreable to
the Apostles
vse and tradi-
tion: the com-
munion is not.

34. *I wil dispose.*) Many particular orders & decrees, moe then be here or in any other book of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to Corinthians, set downe by tradition, which our whole ministracion of the MASSE is agreable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Caluin's supper and Communion in al points wholly repugnant to the same. And that it agreeth not to these other not written traditions, they easily confesse. The * Apostles deliuered vnto the Church to take it only fasting: they care not for it. The Apostles taught the Church to consecrate by the words and the signe of the Crosse, without which (saith S. Augustin *tract. in lo. 118. Serm. 75. in append. Chrysost. hom. 55. in 16. Math.*) no Sacrament is rightly perfited: the Protestants haue taken it away. The Apostles taught the Church to keep * a Memorie or inuocation of Saints in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead *Chrys. hom. 3. in epist ad Philip. August. decur. pro mort. c. 1:* they haue none. Likewise that water should be mixed with the wine, and so forth. See *Annot. in c. 11. v. 13 Bread* Therefore if Caluin had made his new administration according to al the Apostles written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cetera cum venero disponam* (the rest I wil dispose, when I come) he could not haue satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindnes, that their doing is directly opposit to the very Scripture also, which they pretend to follow only, and haue quite destroyed both the name, substance, and al good accidents of Christes principal Sacrament, we trust al the world wil see their folly and impudencie.

Aug. 118.
118. c. 6.
Aug. 118.
84. in. 10.
Chrys.
ho. 21. in
Alf.

CHAP. XII.

They must not make their diuersitie of Gifts an occasion of Schisme, considering that al are of one Holy Ghost, and for the profit of the one body of Christ which is the Church: 12. Which also could not be a body, without such varietie of members. 12. Therefore neither they that haue the inferiour gifts, must be discōtent, seeing it is God's distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessarie: 25. but al in al ioyne together, 28. and euery one know is owne place.

The 6. part. As
touching the
Gifts of the
Holy Ghost.

The Epistle
vpon the 10.
Sunday after
Pentecost.



AND concerning spiritual things, I wil not haue you ignorant, Brethren. 2. You know that when you were Heathen, you went to dumme Idols according as you were led. Therefore I doe you to vnderstand that no man speaking in the Spirit of God, faith

saith anathema to I E S V S. And no man can say, Our Lord I E S V S, but in the Holy Ghost.

4. And there are diuisions of graces, but one Spirit. 5. And there are diuisions of ministrations; but one Lord. 6. And there are diuisions of operations, but one God, which worketh al in al. 7. And the manifestation of the Spirit is giuevnto euery one to profit. 8. To one certes by the Spirit is giuen " a the word of wisdom: and to another, the word of knowledge according to the same Spirit: 9. " to another faith in the same Spirit: to another, the grace of doing cures in one Spirit: 10. to another, the working of miracles: to another, prophecie: to another, discerning of Spirits: to another, kinds of tongues: to another, interpretation of languages. 11. And al these things worketh one and the same Spirit, diuiding to euery one according as he wil. **¶**

12. For* as the body is one, and hath many members, and al the members of the body wheras they be many, yet are " one body; so also Christ.

13. For in one Spirit, were we al baptized into 'one', whether Iewes, or Gentils, or bondmen, or free: & in one Spirit we were al made to drinke.

14. For the body also is not one member, but many. 15. " If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body? 16. And if the eare should say, because I am not the eye, I am not of the body: is he therefore not of the body? 17. If the whole body were the eye: where is the hearing? If the whole were the hearing: where is the smelling? 18. But now God hath set the members, euery one of them in the body as he would. 19. And if al were one member, where were the body? 20. But now there are many members indeed, yet one body. 20. And the eye cannot say to the hand: I need not thy help; or againe the head to the feet: You are not necessarie for me. 21. But much more those that seeme to be the more weak members of the body, are more necessarie: 22. and such as we thinke to be the baser members of the body, vpon them we put more abundant honour: and those that are our vnhonest parts, haue more abundant honestie. 23. And our honest parts need nothing: but God hath tempered the body, giuing to it that wanted, the more abundant honour, 24. that there might be no " schisme in the body, but the members together might be careful one for another. 25. And if one member suffer any thing, al the members suffer with it. Or if one member doe glorie, al the members reioyce with it. 26. **b** And you are the body of Christ, and members of member.

27. And * some verily God hath set in the Church first Apostles, secondly Prophets, thirdly Doctours, next miracles, then the graces of doing cures, helps, gouernements, kinds of tongues. 28. Are al Apostles? are al Prophets? are al Doctours? 29. " are al miracles? haue al the grace of doing cures? doe al speake with tongues? doe al interpret? 30. But pursue the better guists. **¶** And yet I shew you a more excellent way.

Al the Guists be those which the learned cal *Gratias gratis datas*: which be bestowed often euen vpon ill liners, which haue not the other graces of God whereby their persons should be grateful, iust, & holy in his sight.

∴ A maruelous vniõ between Christ & his Church, & a great comfort to al Catholics being members thereof, that the church and he, the head & the body, make & be called one Christ. *Augu. de vnũ. Eccl.*

b The Epistle vpon S. Bartholomewes day. *Augu. 24. ∴ S. Augustine ep. 137.* giueth the same reason, why miracles & cures be done at the memories or bodies of some Saints more then at others; & by the same Saints in one place of their memories rather then at other places.

ANNOTATIONS.

CHAP. XII.

- Zealous faith.** 9. *Faith in the same.*] This faith is not another in substance then the common faith in Christ, but is of another accidental qualitie only, that is, of more seruour, deuotion, zeale and confident trust, specially for doing of miracles.
- Vnitie.** 15. *If the foot*) The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in all actions of her membres among themselves, and with Christ the head of the body.
- Schisme.** 21. *Schisme in the body.*) As Charitie and vnitie of spirit, is the proper bond and weale of the common Body: so is diuision or schisme, which is the interruption of peace and mutual Societie between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraigne.

CHAP. XIII.

The Epistle
vpon the Sun-
day of Quin-
quagesime, cal-
led Shroue-
sunday.

a^o This proueth
that faith is
nothing worth
to saluation
without wor-
kes, and that
there may be
true faith wi-
thout charitie.

b^o By this text
S. Augustin
lib. 12. ciu. c. 19.
proueth that
the Saints in
Heauen haue
more perfect
knowledge of
our affaires
here, then they
had when they
liued here.

c^o Charitie is
of al the three
the greatest.
How then doth
only faith,
being inferiour
to it saue &
iustifie and not
charitie?

That aboue al other Gifts they should seek after Charitie: as that without which no-
thing profiteth, 4. and which doth al as is to be done, and remaineth also in Heauen.



IF I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasie, or a tinkling cymbal. 2. And if I should haue prophecie, and knew al mysteries, and al knowledge, & if I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. 3. And if I should distribute al my goods to be meate for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: is not puffed vp, 5. is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euil, 6. reioyceth not vpō iniquitie, but reioyceth with the truth: 7. suffereth al things, beleueth al things, hopeth al things, beareth al things. 8. Charitie neuer falleth away: whether prophecies shal be made void, or tongues shal cease, or knowledge shal be destroied. 9. For in part we know, & in part we prophecie. 10. But when that shal come that is perfect, that shal be made void that is in part. 11. When I was a litle one, I speake as a litle one, I vnderstood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. 12. We see now by a glasse in a darke sort: but then face to face. Now I know in part: but then I shal know as also I am knowen. 13. And now there remaine, faith, hope, charitie, these three: but the greater of these is charitie.

ANNOTATIONS.

CHAP. XIII.

1. *Not Charitie.*] Without charitie, both toward every particular person, and specially Charitie, toward the common body of the Church, none of the gifts and graces of God be profitable.

3. *Deliver my body.*) Belecue (saith S. Augustin) assuredly and hold for certaine, that no Heretike and schismaticke that uniteth not himself to the Catholike Church againe, how great almes hee may give, yea or shed his blood for Christes name, can possibly be saved. For many Heretikes, by the cloke of Christes cause deceiving the simple suffer much. But where true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatikes, because where charitie is not, iustice can be none: which if they had, they would neuer plucke in peeces the body of Christ which is the Church. Aug. seu Fulg. de fid. ad Pet. c. 39. So saith S. Aug. in diuers places, not only of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Calvinists now adays doe (for that is more damnable:) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defense of truth or some Article of Christes religion. Aug. de verb. Do. ser. 10. c. 1. & in Ps. 34. con. 1. *prope finem. Cyp. de unit. Ec. nu. 8.*

13. *These thre.*] These are the three vertues Theological, each one by nature and definition distinct from another: and faith is by nature the first, and may be and often is before, and without Charity: and truly remaineth in diuers after they haue by deadly sinne lost charitie. Beware therefore of the Heretikes opinion, which is, that by every mortal sinne faith is lost no lesse then charitie.

The 3. vertues Theological. Charitie lost by mortal sinne, not faith.

CHAP. XIII.

Against their vaine childishnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophesying, that is opening of mysteries: he declareth that this gift of languages is inferior to the gift of prophecy. 26. Giving order also how both gifts are to be vsed; to wit, the Prophet to submit himself to other Prophets: & the Speaker of languages not to publish his inspiration, vnles there be an Interpreter. 34. Provided alwayes, that women speake not at all in the Church.

*Much like to some fond Linguists of our time, who thinke themselves better than a Doctour of Diuinitie that is not a Linguist.



FOLLOW Charitie, earnestly pursue spiriual things: but rather that you may prophecy. 2. For he that speaketh with tongues speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 3. For he that prophesieth, speaketh to men vnto edification, & exhortatiō, & cōsolation, 4. He that speaketh with tongues, edifieth himself; but he that prophesieth, edifieth the Church. 5. And I would haue you al to speake with tongues, but rather to prophecy. For greater is he that prophesieth, then he that speaketh with tongues: vnlesse perhaps he interpret, that the Church may take edification. 6. But now, Brethren; if I come to you speaking with tongues, what shal I profit you, vnlesse I speake to you either in reuelation, or in knowledge, or in prophecie, or in doctrine? 7. Yet the things without life that giue a sound, be it pipe or harp

haire, vnlesse they giue a distinction of sounds, how shal that be known which is piped, or which is harped? 8. For if the trumpet giue an vncertaine voice, who shal prepare himself to battel? 9. So you also by a tongue vnlesse you vtter manifest speach, how shal that be known that is said? for you shal be speaking into the aire. 10. There are (for example) so many kinds of tongues in this world, & none is without voice. 11. If then I know not the vertue of the voice, I shal be to him to whom I speake, barbarous; and he that speaketh barbarous to me. 12. So you also, because you be emulatours of spirits: seek to abound vnto the edifying of the Church. 13. And therfore he that speaketh with the tongue, " let him pray that he may interpret. 14. For if I pray with the tongue, " my spirit praieth, but my vnderstanding is without fruit.

e By this word are meant all rude vnlearned men, but specially the simple which were yet vnchristened, as the Catechumens, which came in to those spiritual exercises, as also infidels did at their pleasures,

15. What is it then? I wil pray in the spirit, I wil pray also in the vnderstanding: I wil sing in the spirit, I wil sing also in the vnderstanding. 16. But if thou blesse in the spirit, he that supplieth the place of the vulgar how shal he say, Amen, vpon thy blessing? because he knoweth not what thou saiest. 17. For thou indeed giuest thanks wel, but the other is not edified. 18. I giue my God thanks, that I speake with the tongue of you al. 19. But in the Church I wil speake fise words with my vnderstanding that I may instruct others also; rather then ten thousand words in a tongue. 20. Brethren, be not made children in sense, but in malice be children, and in sense be perfect. 21. In the Law it is written: *That in other tongues and other lippes I wil speake to this people: and neither so wil they heare me, saith our Lord.* 22. Therfore languages are for " a signe not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. 23. If therfore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or " infidels, wil they not say that you be mad? 24. But if al prophecie, and there enter in any infidel or vulgar person, he is conuincd of al, he is iudged of al. 25. the secrets of his hart are made manifest, and so falling on his face he wil adore God, pronouncing that God is in you indeed.

26. What is it then, Brethrē? when you come together, euery one of you hath a psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. 27. Whether a man speake with tongue, by two, or at the most by three, and " in course, and let one interpret. 28. But if there be not an interpreter, let him hold his peace in the Church, and speake to himself and to God. 29. And let Prophets speake two or three, and let the rest iudge. 30. But if it be reuealed to another sitting, let the first hold his peace. 31. For you may al prophecie one by one: that al may learne, and al may be exhorted: 32. and the spirits of prophets are subiect to prophets. 33. For God is not the God of dissension, but of peace: as also in al the Churches of the Saints I teach.

34. " Let * women hold their peace in the Churches: for it is not permitted the to speake, but to be subiect, as also * the Law saith. 35. But if they list learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to speake in the Church. 36. Or did the word of God proceed from you? came it vnto you only? 37. If any man seeme to be a Prophet, or spiritual, let him know the things that I write

to

c idiote

with
singes
more sh^e
you al.

Es. 28^a
11.

1. Tim.
2. 12.
Gene. 3^a
16.

to you, that they are the commandements of our Lord. 38. But if any man know not, he shal not be knowen. 39. Therefore, Brethren, be earnest to prophetic: and to speake with tongues prohibit not. 40. But let al things be done honestly and according to order among you.

ANNOTATIONS.

CHAP. XIII.

1. *Rather prophetic.*) The guift of prophecyng, that is, of expounding the hard points of our religion, is better then the guift of strange tongues, though both be good. A paraphra-
2. *Not so men.*) To talke in a strangelanguage, vnknewen also to himself, profiteth tion of this
not the hearers, though in respect of God who vnderstandeth al tongues and things, Chapter con-
and for the mysteries which he vttereth in his spirit, and for his owne edification in cerning vn-
spirit and affection, there be no difference: but the Prophet or Expositour treating of knowen ton-
the same matters to the vnderstanding of the whole assemblie, edifieth not himself gues.
alone but al his hearers.

6. *If I come.*) That is, If I your Apostle, and Deſtoure should preach to you in an vnknewen tongue, and neuer vse any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

8. *If she trumpes.*) As the Trumpeter can not giue warning to or from the fight, vnles he vse a distinct & intelligible sound or stroke knowen to the souldiars: euen so the Preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speech which his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

13. *Let him pray that.*) He that hath only the guift of strange tongues, let him pray to God for the guift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not vnlawful nor vnprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

14. *My spirit praieth.*) Also when a man praieth in a strange tongue which himself vnderstandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praieth wel towards God, though his mind & vnderstanding be not profited to instruction, as otherwise it might haue been if he vnderstood the words. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration following of this Chapter.

22. *A signe.*) The extraordinarie guift of tongues was a miraculous signe in the primitiue Church, to bevsed specially in the Nations of the Heathen for their conuersion.

23. *Infidels.*) In the primitiue Church, when Infidels dwelt neer or among Christians, and oftentimes came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes, & the like, one in this language, & another in that, al at once like a black-faunts, and one often not vnderstood of another; sometime not to themselves, and to strangers or the simple standers by, not at al. Where otherwise if they had spoken either in known tongues, or had done it in order, hauing an expositour or interpreter withal, the Infidels might haue been conuincid.

26. *A Psalme.*) We see here that those spiritual exercises consisted specially, first, in Of what spirit
singing or giuing forth new Psalmes or prayers and lauds: secondly, in Doctrine, tea- tual exercise
ching, or reading lectures: thirdly, in Reuelation of secret things either present or to the Apostle
come: fourthly, in speaking tongues of strange Nations: lastly, in translating or inter- speaketh.
preting that which was said, into some common known language, as into Greek, Latin,
&c. Al which guifts they had among them by miracle from the Holy Ghost.

27. *In course.*) Al these things they did without order, of pride and contention, they The disorders
Dd preached, in the same.

preached, they prophesied, they praied, they blessed, without any seemly respect one of another, or observing of turnes and entercourse of vttering their gifts. Yea women without couer or veile, and without regard of their sexe or the Angels, or Priests or their owne husbands, malapertly spake tongues, taught or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by forbidding women vtterly that publike exercise, and teaching men, in what order and course as wel for speaking in tongues, as interpreting and prophesying it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

That S. Paul's place maketh nothing against the seruice in the latin tongue

By strange tongues the Apostle meaneth not the Latin Greek or Hebrew,

S. Augustin our Apostle brought in the Seruice in the Latin tongue.

The Latin seruice one and the same in al countries and strage to none. The seruice in vulgar tongues strange & barbarous to euery stranger,

Whether the seruice in vulgar tongues doe more edifie,

This then being the scope and direct drift of the Apostle, as is most cleere by his whole discourse, & by the record of al antiquitie: let the godly, graue, & discret Reader take a tast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse applicatiō of God's holy word, vpo some smal similitude & equiuocatiō of certaine termes against the approued godly vse & truth of the vniuersal Church, for the seruice in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therfore, first, that here his no word written or meant of any other tongues but such as men spake in the Primitiue Church by miracle: & that nothing is meant of those tongues which were the common languages of the world or of the Faithful, vnderstood of the learned & ciuill people in euery great citie, & in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be giuen by miracle & without study, yet being knowen to the Iewes, Romans, or Greeks, in euery place, they be not counted among the differences of barbarous & strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therfore this Apostle (as the Euangelists also and others did their books) wrote his Epistles in Greek to the Romanes & to al other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, wherof he speaketh here: but in a notable, knowen, & learned speech, interpretable of thousands in euery countrie. No more did S. Augustin our Apostle speaking in Latin, & bringing in the Scriptures & Seruice in Latin, preach & pray in Tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countrie this day. And therfore S. Bede saith, (*li. 1. hist. Ang. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin was made common to them al. And indeed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seueral province in respect of the whole Church of Christ, are rather the strange tongues here spoken of, then the common Latin tongue, which is vniuersally of al the West Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speeches of euery Prouince. Wherin al Christians that trauel about this part of the world or the Indes either, wherefoener they come, shal find the self-same Masse, Mattins, & Seruice, as they had at home. Where now if we goe to Germanie, or the Germans or Geneuians come to vs, each others Seruice shal be thought strange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeares (or rather euery Age) shal wholly become barbarous and vnknown to ourselues; our tongue (as al vulgar) doth so often change.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath giuen al the world a ful demonstration whether our Forefathers were not as wise, as faithful, as deuout, as fearful to breake God's lawes, & as likely to be faued, as we are in al our tongues, translations, & English praiers. Much vanitie, curiositie, contempt of Superiours, disputes, emulations, contentions, Schismes, horrible errors, profanatiō & diuulgation of the secret Mysteries of the dreadful Sacraments,* which of purpose were hidden from the vulgar (as S. Denys *Ecl. Hier. c. 1.* and S. Basil. *de Sp. Sancti. c. 27.* testifie) are fallen by the same; but vertue or sound knowledge none at al.

Wherin this also is a grosse illusion and vntruth, that the force and efficacie of the Sacraments,

Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacy of such things & of the whole ministerie of the Church, consisting specially of the very vertue of the worke, & the publike office of the Priests, who be appointed in Christs behalfe to dispose the Mysteries to our most good: the infant, innocent, idiote & vnlearned, taking no lesse fruit of Baptisme & al other diuine offices, meet for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

The vertue of the Sacraments & Seruice consisteth not in the peoples vnderstanding.

Which we say not as though it were inconuenient for the people to be wel instructed in the meaning of the Sacraments and holy ceremonies and seruice of the Church (for that to their comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike books, Christian people doe learne in al Nations, much more in those countries where the Seruice is in Latin then in our Nation, God knoweth:) But we say that there be other waies to instruct them, & the same lesse subiect to danger & disorder, then to turne it into vulgar tongues. We say, the simple people and many one that thinke themselves somebody, vnderstand as litle of the sense of diuers Psalmes, Lessons, & Oraisons in the vulgar tongue, as if they were in Latin, yea & often take them in a wrong, peruerse, & pernicious sense, which lightly they could not haue done in Latin. We say, that such as would learne in deuotion and humilitie, may, and must rather with diligence learne the tongue that such Diuine things be written in, or vse other diligence in hearing sermons & instructions, then for a few mens not necessarie knowledge, the holy vniuersal order of Gods Church should be altered. For if in the Kingdom of England only it be not conuenient, necessarie, nor almost possible, to accommodate their Seruice book to euery prouince & people of diuers tongues: how much lesse should the whole Church so doe consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, which is no strange nor miraculously gotten or vnderstood tongue, but common to the most & cheefe Churches of the world, and hath been, since the Apostles time, daily with al diligence throughout al those parts of Christendom, expounded in euery house, schoole, church, and pulpit: and is so wel known for euery necessarie part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, what to answer, when to say *Amen* at the Priests benediction, when to confesse, when to adore, when to stand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other duties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tongues, of the Churches Seruice.

The people is to be taught the meaning of Sacraments and ceremonies, and are taught in al Catholike countries.

Catholike people in euery countrie vnderstandeth euery ceremonie, and can be haue themselves accordingly.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, praier, or ministracion of the holy Sacrament, wherein the office of the Church specially consisteth: but only of a certaine exercise of mutual conference, wherein one did open to another and to the assemblie, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalmes, secret Mysteries, sorts of languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods gifts to pride and vanitie, and namely that gift of tongues: which being indeed the least of al gifts, yet most puffed vp the hauers, and now also doth commonly puffe vp the Professours of such knowledge, according as S. Augustin writeth therof. This exercise and the disorder therof was not in the Church (for any thing we can read in antiquitie) these fourteen hundredth yeares: and therefore neither the vse nor abuse, nor S. Pauls reprehension or redressing therof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Seruice. Again the publike Seruice had but one language: in this exercise they spake in many tongues. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Psalmes: but in this they had. Again the publike Seruice had in it the ministracion of the Holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted *Catechumens*, and *Infidels*, & whosoever would: in this womē

That he speaketh not of the Churches seruice, is proued by inuincible arguments.

Aug.
doct.
Chr. li.
2. c. 13.

before S. Pauls order, did speake and prophesie: so did they neuer in the Ministracion of the Sacrament: With many other plaine differences; that by no meanes the Apostles words can be rightly & truly applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilfulness, so vntruely and peruersly to apply them.

The Apostle speaketh not of the peoples priuate praier in latin as vpo primars, beades, or otherwise.

Latin praier translated, or the people taught the contents thereof.

The peoples deuotion nothing the lesse for praying in Latin.

The seruice alwaies in Latin throughout the west Church,

It is not necessary to vnderstand our praier.

How farre it sufficeth for the people to vnderstand.

Neither is here any thing meät of the priuate praier which deuout persons of al sorts & sexes haue euer vsed, specially in Latin, as wel vpo their primars as Beads For, the priuate praier here spoken of, were psalmes or hymns and sonnets newly inspired to them by God, & in this conference or prophesying, vttered to anothers comfort, or to theselues and God only. But the praier, psalmes, and holy words of the Christian people vsed priuately, are not composed by them, nor diuersly inspired to themselves, nor now to be approued or examined in the assemblies: but they are such as were giuen and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, & the like. Therefore the Apostle prescribeth nothing here therof, condemneth nothing therein, teacheth the same nothing at al. But the deuout people in their ancient right may and ought stil vse their Latin primars, beades, and praier, as euer before. Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though she wholly forbideth not, but sometimes granteth to haue them translated; and would gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praier: and hath commanded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* and the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in al necessities, and more agreeable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular, vnderstand not what he saith: so it is plaine that such pray with as great consolation of spirit, with as litle tediousnes, with as great deuotion and affection, and oftentimes more, then the other: and alwaies more then any Schismatike or Heretike in his knowen language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that first inspired them; and there is a reuerence & Maiestie in the Churches tongue dedicated in our Sauours Crosse, & giueth more force & valure to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauour, and were allowed, though they knew not what they said. It is wel neer a thousand yeares that * our people which could nothing els but *barbarum fremere*, did sing *Alleluia*, & not, *Praise ye the Lord*; & longer agoe since the poore husband-men sang the same at the plough in other countries. *Hiero. 10. 1 ep. 5. And Sursum corda.* and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Seruice of the Primitive Church, haue the ancient & flat testimonies of S. Cyprian, S. Augustin, S. Hierom and other Fathers. *Grego. li 7. ep. 63. Cyp exp. orat. do nu. 13. Aug. c. 13. de bono perseuer. & de bono vid. c. 16. And ep. 178. Hiero. prefat. in Psal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 1. c. 13 See ep 10. August. of S. Hieroms Latin translation read in the Churches of Africa, Praiers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct vs: but their special vse is, to offer our harts, desires, and wants to God, and to shew that we hang of him in all things: and this euery Catholic doth for his condition, whether he vnderstand the words of his praier or not. The simple sort cannot vnderstand al Psalmes, nor scarfe the learned, no though they be translated or read in knowen tongues: men must not cease to vse them for al that, when they are known to containe Gods holy praises. The simple people when they desire any thing specially at Gods hand, are not bound to know, neither can they tel, to what petition or part of the *Pater noster* their demand pertaineth, though it be in English neuer so mu h. They can not tel no more what is, *Thy kingdō come*, then *Adueniat regnum tuum*; nor whether their petition for their sicke children or any other necessitie pertaine to this part or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part els. It is enough that they can tel, this holy Oraison to be appointed to vs, to cal vpon God in al our desires: more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is authour of sinne, when they read *Lead vs not into temptation*) and seldom any edification at al. For though when the praier be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and vnderstanding, except they knew the sense of the*

Mat. 24
* Greg.
li. 27.
Moral. 2.
6.

the words also & meaning of the Holy Ghost. For if any mā thinke that S. Paul speaking of edification of man's mind or vnderstanding, meaneth the vnderstanding of the words only, he is fouly deceiued. For, what is a child of five or sixe yeares old edified or increased in knowledge by his *Pater noster* in English? It is the sense therfore, which euery man can not haue, neither in English nor Latin, the knowledge wherof properly and rightly edifieth to instruction: and the knowledge of the words only, often edifieth neuer a whit, and sometimes buildeth to errour and destruction: as it is plaine in al Heretikes and many curious persons besides. Finally both the one and the other without charitie and humilitie maketh the Heretikes and Schismatikes with al their English and what other tongues and intelligence soeuer, to be *as sonans & cymbalum sinuens*, sounding brasse and a tinkling cymbal.

To conclude, for praying either publikly or priuately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet wil be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custome*; and with this notable saying of S. Augustin, *ep. 118. c. 1. Any thing that the whole Church doth practise and obserue throughout the world, to dispute therof as though it were not to be done, is most insolent madnesse.*

A notable rule of S. Augustin.

34. *Let women hold their peace.*) There be, or were, certaine Heretikes in our Countrey (for such euer take the Scriptures diuersely for the aduantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is false and against both reason and the Scriptures. This only in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bishops: nor speake in the Church, and so not preach, nor dispute, nor haue or giue voice deliberatiue or definitiue in Councils and publike Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other then Baptisme in the case of mere necessitie, when neither Priest nor other mā cā be had: much lesse prescribe any thing to the Clergie, how to minister the, or giue any man right to rule, preach, or execute any spiritual function as vnder her & by her authoritie: no creature being able to impart that wherof itself is incapable both by nature & Scriptures. This Regiment is expressly giuen to the Apostles, Bishops, and Prelates: they only haue authoritie to bind and loose, *Mat 18*: they only are set by the Holy Ghost to gouerne the Church, *Act. 20*: they only haue cure of our soules directly, and must make account to God for the same, *Hebr. 13*.

Women may haue any temporal Soueraignty, but no Ecclesiastical function.

CHAP. XV.

He proueth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. answereth also obiections made against it. 49. And then exhorteth in respect of it, vnto good life.

The 7. part. Of the resurrection of the dead.

The Epistle vpon the 11. Sunday after Pentecost. This deliuerie in the latin & Greek importeth tradition So by Tradition did the Apostles plant the Church in al truth, before they wrote any thing.



ND I doe you to vnderstand, Brethren, the Ghospel which I preached to you, which also you receiued, in the which also you stand, 2. by the which also you are saued, after what manner I preached vnto you if you keep it, vnlesse you haue beleeued in vaine. 3. For I deliuered vnto you first of al which I also receiued: that Christ died for our sinnes * according to the Scriptures: 4. and that he was buried, and that he rose againe the third day, * according to the Scriptures: 5. and that he was * seen of Cephas; and after that of the eleuen. 6. Then

Dd 3

was

thing.

Et tradidi
Tage=
Dwice
Ef. 53. 8.
Dan. 9,
16.
Pf. 15, 10
Ion. 1. 2.
Luk. 24.

was be seen of moe then five hundred Brethren together : of which many remaine vntil this present , and some are a-sleep. 7. Moreouer he was seen of Iames , then of al the Apostles. 8. And last of al , as it were of e an abortiue * he was seen also of me. 9. For I am the least of the Apostles , who am not worthy to be called an Apostle , because I persecuted the Church of God. 10. But by the grace of God I am that which I am ; & his grace in me hath not been void , **I** but I haue laboured more abundantly then al they : yet not I , but the grace of God // with me. 11. For whether I , or they , so we preach , and so you haue beleueed.

* In him Gods grace is not void , that worketh by his free wil according to the motion and direction of the same grace.

:: So may we say: If the Cath. faith in al points be not true , then our first Apostles were false witnessses , then hath our Countrie beleueed in vaine al this while , then are al our Forefathers dead in their finnes and perished. Which (presupposing Christ to be God) were the greatest absurditie in the world.

12. But if Christ be preached that he is risen againe from the dead , how doe certaine among you say , that there is no resurrection of the dead? 13. And if there be no resurrection of the dead , neither is Christ risen againe. 14. And if Christ be not risen againe , then vaine is our preaching , vaine also is your faith. 15. And we are found also false witnessses of God : because we haue giuen testimonie against God , that he hath raised vp Christ , whom he hath not raised vp , if the dead rise not againe. 16. For if the dead rise not againe , neither is Christ risen againe. 17. And if Christ be not risen againe , vaine is your faith , for yet you are in your finnes. 18. Then they also that are a-sleep in Christ , are perished. 19. If in this life onely we be hoping in Christ , we are more miserable then al men.

20. But now Christ is risen againe from the dead , the * first fruits of them that sleep : 21. by a man death ; and by a man the resurrection of the dead. 22. And as in Adam al die , so also in Christ al shal be made aliue. 23. But * euery one in his owne order : the first fruits Christ , then they that are of Christ , that beleueed in his comming. 24. Then the end , when he shal haue deliuered the Kingdom to God and the Father , when he shal haue abolished al principalitie & authoritie & power. 25. And he must reigne , *Vntil he put al his enemies vnder his feet.* 26. And the enemy death shal be destroyed last. *For he hath subdued al things vnder his feet.* And wheras he saith , 27. *Al things are subdued to him ;* vndoubtedly , except him that subdued al things vnto him. 28. And when al things shal be subdued to him ; then the Sonne also himself shal be subiect to him that subdued al things vnto him , that God may be Al in al.

29. Otherwise what shal they doe that are baptized for the dead , if the dead rise not againe at al ? 30. Why also are they baptized for them? Why also are we in danger euery houre ? 31. I die daily by your glorie ; Brethren , which I haue in Christ IESVS our Lord. 32. If (according to man) I fought with beasts at Ephesus , what doth it profit me , if the dead rise not againe? *Let vs eate and drinke , for to morow we shal die.* 33. Be not seduced , *Euil communications corrupt good manners.* 34. Awake ye iust , and sinne not. For some haue not the knowledge of God , I speake to your shame.

35. But some man saith : How doe the dead rise againe ? and with what manner of body shal they come ? 36. Foole , that which thou sowest is not quickned , vnlesse it die first. 37. And that which thou sowest , not the body that shal be , doest thou sow ; but bare graine , to wit , of wheat , or

Act 9, 3
e one
borne
out of
time

Col. 1,
18 Ap.
1, 5.
Ro 5, 12
1. Thes.
4, 15.

Pf. 109,
1.
Pf. 8, 8.

Esa. 22,
13.
Menander.

or of some of the rest. 38. And God giueth it a body as he wil: & to euery seed his proper body. 39. Not al flesh, is the same flesh: but one of men, another of beasts, another of birbs, another of fishes. 40. And bodies celestial, & bodies terrestial: but, one glorie of the celestial, and another of the terrestial. 41. One indeed glorie of the sunne, another glorie of the moone, and another glorie of the starres. For¹ starre differeth from starre in glorie: 42. so also the resurrection of the dead. It is sown in corruption, it shal rise in incorruption. 43. It is sown in dishonour, it shal rise in glorie. It is sown in infirmitie, it shal rise in power. 44. It is sown a natural body; it shal rise a² spiritual body. If there be a natural body, there is also a spiritual, 45. as it is written: *The first man Adam was made into a liuing soul*: the last Adam into a quickning spirit. 46. Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. 47. The first man of earth, earthly: the second man from Heauen, heauenly. 48. Such as is the earthly, such also are the earthly: and such as the heauenly, such also are the heauenly. 49. Therefore as we haue borne the image of the earthly, let vs beare also the image of the heauenly. 50. This I say, Brethren, that³ a flesh and blood can not possesse the Kingdom of God: neither shal corruption possesse incorruption.

51. b Behold I tel you a mysterie. We shal al indeed rise againe: but we shal not al be changed. 52. In a moment, in the twinkling of an eye, at the⁴ last trompet (for⁵ the trompet shal sound) and the dead shal rise againe incorruptible: and we shal be changed. 53. For this corruptible must doe-on incorruption; & this mortal doe-on immortalitie. 54. And when this mortal hath done-on immortalitie, then shal come to passe the saying that is written: *Death is swallowed vp in victorie*. 55. *Death where is thy victorie? Death where is thy sting?* 56. And the sting of death, is sinne: and the power of sinne is the Law. 57. But thanks be to God that hath giuen vs the victorie by our Lord IESVS Christ. 58. Therefore, my beloued Brethren, be stable and vnmoueable; abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord:

¹ The glorie of the bodies of Saints shal not be al alike, but different in Heauen according to mens merits.

² As to become spiritual doth not take away the substance of the body glorified: no more when Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

³ A flesh and blood signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

⁴ The Epistle vpon Al soules day.

A N N O T A T I O N S.

C H A P. XV.

11. *Wish me.*) God vseth not man as a brute beast or a block: but so worketh in him and by him that free-wil may concur in euery action with his grace, which is alwaies the principal. The heretikes to auoid this concurrence in working and labouring, translate, *which is wish me*: where the Apostle rather saith, *which labouresth with me*. Free-wil with grace. Heret. translation.

12. *Let vs eate and drinke.*) S. Ambrrose applieth these words to our Christian Epicurians that take away fasting, and deny the merit therof: *How can we be saved* (saith he) *if we wash not away our sinnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne?* What are these new Masters then that exclude al merits of fasting? is not this the very voice of the Heathen, saying: *Let vs eate and drinke, to morrow we shal die?* li. 10. epist. ep. 81. Fasting is meritorious.

CHAP. XVI.

The 8. part.
Of the con-
tributions.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3. promising to come vnto them. 10. Of Timothee, and of Apollo's coming thither. 13. And so with exhortation, and diuers commendations, he endeth.

That is Sunday. Hiero. 9. 4. Hedibie. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

The Heretikes & other new-fangled striue among themselves, whether Penrecost signifie here the terme of fiftie daies, or els the Iewes holy-day so called. But it cometh not to their minds that it is most like to be the feast of whitsonide, kept & instituted euen then by the Apostles, as appeareth by the Fathers.

See S. Aug. ep. 119. c. 25. & 16. Ambr in c. 17. Lucie.

That is, our Lord is come. Hiero. ep. 173. Therefore anathema to al that loue him not, or beleue not. Theophyl. a. vpon, this place.



AND concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe ye also. 2. In the first of the Sabbath let euery one of you put a part with himself, laying vp what shal wel like him: that not when I come, then collections be made. 3. And when I shal be present; whom you shal approue by letters, them wil I send to carie your grace into Hierusalem. 4. And if it be worthie that I also goe, they shal goe with me.

5. And I wil come to you, when I shal haue passed through Macedonia. For I wil passe through Macedonia. 6. And with you perhaps I wil abide, or wil winter also: that you may bring me on my way whither-soeuer I goe. 7. For I wil not now see you by the way, for I hope that I shal abide with you sometime, if our Lord wil permit. 8. But I wil tarie at Ephesus vntil Pentecost. 9. For a great doore and euident is opened vnto me: and many aduersaries. 10. And if Timothee come, see that he be without feare with you, for he worketh the worke of our Lord, as also I. 11. Let no man therfore despise him, but conduct ye him in peace: that he may come to me. For I expect him with the Brethren. 12. And of Brother Apollo I doe you to vnderstand, that I much intreated him to come vnto you with the Brethren: and e at al it was not his mind to come now. But he wil come when he shal haue leisure.

13. Watch ye, stand in the faith, doe manfully, & be strengthened. 14. Let al your things be done in charitie. 15. And I beseech you, Brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, & haue ordeined themselves to the ministerie of the Saints: 16. that you also be subiect to such, and to euery one that helpeth & laboureth with vs. 17. And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because e that which you wanted, they haue supplied. 18. For they haue refreshed both my spirit and yours. Know them therfore that are such.

19. The Churches of Asia salute you. Aquila and Priscilla with their domestical Church salute you much in our Lord. 20. Al the Brethren salute you. Salute one another in a choly kisse. 21. The salutation with mine owne hand Paules. 22. If any man loue not our Lord Iesus Christ, be he anathema e Maranatha. 23. The grace of our Lord IESVS Christ be with you. 24. My charitie be with you al in Christ IESVS. Amen.

c τὰν τῶν

c τὸ ὑμῶν
ὑσένημα.c See Ro.
16. 16.
c 17.
RNR

THE
ARGUMENT OF
THE SECOND EPISTLE TO
THE CORINTHIANS.



OR the time when this Epistle was written, looke the Argument of the epistle to the Romanes: to wit, about the eighteenth yeare after his conversion, & our Lordes passion, because in the 11. chapter he maketh mention of 14. yeares, not only after his conversion, ^{1. Cor 11, 2.} as to the Galatians, but also after his rapt, which seemeth to have ^{Gal. 2, 1.} been when he was at Hierusalem Aēt. 9 26. foure yeares after his conuersion (Gal. 1. 18.) in a trance or excessse of mind, as he calleth it, Aēt. 22. 17. It was written at Troas (it is thought) and sent by Titus, as we read chap. 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deale openly against them, & to defend both his owne person which they sought to bring into contempt, making way thereby to the correption of the Corinthians, and withal to mainteine the excellencie of the Ministerie and Ministers of the new Testament, aboue which they did magnifie the Ministerie of the old Testament: bearing themselves very high because they were Iewes.

Against these therefore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the incestuous fornicatour whom he excommunicated in the last epistle, seeing now his penance, and againe threatneth to come & excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue al in a readines against his coming.

THE



THE SECOND

EPISTLE OF PAUL TO THE

CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them: and (against his aduersaries the false Apostles of the Iewes) alleageth to them the testimonie of his owne and also of their conscience, 17. answering them that objected lightnes against him, for not comming to Corinth according to his promise.

The Epistle for
S. Marcellus.
Ian. 16. and S.
Linus Sept. 23.
And for some
other Martyrs
Bishops.



PAUL an Apostle of IESVS Christ by the wil of God, and Timothee our Brother: to the Church of God that is at Corinth, with al the Saints that are in al Achaia. 2. Grace vnto you and peace from God our Father, & from our Lord IESVS Christ. 3. Blessed be the God and Father of our Lord IESVS Christ, the Father of mercies and God of al comfort, 4. who comforteth vs in al our tribulation; that we also may be able to comfort them that are in al distresse, c by the exhortatiō wherwith we also are exhorted of God. 5. For as the "passiōs of Christ abound in vs: so also by Christ doth our "comfort abound. 6 And whether we be in tribulation, for your exhortation & saluatiō: whether we be exhorted, for your exhortation & saluation, which worketh the toleratiō of the same passions which we also doe suffer: 7. and our hope is firme for you: knowing that as you are partakers of the passions, so shal you be of the consolation also. ¶

8. For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Asia, that we were pressed aboue measure aboue our power, so that it was tedious vnto vs euen to liue. 9. But we in our selues, had the answer of death, that we be not trusting in our selues, but in God who raiseth vp the dead, 10. who hath deliuered and doth deliuer vs out of so great dangers: in whom we hope that he wil yet also deliuer vs, 11. you "helping withal in praier for vs, that "by many mens persons, thanks for that guift which is in vs, may be giuen by many in our behalfe. 12. For our glorie is this, the testimonie of our conscience

ε' δια τῶν
παρὰ-
κλήσεων
εἰς παρὰ-
καλοῦ-
μενον

conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we haue conuerſed in this world: and more abundantly towards you. 13. For we write no other things to you then that you haue read and know. And I hope that you ſhal know vnto the end: 14. as alſo you haue knowen vs in part, that we are " your glorie, as you alſo ours in the day of our Lord I E S V S Chriſt. 15. And in this confidence I would firſt haue come to you, that you might haue a ſecond grace: 16. and by you paſſe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Iewrie.

17. Whereas then I was thus minded, did I uſe lightnes? Or the things that I mind, doe I mind according to the fleſh, that there be with me, *It is* and *It is not*? 18. But God is faithful, becauſe our preaching which was to you, there is not in it, " *It is*, and *It is not*. 19. For the Sonne of God I E S V S Chriſt, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and, *It is not*, but, *It is*, was in him. 20. For al the promiſes of God that are, in him *It is*: therfore alſo by him, Amen to God, vnto our glorie. 21. And he that confirmeth vs with you in Chriſt, and that hath anointed vs, God: 22. who alſo " hath ſealed vs, and giuen the pledge of the Spirit in our harts. 23. And I cal God to witneſſe vpon my ſoul, that ſparing you, I came not any more to Corinth, 24. not becauſe we ouer-rule your faith: but, we are helppers of your ioy. For in the faith you ſtand.

ANNOTATIONS.

CHAP. I.

[*ſ. Paſſions of Chriſt.*] Al the afflictions of the faithful be called Chriſtes owne paſſions; not only becauſe they be ſuffered for him, but for that there is ſo ſtrait coniunction & communion betwixt him being the head, & euery of the liuing members of his body, which is the Church, that whatſoeuer is ſuffered by any one of the ſame, is counted as a peece of his owne Paſſion. As likewiſe whatſoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Chriſt himſelf. Which thing if the Proteſtants wel weighed, they would not maruel that the Catholike Church attri- buteth ſuch force of merit & ſatisfaction to the worke of holy men.

[*ſ. The comforts abound.*] Wordly men that ſee only the exteriour miſeries and afflictions that Catholikes doe ſuffer being perſecuted by the Heathen or Heretikes, deeme them exceeding miſerable. But if they felt or could conceiue the abundance of comfort of aſſolation which Chriſt euer giueth according to the meaſure of their afflictions, they would neuer wonder at the voluntary toleration of what torments ſoeuer for Chriſtes ſake, but would wiſh rather themſelues to be in any dungeon in England with the comfort that ſuch haue from God, then to liue out of the Church in al the wealth of the world.

[*11. You helping in prayer.*] S. Paul knew that the help of other mens praiers was nothing derogatorie to the office of Chriſtes mediation or interceſſion for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aid herein as a ſupport and ſuccours for himſelf in the ſight of God. With what reaſon or Scripture then can the Proteſtants ſay, that the praiers of Saints be iniurious to Chriſt, or not to ſtand with the confidence we haue in him? As though it were more diſhonour to God that we ſhould uſe the aid of Saintes in heauen then of ſinners in earth: or * that the interceſſion

Al our afflictions, be Chriſt's afflictions, for the coniunction between the head & body. Merit and ſatisfaction.

Worldly men feel not the comfort of aſſolation, they ſiſted Catholikes.

Interceſſion of Saints or holy men for vs, no derogation to Chriſt.

of theſe

of these our fellowes beneath, were more available then the praiers of those that be in the glorious sight of God aboue.

Publike pra-
yers & faiths.

11. *By many mens.*) He meaneth, that as the praiers of many ioyned together for him, shal be rather heard, then of any alone; so their common thanks-giuing to God for granting their request, shal be more acceptable & glorious to God, then any one man's thanks alone. Which thing doth much commend the holy Churches publike praiers, processions, Actions, and pilgrimages, where so many meet and vniformly ioyn their praiers and lauds together vnto God.

Their glorie in
heauen that
conuert others.

14. *Your glorie*) The Apostles, Teachers, and Preachers, that conuert countries or particular persons to Christ, & the peoples or parties by them conuerted, shal in the day of iugement haue much mutual ioy and glorie of and for each other, one giuing to the other great matter of merit in this life, and afterward ioy in the next. See 1. *Thess.* 2. v. 19.

The Protestants
inconstancie
in changing
their writings,
translations,
seruice books
&c.

18. *It is, it is not.*) As he dischargeth himself of al other leuitie touching his promise or purpose of coming to them, so much more of al inconstancie in preaching Christes doctrine and faith: wherein one day to affirme, another day to deny, to dissent from his fellowes or from himself, to change euery yeare or in euery epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreeable to an Apostle and true Teacher of Christ, but proper to falsse-Propheets & Heretikes. Whereof we haue notorious examples in the Protestants: who being destitute of the Spirit of peace, concord, constancie, vnitie, & veritie, as they varie from their owne writings which they retract, reforme, or deforme continually, so both in their preachings & forme of Seruice, they are so restless, changeable, and repugnant to themselves, that if they were not kept in aw with much adoe, by temporall lawes, or by the shame and rebuke of the world, they would coine vs euery yeare or euery Parliament new Communions, new faithes, and new Christes, as you see by the manifold endeauours of the Puritans. And this to be the proper note of falsse Apostles and Heretikes, see in S. *Irenaeus* li. 1. c. 18. and *Tertull. de praescript. S. B-sil.* ep. 12.

The indeble
Character of
Baptisme, Cō-
firmation, Ho-
ly Orders.

22. *Hash sealed.*) The learned Diuines proue by his place & by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only giue grace, but imprinteth & sealeth the soule of the Baptized, with a spiritual signe, marke, badge, or token, which can neuer be blotted out, neither by sinne, heresie, apostasie, nor other waies, but remaineth for euer in man for the cognisance of his Christendome, & for distinction from others which were neuer of Christes fold. By which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See S. Hierom. in 4. *Ephes.* S. Ambrose li. 1. de *Sp. Sancto* cap. 6. S. Cyril. Hierosol. *Cateches.* 17. at the end, and S. Dionysius Areopag. c. 2. *Eccle. Hierarch.* The which Fathers expresse that spiritual signe by diuers agreeable names, which the Church and most Diuines, after S. Augustin, cal the Character of Baptisme. By the truth and force of which spiritual note or marke of the soul, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or who els foeuer, can neuer be reiterated. See ep. 57. & l. 6. cont *Donas.* c. 1 & l. 2. cont. *Parmenian* c. 13. As the like indeble Characters giuen also by the Sacrament of Confirmation and Orders, doe make those also irreiterable and neuer to be receiued but once. Whereas al other Sacraments sauing these three, may be often receiued of the self-same person, And that holy Orders can not be iterated, see S. Augustin li. 2. cont. *Parmen.* c. 17. li. de *bono coniug.* c. 24. & S. Gregorie li. 2. *Regis.* ep. 31. The like of Confirmation is decreed in the most ancient Council Tarracon. cap. 6. Finally that this Character is giuen only by these said three Sacraments, & is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councils Florentine & Trent. Which yet is no new deuise of them, as the Heretikes falsely affi me, but agreeable (as you see) both to the Scriptures, and also to the ancient Fathers & Councils.

Eph. 4.
302

The Caluinists
wil be subiect
to no tribunal
in earth for tri-
al of their re-
ligion.

24. *Not because we ouer-rule.*) Caluin and his seditious Sectaries with other like which despise dominion, as S. Iude describeth such, would by this place deliuer themselues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactours and rebelles of the Church would come to no tribunal but God's. that so they may remaine unpunished at least during this life. For though the Scriptures plainly condemne their heresies, yet they could writh themselves out by falsse glosses, constructions, corruptions, and denials of the books to be Canonical

See. conc
Tarrac.
80. 2. con;
cil.

Canonical, if there were no lawes or iudicial sentence of men to rule and repress them.

Notwithstanding then these wordes of S. Paul, whereby only tyrannical, insolent, and proud behauiour & indiscrete rigour of Prelates or Apostles towards their flocks is noted, as also in the first of S. Peter *cap. 5.* (the Greek word in these places, and in the Gospel *Mat. 20, 27. Mr. 10, 42.* signifying lordly & insolent dominion:) yet he had & exercised iust rule, preeminence, & prelacie ouer them, not only for their life, but also & principally touching their faith. For he might and did tal them to account for the same, and excommunicated heretikes for forsaking their faith *1. Cor. 4, 5. 2. Cor. 10, 4. 13, 10. 1. Tim. 1, 20. Tit. 1, 11.* And al Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying God's word only (which is the shift of al other Heretikes, as Anabaptists, Arians and the like, as wel as the Protestants) disobey God's Church, Councils, and their owne Pastours and Bishops, who by the Scriptures haue the regiment of their soules, and may examine and punish as wel Iohn Caluin as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord author and giuer of faith, yet they are his * cooperatours and coadiuours by whom the faithful doe beleue & be preserued in the true faith, and be defended from wolues, which be Heretikes, seeking to corrupt them in the same. And th's same Apostle * chalengeth to be their father, as he that begat and formed them by his preaching in Christ.

Tyrannicall dominion is forbid in Prelates, not Ecclesiastical Soueraigntie of faith or manners.

CHAP. II.

Prosecuting the true cause which in the last chapter he gaue of his not coming, 6. he pardoneth now after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent therunto. 12. Then of his going from Troas in to Macedonia; God euerie where giuing him the triumph.



AND I haue determined with my-self this same thing, not to come to you againe in sorrow. 2. For if I make you sorie; & who is it that can make me glad, but he that is made sorie by me? 3. And this same I wrote to you; that I may not, when I come, haue sorrow vpon sorrow, of the which I ought to reioyce: trusting in you al, that my ioy is the ioy of you al. 4. For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sorie; but that you may know what charitie I haue more abundantly toward you. 5. And if any man hath made sorrowful, not me hath he made sorrowful, but in part, that I burden not al you. 6. To him that is such a one "this rebuke sufficeth that is giuen of many: 7. so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorrow. 8. For the which cause" I beseech you that you confirme charitie toward him. 9. For therfore also haue I written that I may know the experiment of you, whether in al things you be "obedient. 10. And whom you haue pardoned any thing, "I also. For, my-self also that which I pardoned, if I pardoned any thing, "for you" in the person of Christ, 11 that we be not "circumuented of Satan. For we are not ignorant of his cogitations.

καὶ χάρις
Though he did great penance for the (Theodore) yet he cal-
leth this pardon-
ing, *χάρις*,
a grace, because his sinne was greater then his penance.

12. And when I was come to Troas for the Ghospel of Christ, and a doore was opened vnto me in our Lord, 13. I had no rest in my spirit, for that I found not Titus my Brother, but bidding them fare

wel

wel, I went forth into Macedonia. 14. And thanks be to God, who alwaies triumpheth vs in Christ IESVS, and manifesteth the odour of his knowledge by vs in euery place. 15. For we are the good odour of Christ vnto God in thē that are saued, & in them that perish. 16. To some indeed the odour of death vnto death: but to others the odour of life vnto life. And to these things who is so sufficient? 17. For we are not as very many adulterating the word of God, but of sinceritie, and as of God, before God, in Christ we speak.

ANNOTATIONS.

CHAP. II.

The Apostle

excommunicateth, enioyneth penance, & afterward pardoneth and absolution.

Pardon or remission of penance enioyned.

Penance & satisfaction evidently proued against the Protestants,

Zeale against the excommunicate.

The Apostle challengeth their obedience to his Ecclesiastical authoritie,

6. *This rebuke sufficeth*] This Corinthian for incest was excommunicated & put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution & pardoning. Wherin first we haue a plaine exāple & prooffe of the Apostolike power, there of binding, & here of loosing: there, of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby proue that not only amendment, ceasing to sinne, or repentāce in hart & before God alone, is alwaies enough to obtaine full reconcilment, whereas we see here his separation also from the faithful, and the Sacraments, and from al companie or dealing with other Christian men, besides other bodily affliction: al which, called of the Apostle before *inseparatus carnis, the destruction of the flesh*, and named here *Rebuke*, (or as the * Greek word also importeth multa, penaltie, correction, chastisement, were enioyned him by the Apostles commandment in the face of the Church, and by the offender patiently sustained so long. Thirdly we see that it lieth in the hands of the Apostles, Bishops, & spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respects, of time and place as to their wisdom shal be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleefe, no punishment of a man's owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied enough for al. Which Epicurian doctrine is refelled, not only hereby, but also by the Prophets, Iohn the Baptiste, Christes, & the Apostles preaching of penance and condigne workes or fruits of repentance, to euery man in his owne person, & not in Christes person only: and by the whole life and most plaine speeches and penitential canons of the holy Doctours and Councils prescribing times of penance, commanding penance, enioyned penance, and continually vsing the word satisfaction in this case throughout al their workes, as our Aduersaries themselves can not but confesse.

8. *I beseech you.*) They which at the beginning did beare too much with the offender and seemed loth to haue him excommunicated in so austere manner, yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he was excommunicated, that the Apostle now meaning to absolue him, was glad to intreat, and command them also, to accept him to their companie and grace againe.

9. *Obedient.*) Though in the last chapter he discharged himself of tyrannical dominion ouer them, yet he challengeth their obedience in al things as their Pastour and Superiour, and consequently in this point of receiuing to mercie the penitent Corinthian. Wherby we see, that as the power and authoritie of excommunicating, so of absoluing also was in S. Pauls person, though both were to be done in the face of the Church: els he would not haue commanded or required their obedience.

10. *I Also.*) The Heretikes and others not wel founded in the Scriptures and antiquitie

1. Cor. 5.

5.

EPH. 4.

1. Cor. 15.

12.

Mat. 3.

4.

Act. 2.

4. 26.

quities, martial that the Popes pardons; counting them either fruitles or vnlawful or no elder then S. Gregorie. But indeed the authoritie, power, and right of them is of Christes owne word and commission, principally giuen to Peter, and so afterward to al the Apostles, and in their persons to al the cheefe Pastours of the Church, when it was said,

Mat. 18. *18.* *Cyprian.* *ep. 13. 14* *15.* *κεχαρισ-*
μου. *Whatsoever you loose in earth shal be loosed in heauen.* By which commission the holy Bishops of old did cut-off large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, *before they had accomplished the measure of their appointed or deserved punishment. And that is to giue pardon. And so S. Paul here did towards the Corinthian, whom he assoileth of mere grace and mercie, as the word *donare* or *condonare* doth signifie, when he might longer haue kept him in penance and temporal affliction for his offense. Wherof though he had already before God inwardly repented, yet was he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offense it-self & the guilt therof be forgiven of God, is an indulgence or pardon. Which the principal Magistrates of God's Church by Christes warrant and the Apostles example, haue euer done, being no lesse authorized to pardon then to punish; and by imitation of our Maister (who forgave * the aduouteresse and diuers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

What is a pardon or indulgence?

Theodor. *in hunc* *locum.* *Cyprian.* *locus citatis* *2 Cor. 8.* *Col. 1, 24* *10. For you.* Theodoret vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in fundrie places, of S. Cyprian namely, that indulgences or remissions were giuen in the primitive Church by the mediation of holy Confessours or Martyrs, and by communicating the satisfactorie workes of one to another; to which end they gaue their letters to Bishops in the behalfe of diuers their Christian Brethren: a thing most agreeable to the mutual entercourse that is between the members of Christes mystical body, and very answerable to God's iustice, *which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kind the Apostle confesseth that himself by his suffering and tribulations supplieth the wants of such passions as Christ had to suffer, not in his owne person, but in his body, which is his Church. Whereupon we inferre most assuredly, that the satisfactorie and penal workes of holy Saints suffered in this life, be communicable and applicable to the vse of other faithful men their fellow-members in our Lord, and to be dispensed according to euery ones necessitie and deseruing, by them whom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

Indulgences or pardons in the primitive Church.

κεχαρισ- *μου* *κεχα-* *ρισ-* *μου.* *10. In the person of Christ.* For that many might of ignorance or pride reprove the practice of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tel them that he doth giue pardon as Christes Vicar, for as bearing his person in this case; and therefore that no man may maruel of his power herein, except he thinke that Christes power, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these words, *In the person of Christ*, and not as the Protestants would haue it (the better to auoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes power, when he committeth this offense to Satan, affirming that he gaue that sentence in the name and with the *verine* or *power of our Lord IESVS CHRIST*. In al which cases the Protestants blindness is exceeding great, who can not see that this is not the way to extol Christes power, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such power, & that himself doth it in his name, vertue, and person. So now in this and in no other name giue Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sinne and the eternal punishment be forgiven, is not so great a matter as the remission of the sinne it self; which yet the Priests * by expresse commission doe also remit.

Al pardon and remission is in the vertue and name of Christ.

Heretical transgression.

2 Cor. 13. *11. Circumuented of Satan.* We may see hereby, that the dispensation of such discipline and the releasing of the same, be put into the power and hands of Gods Ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shal be thought best to their wisdom. For the end of al such correction or pardoning, must be the saluation of the parties soul, as the Apostle noted *1. Cor. 5, 5.* Which to some,

al binding & loosing must be vied to the parties saluation.

The great penance of the primitive Church.

Why more and pardons Indulgences now then in old time.

The Heretikes corrupting of the Scripture.

and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie & humane dealing (so pardoning of penance is called in old Councils) rather then by ouer-much chastisement. For consideration whereof, in some Ages of the Church, much discipline, great penance & satisfaction was both enioyned and also willingly susteined, and then was the lesse pardoning and fewer indulgences; because in that voluntary vse and acceptation of punishment, and great zeale and feruour of spirit, euery man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothsomnes that men commonly haue to doe great penance, though the sinnes be farre greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, driue men either to desperation, or to forsake Christ & his Church & al hope of saluation, rather then they would enter into the course of canonical discipline, enioyneth smal penance, and seldom vseth extremitie with offenders as the holy Bishops of the primitive Church did, but condescending to the weaknes of her children, pardoneth exceeding often and much, not only al enioyned penance but also al or great parts of what punishment temporal soeuer due or deserued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigour of the primitive Church, they be like to the Iewes * that condemned Iohn the Baptist of austeritie, & Christ of too much freedom and libertie: not knowing nor liking indeede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

17. *Adulterating.* The Greek word signifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expressed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translations, glosses, colourable & pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters doe, to make their wines salable by manifold artificiall deceipts. The Apostles contrariwise, as al Catholikes, deliuer the Scriptures and vtter the word of God sincerely and entirely, in the same sense and sort as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

CHAP. III.

Lest the Iudaical false Apostles should object againe that he praiseth himself, he saith that the Corinthians are his commendation: and they in their harts being iustified by his ministerie, he therof inferreth that the Ministers of the new Testament are farre more glorious then they of the old, 12. and our people more lightened then theirs.

The Epistle vpon the 12. Sunday after Pentecost.

+

BEGIN we againe to commend our-selues? or doe we need (as certaine) epistles of comendation to you, or from you? 2. Our epistle you are, writtē in our harts, which is knowē & read of al men: 3. being manifested that you are" the epistle of Christ, ministred by vs, & written not with inke, but with the Spirit of the liuing God: not in tables of stone, but in the tables carnal of the hart. 4. And such cōfidence we haue by Christ to God: 5. not that we be sufficient to thinke any thing" of our-selues, as of our-selues: but our sufficiency is of God. 6. Who also hath made vs meet Ministers of the new Testament not in the letter, but in the Spirit. For" the letter killeth: but the Spirit quickneth. 7. And if the ministrat[i]on of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moyses for the glorie of his countenance, that is made void; 8. how shal not the ministrat[i]on of the Spirit be more in glorie?

9. For

Con. N.
can. 11.
Ancyra.
can. 2. 3.
5.

Mas. 11
18.

MARK
VOUTES.

9. For if the ministration of damnation be in glorie, "much more the ministerie of iustice aboundeth in glorie. ¶ 10. For neither was it glorified, which in this part was glorious, by reason of the excellling glorie. 11. For if that which is made void, is by glorie: much more that which abideth, is in glorie.

12. Hauing therefore such hope, we vse much confidence: 13. and not *Eno. 34. ** as Moyse put a veile vpon his face, that the children of Israel might not behold his face, which is made void. 14. but their senses were dilled. For vntil this present day, "the self-same veile in the lecture of the old Testament remaineth vnreuealed (because in Christ it is made void) 15. but vntil this present day, when Moyse is read, a veile is put vpon their hart. 16. But when he shal be conuerted to our Lord, the veile shal be taken away. 17. And * our Lord is a Spirit. And where the Spirit of our Lord is, there is "libertie. 18. But we al, beholding the glorie of our Lord with face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

ANNOTATIONS.

CHAP. III.

3. *The Epistle of Christ.*) S. Paul and other holy Writers of Scriptures did set downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghost: but the special and proper book of Christes truth and Ghospel, is not the external writing in those dead creatures, but in the harts of the faithful, being the proper subiect of these truths and graces preached in the new Testament, and the habitacle of the Holy Ghost. In the which book of faithful mens harts S. Paul wrote diuers things not vttered in any Epistle: as fundrie of the Apostles wrote the Christian religion in the harts of their hearers only, and in other material books not at al. Wherof S. Irenæus li. 3. c. 4. faith: *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they deliuered vnto them to whom they committed the Churches? To the which ordinance many Nations of those barbarous people that haue beleued in Christ, doe consent, without letter or inke, hauing saluation written in their harts, and keeping diligently the tradition of the Elders.* And S. Hieroni. (cont 10. Hiero. c. 9. ad Pam.) in the Creed of our faith and hope, which being deliuered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the harr. And this is the Churches book also, whereby and wherein she keepeth faithfully al truth written in the harts of those to whom the Apostles did preach, with the like diligence as she keepeth & preserueth the other book which is of holy Scriptures, from al corruption of Heretikes and other iniuries.

The Apostles wrote the Ghospel in mens harts much more then in paper.

Scripture written, and Tradition vnwritten.

5. *Of our selues.*) This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-will only, and not of God's special grace. Secondly against the Protestants, who on the contrarie side referre al to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confisring our good cogitations to be our owne, but not as comming of ourselues, but of God.

God's grace & fre wil both must concur.

†

6. *The letter killeth.*) As the letter of the old Law not truely vnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that which was commanded, did by occasion kil the carnal Law: so the letter of the new Testament not truely taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the Heretike: who also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustin to 10 Ser 70. & 100. de tempore & li. de Sp. & li. c. 5. 6. & seq.

The letter killeth both Iew and Heretike.

The preeminence of the new Testamēt, Sacramēts, &c.

9. *Much more.*) The preeminence of the new Testament and of the priesthood or Ministerie thereof before the old, is, that the new, by al her Sacraments and Priests as Ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the harts of the faithfull, as the old did giue the letter or external act of the Law.

The Heretikes more blind in not seeing the Church, then the Iewes in not seeing Christ,

14. *The self-same veile.*) As the Iewes reading the old Testament, by reason of their blindness (which God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eyes and harts) can not see Christ in the Scriptures which they daily heare read in their Synagogues, but shal, when they beleue in him and haue the couer remoued, perceiue also to be most plainly done and spoken of him in their law & Scriptures: euen so Heretikes hauing (as S. Augustin notheth) a farre greater couer of blindness and incredulitie ouer their harts in respect of the Catholike Church which they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church & truth in al points: but when they shal returne againe to the obedience of the same Church, they shal find the Scriptures most cleare for her & her doctrine, and shal wonder at their former blindness.

Aug. in
Psal 30.
Conc. 20.

The Christian libertie.

17. *Libertie.*) The Spirit and grace of God in the new Testament dischargeth vs of the bondage of the Law and sinne, but is not a warrant to vs of fleshly licence, as S. Peter writeth; nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies doe seditiously teach.

1. Pet. 2.
16.

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely, 7. the which glorie his Aduersaries can not count vaine, considering his persecutions: because persecution is to God's glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules after ward.



HERFORE hauing this ministratiō; according as we haue obtained mercie, we faile not, 2. but we renounce the secret things of dishonestie, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth commending our-selues to euery conscience of men before God. 3. And if our Ghospel be also hid, in them that perish it is hid, 4. in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Ghospel of the glorie of Christ, who is the Image of God, might not shine to them. 5. For we preach not our-selues, but I E S V S Christ our Lord: and vs, your seruants by I E S V S: 6. because God that commanded light to shine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glorie of God, in the face of Christ I E S V S. 7. But we haue this treasure in earthen vessels, that the excellencie may be of the power of God, and not of vs. 8. In al things we suffer tribulation, but are not in distresse: c we want, but are not destitute: 9. we suffer persecution, but are not forsakē: we are cast downe, but we perish not: 10. alwaies bearing about in our body the mortification of I E S V S, that the life also of I E S V S may be manifested in our bodies. 11. For we that liue are alwaies deliuered vnto death for I E S V S: that the life also of I E S V S may be manifested in our mortal flesh. 12. Death the worketh in vs, but life in you. 13. And hauing the same

The Epistle
for S. Athana-
sius. May, 3.

c aporia:
mur. S.
S. Amb:
Theoph

Pf. 115, same spirit of faith, as it is written: *I beleueed, for the which cause I haue spoken,*
102 we also beleuee, for the which cause we speake also: 14. knowing that he
 which raised vp Iesus, wil raise vp vs also with Iesus and set vs with
 you. **15.** For al things are for you: that the grace abounding by many
 in giuing of thanks, may abound vnto the glorie of God. 16. For which
 cause we faile not: but although that our man which is without, **b cor-**
rupt: yet that which is within, is renewed from day to day. 17. For
 that our tribulation which presently is momentanie & light, **c wor-**
keth aboue measure exceedingly an eternal weight of glorie in vs, 18. we
 not considering the things that are seen, but that are not seen. For the
 things that be seen, are temporal: but those that be not seen, are eternal.

c The English
Bible 1577,
doth falsely
translate, pre-
pareth,

ANNOTATIONS.

CHAP. III.

See Ire. 8. *Adulterating.* He giueth often warning of false Teachers, whose special and proper **Heretikes cor-**
si. 1. c. 1. studie is to falsifie and adulterate by deceitful constructions, interpretations, and rupters of
 applications, the word of God: hauing no other end but to make their aduantage of God's word;
 the Scriptures, and to againe glorie and estimation among the sinful and simple, by Catholike
in 2. ad new deuised expositions. Wherin the Protestants doe excel the ancient Heretikes, none **Dofours,**
Rom, euer more impurely handling the word of God then they doe. Origen calleth such right handlers
Scripturarum fures & adulteros, theeues and adulterers of the Scripturer. S. Cyprian therof,
 (*de vnis. Ec. nu. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers
 and crafts-masters in corrupting the truth. On the other side, for special reuerence and
 sinceritie of dealing in those matters, the Fathers and al Catholike Preachers or
2. Tim, Expositours were of old called according to S. Paules words to Timothee, *Recte trac-*
2. *tantes verbum Dei*, right handlers of the word of God.
 17. *Worketh.* The temporal and short tribulations which we patiently and willingly **Tribulations**
 suffer for Christ, doe winne vs euerlasting ioy and glorie. And it is here to be noted meritorious
 against the Heretikes, that tribulations doe worke or cause the said saluation, which of **glorie,**
 they deny to be giuen for such things, but for or by faith only. S. Augustin maketh such
 tribulations for Christ so much the meritorious cause of euerlasting life and rest, that
Aug. in he saith it is salable and bought thereby. And it is written Sap. 10, *God rewardeth or repaeth*
ps. 91. *so iust men the hire of their labours.*
prope
finem,

CHAP. V.

That after death of the body the soule may goe to heaue: therefore, although naturally we abhorre death, by grace he desireth it rather: 9. in consideration of Christes iust iudgement, liuing as in the sight of God, yea and of their consciences: 12. Which he speaketh not to praise himself, but because of his Aduersaries who did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his Legates for that purpose.



OR we know that if our earthly house of this habitation be dissolued, that we haue a building of God, a house not made with hand, eternal in Heauen. 2. For in this also doe we grone, desirous to be ouer-clothed with our habitation that is from Heauen: 3. yet so, if we be found clothed, not naked. 4. For we also that are in this tabernacle, grone being burdned: because we would not be spoiled, but ouer-clothed, that that which is mortal might be swallowed vp of life. 5. And he that maketh vs to this same, is God, who hath giuen vs the pledge of the Spirit. 6. Being bold therfore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (7. for we walke by faith and not by sight) 8. but we are bold, and haue a good wil to be pilgrimes rather from the body, & " to be present with our Lord. 9. And therfore we endeauour, whether absent or present, to please him. 10. For* we must al be manifested before the iudgement seat of Christ, that euery one may receiue " the proper things of the body, according as he hath done " either good or euil. 11. Knowing therfore the feare of our Lord we vse perswasion to men: but to God we are manifest. 12. And I hope also that in your consciences we are manifest. 13. We commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. 14. For whether we exceed in mind, to God: or whether we be sober, to you. 15. For the charitie of Christ vrgeth vs; iudging this, that if one died for al, then al weare dead. 16. And Christ died for al: that they also which liue, may not now liue to themselues, but to him that died for them and rose againe. 17. Therfore we from hence-forth know no man according to the flesh. And if we haue knowen Christ according to the flesh: but now we know him no more.

18. If then any be in Christ a new creature: the old are passed, behold * al things are made new. 19. But al of God, who hath reconciled vs to himself by Christ: and hath giuen " vs the ministerie of reconciliation. 20. For God indeed was in Christ reconciling the world to himself, not imputing to them their sinnes, and hath put in vs the word of reconciliation. 21. For Christ therfore we are Legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God.

22. Him

f This place proueth that the Saints departed now since Christ, sleepe not til the day of iudgement, and that they be not holden in any seueral place of rest from the fruition of God til the resurrection of their bodies, but that they be present with God in their soules.

Ro. 14.
10.

Hea. 34.
19.
Apo.
21. 5.

that knew no sinne, for vs he made a sinne: that we might be made
 "the iustice of God in him.

That is to say, a Sacrifice and an Host for sinne.

See the last annos. of this chapter.

ANNOTATIONS.

CHAP. V.

10. *The proper things of his body.*) S. Augustin [*Enchirid.* s. 110.] objecteth this speech of the Apostle, as in the person of such as deny the praiers, almes, and Sacrifices of the liuing to be available for the dead, and he answereth as followeth: *This practise* (saith he) *of God's church in the commendation of the dead is nothing repugnant to the sentence of the Apostle, where he saith, that we shal all stand before the iudgement seat of Christ, that euery one may receiue according to his desert in the body, either good or euil. For, in his life and before death he deserued this, that these workes after his death might be profitable vnto him. For indeed they be not profitable for al men. And why so? but because of the difference and diuersitie of mens liues whiles they were in flesh. The like he hath in diuers other places. August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. And so hath S. Denys c. 7. Ec. Hierarch.*

The objection against praiers for the dead, answered by S. Augustin.

10. *Either good or euil.*) Heauen is as wel the reward of good workes, as Hel is the Rpend of il workes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the only cause of damnation: by good deeds men merit the one, and by il deeds they deserue the other. This is the Apostles doctrine here and in other places, howsoeuer the Aduersaries of good life and workes teach otherwise.

Workes meritorious and demeritorious

18. *The ministrie of reconcili-son.*) Christ is the cheefe Minister, according to his manhood, of al our recõcilement to God: and for him, as his Ministers the Apostles and their Successours, the Bishops and Priests of his Church, in whom the word of reconcilment, as wel by ministring of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernment of the world to saluation, is placed. And therefore their preaching must be to vs, as if Christ himself did preach: their absolution and remission of sinnes, as Christes owne pardon: their whole office being nothing els (as we see by this passage) but the Vicarship of Christ.

Bishops and Priests, vnder Christ Ministers of our reconciliation

21. *The iustice of God.*) *Fuen as* (saith S. Augustin) *when we read, Saluation is our Lordes, God's iustice; it is not meant that saluation wherby our Lord is saued but wherby they are saued whom he saues; wherwith he so when it is said, God's iustice, that is not to be understood wherwith God is iust, but that wherwith men are iust whom by his grace he iustifieth. See S. Augustin de p. & h. c. 1. & ep. 120. ad Honoratum: and abhorre Caluin's wicked and vnlearned glosse on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Whereas the Scriptures cal man iust, because * he doth iustice: but not so cal they Christ sinne, because he doth sinne, but because he taketh away sinne, and is a sacrifice for sinne, as the Heretikes know very wel, that know the vse and signification of the Hebrew word in al the old Testament, namely Psal. 39. 8. and in the booke of Lamentations very often c. 5. 6. 9. 11. 14. 16. and Numer. c. 29.*

maketh vs iust.

C H A P. VI.

That he helpeth with his exhortations, and in al things behaueth himself as becom-
meth a Minister of God. 11 Which he speaketh so openly, because his hart is open
vnto them: exhorting them to be likewise open-harted towards him, 14. and to
auoid those infidels.

The Epistle
vpon the first
Sunday of
Lent.



ND we" helping doe exhort, that you receiue not the" grace
of God in vaine. (2. For he saith: *In time accepted haue I heard
thee; and in the day of saluation haue I holpen thee.* Behold, now is the
time acceptable: behold now the day of saluation.) 3. to no
man giuing any offence, that our ministerie be not blamed: 4. but in al
things let vs exhibit our selues as the Ministers of God, in much pa-
tience, in tribulations, in necessities, in distresses, 5. in stripes, in pri-
sons, in seditions, in labours, " in watchings, in fastings, 6. in chastitie,
in knowledge, in longanimittie, in sweetnes, in the Holy Ghost, in cha-
ritie not feined, 7. in the word of truth, in the vertue of God; by the
armour of iustice on the right hand and on the left, 8. by honour and
dishonour, by infamie and good fame: as seducers, and true: as they
that are vnknown, and known: 9. as dying, and behold we liue: as
chastened, & not killed: 10. as sorrowful, but alwaies reioycing: as
needie, but enriching many: as " hauing nothing, and possessing al
things. †

The Epistle
for many Mar-
tyrs.

S. Augustin
(in p. 113) ga-
thereth here-
by, that the
Apostles did
vow pouertie.
" It is not
lawful for
Catholikes to
marrie with
Heretikes or
Infidels. See S.
Hierom. cont. Io-
uian. li. 1. Conc.
Laod. c. 10. and
31.

11. Our mouth is open to you, ô Corinthians, our hart is dilated.
12. You are not straitned in vs: but in your owne bowels you are
straitned. 13. But hauing the same reward (I speake as to my children)
be you also dilated. 14. " Beare not the yoke with infidels. For what
participation hath iustice with iniquitie? or " what societie is there
between light and darkenes? 15. And what agreement with Christ and
Belial? or what part hath the faithful with the infidel? 16. And what
agreement hath the Temple of God with the Idols? For you are the
Temple of the liuing God: as God saith, *That I wil dwel, and walke in them,
and wil be their God; and they shal be my people.* 17. For the which cause, *Goe out
of the middes of them, and separate your selues,* saith our Lord, *and touch not the
vnclane: and I wil receiue you.* 18. and *I wil be a Father to you: and you shal be my
sonnes & daughters,* saith our Lord omnipotent.

15. 49. 8.

Lent. 26.
11.
Ef. 52,
11.
Hier. 38.
1.

A N N O T A T I O N S.

C H A P. VI.

God's Mini-
sters are Coad-
iutors.

1. *Helping.*) For that he declared before the Ministers of the new Testament to be
Christes Deputies, and that when they preach or doe any function, God as it were
speaketh or doeth it by them, he boldly now saith, *Helping therefore:* that is to say, ioyning
or working together with God, we doe exhort.

Suppl.
20, 26.

7. *Grace in vaine.*] The grace of God worketh not in man against his wil, nor forceth any thing without his acceptation and consent : and therefore it lieth in man's wil to frustrate or to follow the motion of God. as this text plainly proueth.

God's grace
forceth no
man against
his wil.
Voluntarie
pena^{ce}.

5. *In watching.*) When in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fastings, and chastitie, we may wel perceiue these workes to be wonderful grateful to God, and specially needful in the Clergie.

14. *What societie.*) Generally here is forbidden conuersation and dealing with al Infidels, and consequently with Heretikes ; but specially in praiers, or meeting at their Schismatical Seruice, preaching, or other diuine office whatsoever. Which the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heed of it. No societie (saith he) nor fellowship, no participation nor agreement, no consent between light and darknes, Christ and Baal, the Temple of God and the Temple of Idols : al seruice, as pretended worship of God set vp by Heretikes or Schismatices, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. From such therfore specially we must seuer our selues alwaies in hart and mind, and, touching any act of religion, in body also, according as the children of Israel were commanded by God to separate themselves from the Schismetikes Core, Dathan, & Abiron, and their tabernacles, by these words : *Depart from the tabernacles of the impious men, and touch ye not those things which pertaine to them, lest you be enwrapp'd in their sinnes.*

Not to com^m
municate with
Heretikes in
any actes of
religion.

C A A P. VII.

He proceedeth to exhort them to puritie, and to receiue him into their charitie. 3. Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behaviour toward Titus, and for their penance which they had done vpon his other epistle.

HA V I N G therfore these promises, my Dearest, let vs cleanse our selues from al iniquation of the flesh and spirit, perfitting sanctification in the feare of God. 2. Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumvented no man. 3. I speake not to your condemnation. For I said before that you are in our harts to die together and to liue together. 4. Much is my confidence with you, much is my glorying for you. I am replenished with consolation ; I doe exceedingly abound in ioy in al our tribulation. 5. For also when we were come into Macedonia, our flesh had no rest, but we suffered al tribulation : without combats ; within, feares. 6. But God that comforteth the humble, did comfort vs, in the comming of Titus. 7. And not only in his comming, but also in the consolation, wherwith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I reioyced the more. 8. For although I made you sorie in an epistle, it repenteth me not : albeit it repented me, seeing that the same epistle (although but for a time) did make you sorie. 9. Now I am glad : not because you were made sorie, but because you were made " sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. 10. For " the sorrow that is according to God, worketh penance vnto saluation that is stable : but the sorrow of the world worketh death. 11. For

Contrition
or sorrowful
lamenting of
our offences,

the cause of
saluation. Not
only faith
then sauerth, as
the Heretikes
affirme.

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THE SECOND EPISTLE OF S. PAUL

behold this very thing, that you were made sorie according to God, how great carefulnes it worketh in you: yea detese, yea indignatiō, yea feare, yea desire, yea emulatiō, yea reuenge, in al things you haue shewed your selues to be vndefiled in the matter. 12. Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that we haue for you before God, 13. therefore we are comforted. But in our consolation, we did the more abundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of al you. 14. And if to him i gloried any thing of you, I am not confounded: but as we spake al things to you in truth, so also our glorying that was to Titus, is made a truth, 15. and his bowels are more abundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him. 16. I reioyce that in al things I haue confidence in you.

ANNOTATIONS.

CHAP. VII.

Contrition for
a man's sinne
worketh sal-
uation.

9 *Sorie to penance.*) The sorrow which a man taketh for worldly losses or any temporal aduersitie, is not here commended, but that which is & ought to be in al men for their sinne. p ft, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requisit & much praised, the fruits whereof are these that the Apostle reckneth, working saluation. Which doctrine is farre distant from * Luther's, and Calvin's, and such wicked Libertines, that teach contrition to be altogether a meanes to make sinners either hypocrites, or to put them in dispaire.

* To. 2.
in assert.
art. 6. a
Leone
damnat.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7. & by praising of them, 9. and by the example of Christ, 14. and by their owne spiritual profit in being partakers of that Churches merits, 16. and by commending the Collectours that he sendeth.



AND we doe you to vnderstand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, 2. that in much experience of tribulation they had abondance of ioy, & their very deep prouertie abounded vnto the riches of their simplicitie, 3. for according to their power (I giue them testimonie) and aboue their power they were willing, 4. with much exhortation requesting vs the grace and communication of the ministerie that is done toward the Saints. 5. And not as we hoped, but their owne selues they gaue, first to our Lord, then to vs by the wil of God: 6. in so much that we desired Titus, that as he began, so also he would perfit in you this grace also.

7. But

* The princi-
pal respect
next after God
is to be had of
our Maisters in
religion, in al
temporal and
spiritual due-
ties.

7. But as in al things you abound in faith, and word, & knowledge, & al carefulnes, moreouer also in your charitie toward vs, that in this grace also you may abound. 8. I speake not as cōmāding: but by the carefulnes of others, approuing also the good dispositiō of your charitie. 9. For you know the grace of our Lord IESVS Christ, that for you he was made poore, wheras he was rich; that by is pouertie you might be rich. 10. And in this point I giue counsel: for this is profitable for you, which haue begun not only to doe, but also to be willing, from the yeare past: 11. But now performe ye it also in deed: that as your mind is prompt to be willing, so it may be also to performe, of that which you haue. 12. For if the wil be prompt, it is accepted according to that which it hath, not according to that which it hath not. 13. For not that other should haue ease, and you tribulation: but by an equalitie. 14. Let in this present time your¹¹ aboundance supplie their want: that their aboundance also may supplie your want, that there be an equalitie 15. as it is written: *He that had much abounded not: and he that had little, wanted not.* †

The Epistle
to S Paulinus
Iun. 22.

Exo. 16,
28.

16 And thanks be to God, that hath giuen the self-same carefulnes for you in the hart of Titus, 17. for that he admitted indeed exhortation: but being more careful, of his owne wil he went vnto you. 18. We haue sent also with him the Brother, whose praise is in the Ghospel through al Churches: 19. & not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministred of vs to the glorie of our Lord, and our determined wil: 20. auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs. 21. For we prouide good things * not only before God, but also before men. 22. And we haue sent with them our Brother also, whom we haue proued in many things often to be careful: but now much more careful, for the great confidence in you, 23. either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apostles of the Churches, the glorie of Christ. 24. The declaration therfore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches. †

The Epistle
vpon S Lukes
day, Octob. 18.

Rom. 12,
27.

ANNOTATIONS.

CHAP. VIII.

14. *Abundance supply.* He meaneth that such as abound in worldly riches, should communicate for supply of other their Brethrens necessities, whatsoeuer they may: that on the other side they whom they help in temporals, may impart to them againe some of their spiritual riches, as praiers, and other holy workes and graces, which is a happie change and entercourse for the welthy men, if they could see it. And this place proueth plainly that the fastings and satisfactorie deeds of one man, be available to others, yea and that holy Saints or other vertuous persons may in measure and proportion of other mens necessities and desertings, allot vnto them, as wel the supererogation of their spiritual workes, as these that abound in worldly goods, may giue almes of their superfluities, to them which are in necessitie. Which interchange and proportion of things the Apostle doth euidently set downe.

Temporal benefits vpon
spiritual persons.
One may satisfie and supererogate for another.

CHAP. IX.

He proceedeth exhorting them to the foresaid contribution, 3. to verifie his commending of them. 6. and to doe it liberally, that so they may merit the more, and God be the more praised.



OR concerning the ministerie that is done toward the Saints, it is superfluous for me to write vnto you. 2. For I know your prompt mind: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yeare past, and your emulation hath prouoked very many. 3. But I haue sent the Brethren, that the thing which we glorie of you, be not made void in this behalfe, that (as I haue said) you may be ready: 4. lest when the Macedonians shal come with me, and find you vnready, we (that we say not, ye) may be ashamed in this substance. 5. Therefore I thought it necessarie to desire the Brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as avarice. 6. And this I say, he that soweth sparingly, sparingly also shal reap: and he that soweth in blessings, of blessings also shal reap. 7. Euery one as he hath determined in his hart, not of sadnes or of necessitie. 8. For God loveth a cheerful giuer. 9. And God is able to make al grace abound in you: that in al things alwaies hauing al sufficiencie, you may abound vnto al good workes, 10. as it written: *He distributed, he gaue to the poore: his iustice remaineth for euer.* 11. And he that ministreth seed to the sower, wil giue bread also for to eate: and wil multiplie your seed and wil augment the increases of the fruits of your iustice: 12. that being enriched in al things, you may abound vnto al simplicitie, which worketh by vs thankes-giuing to God. 13. Because the ministerie of this office doth not only supplie those things that the Saints want, but aboundeth also by many thankes-giuings in our Lord, 14. by the proofof this ministerie, glorifying God in the obediencie of your confessio vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto al, 15. and in their praying for you, being desirous of you because of the excellent grace of God in you. 16. Thankes be to God for his vnspeakable guift.

e That is, in this matter of almes Chrysos. Theoph. The Epistle for S. Laurence, Aug. 10.

The fruit of almes is the increase of grace in al iustice and good workes to life eternall: God giuing these things for reward & recompense of charitable workes, which therefore be called the seed or meritorious cause of these spiritual fruits.

Esai. 33. 11.

Ps. 112.

ANNOTATIONS

CHAP. IX.

Proctours for
Catholike
Prisoners.

1. *Toward the Saints.* By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastours of Gods Church may learne that it specially pertaineth to their office to be Proctours for holy men in prison, pouertie, & al other necessitie, specially when their want commeth for confession of their faith.

5. *Notā auarice.*) The covetous man that parteth with is peny painefully and with sorrow, as though he lost a limme of his body, is noted; and cheerful, ready, voluntarie, giving. *Cheerful gi- uing.*

6. *Soweth sparingly*) Almes is compared to seed. For as the seed throwen into the ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of great encrease: so that which men giue in almes, though it seeme to be cast away & to perish in respect of the giuer, yet indeed it is most fruitful; the benefit therof manifoldly returning to him againe. Whereupon the Apostles conclusion is cleere, that according to the measure of the almes or feeding (which is more or lesse in respect of the wil & abilitie of the giuer) the encrease & abundance of harvest, that is, of grace and glorie shal ensue. See S. Augustin in *Psal. 49. circa med. & q. 4. ad Dulcitium.* The greater almes, the greater merit and reward.

12. *Doth not only supply.*) When almes are giuen, specially to holy men, not only the giuers obtaine great benefits thereby, and the wants of others be supplied, but God also by the receiuers continual praiers and thanks-giuing therfore, is exceedingly honoured: so that charitie bestowed in this sort, is an acte of Gods worship and of religion. *Almes redound to God's honour.*

CHAP. X.

Against the false Apostles granting the infirmities of his person, he doth notwithstanding set out the power of his Apostleship, 12 reprehending them also for chalenging to themselves the praise of other mens labours.



AND I Paul my self beseech you by the mildenes and modestie of Christ, who in presence indeed am humble among you, but absent am bold on you. 2. But I beseech you, that being present I need not be bold by that confidence wherwith I am thought to be bold against some: which thinke vs as though we walke according to the flesh. 3. For walking in the flesh, we warre not according to the flesh. 4. For the weapons of our warfare are not carnal: but mightie to God vnto the destruction of munitions, destroying counsels, 5. and al loftinesse extolling itself against the knowledge of God, and bringing into captiuitie al vnderstanding vnto the obedience of Christ, 6. and hauing in a readinesse to reuenge al disobedience, when your obediēce shal be fulfilled. 7. See the things that are according to appearance. If any man haue assurance in himself, that he is Christ's: let him thinke this againe with himself, that as he is Christ's, so we also. 8. For and if I should glorie some-what more of our power, which our Lord hath giuen vs vnto edification and not to your destruction; I shal not be ashamed. 9. But that I may not be thought as it were to terrifie you by epistles (10. for his epistles indeed, say they, are sore and vehement; but his bodily presence weake, & his speech contemptible) 11. let him this thinke that is such a one, that such as we are in word by epistles, absent; such also we are indeed, present. 12. For we dare not match or compare our selues with certaine, that cōmend themselves: but we measure our selues in our selues, & cōpare our selues to our selues. 13. But we wil not glorie aboue our measure: but according to the measure of the rule, which God hath measured to vs, a measure to reach eue vnto you. 14. For not, as though we reached not

The Epistle
vpon S. Lucies
day 11. Decem.
s Martha's. Iulij
29. S. Agnes.
secū 10 Ian. 18.
s Potentiana's.
May 19.

not vnto you, doe we extend ourselues beyond. For we are come as farre as to you in the Ghospel of Christ. 15. not glorying aboute measure in other mens labours: but hauing hope of your faith increasing, to be magnified in you according to our Rule abundantly, 16. yea vnto those places that are beyond you, to euāgelize, not in another man's Rule, to glorie in those things that are prepared before. 17. But he that glorieth, let him glorie in our Lord. 18. For not he that commendeth himself, the same is approued; but whom God commendeth.

Calu
in
vpon
this
plate.

AN NOTATIONS.

CHAP. X.

Punishing of
Heretikes.

Their pride.

The spiritual
power of Bif-
hops against
Heretikes.

Heretical Con-
sistories.

Ecclesiastical
censures (na-
mely Excom-
munication)
when & where
to be executed.

4. *Weapons.*) He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to God's Church, who are here noted specially by pride, and insolence (which is the proper marke of such fellows) to extol themselues aboute the measure of the science of God, which consisteth in humble obedience to the faith and the Preachers of the same.

6. *To enuege.*) You may see hereby, that the spiritual power of Bishops is not only in preaching the Ghospel, and so by perswasion and exhortation only (as some Heretikes hold) to remit or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: which power * one of the principal rebelles of this time being conuincid by the euidence of the place, acknowledgeth to be grounded vpon Christes word, *whatsoeuer you bind in earth, shal be bound in Heauen: Mat. 18. 18* applying also the words spoken to Hieremie c. 1. to. *Peho'd I appoint thee ouer Nations and Kingdoms, that thou plant plucke vp, build and destroy*, to confirme & explicate the power Apostolike here alleaged by S. Paul. May they would gladly draw this power from the lawful Successours of the Apostles, to themselues, their Ministers, and Consistories, which are nothing els but the shops and Councils of sedition and al the conspiracies of this time, against the lawful Princes of the world.

8. *Vnoedification.*) This great power of the Churches censures, specially of excommunication, as it was giuen for the good and saluation of the people, so it must not be vsed against the innocent, no nor yet vpon Heretikes or other offenders, but where & when it may by likelihood benefite either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it can not be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that he would not vse his vtermost authoritie against the false Apostles which disturbed him: til themselues were in perfect obedience vnto him, lest by punishing the principal offenders, a greater disturbance & reuolt might fall among the people, if they were not before in perfect obedience.

CHAP. XI.

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. And because they giue them leaue to bragge and commend themselves and to abuse them so miserably, he trusteth they wil also giue him the hearing: 21. and so he beginneth, and sist shewing himself in al Iudauall respectes (wherein only stood al their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

∴ The Apostles and their Successors did despouse the people whom they conuerted, to Christ, i al puritie & chastitie of truth and wholly vndefiled and void of error and heresie.

∴ The note of a false Teacher, so come: that is without lawfull calling or sending to thrust and intrude himself into another mans charge.

∴ A proper terme for Hereticks that shape themselves into the habit of true Teachers, spacially by of en allegation and commendation of the Scriptures. Read the notable admonition of the ancient writer *Vincensius Livinensis*, in his golden booke *Against the Prophane nouelties of al heresies*.

∴ The Epistle vpon the Sunday of Sexagesime,

Would God you could beare some litle of my folly: but doe ye also support me: 2. for I emulate you with the emulation of God. For I haue ∴ despoused you to one man, to present you a chaste virgin vnto Christ. **3.** But I feare lest, as the serpent seduced Eue by his subteltye, so your senses may be corrupted, & fal from the simplicitie that is in Christ. **4.** For if he that commeth, preach another Christ whom we haue not preached, or you receiue another spirit whom you haue not receiued; or another Gospell which you haue not receiued, you might wel suffer it. **5.** For I suppose that I haue done nothing lesse then the great Apostles. **6.** For although rude in speech, yet not in knowledge. But in al things we are made manifest to you. **7.** Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospell of God gratis? **8.** Other Churches I spoiled, taking a stipend, for your ministerie. **9.** And when I was with you, and had need, I was burdalous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in al things I haue kept my self without burden to you, and wil keep. **10.** The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. **11.** Wherefore? because I loue you not? God doth know. **12.** But that which I doe, I wil also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found euē like vs. **13.** For such false Apostles are ∴ craftie workers, transfiguring themselves into Apostles of Christ. **14.** And no maruel: for Satā himself transfigureth himself into an Angel of light. **15.** It is no great matter therefore if his Ministers be transfigured as the Ministers of iustice: whose end shal be according to their workes.

16. Againe I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litle,) **17.** that which I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorying. **18.** Because many glorie according to the flesh, I also wil glorie. **19.** ∴ For you doe gladly suffer the foolish: whereas your selues are wise. **20.** For you suffer if a mā bring you into seruitude, if a man deuoure, if a mā take, if a mā be extolled, if a mā strike you on the face. **21.** I speake according to dishonour, as though we had been weake in this part. Wherin any man dare (I speake foolishly) I dare also **22.** ∴ They are

Gen. 3.4

Phil. 3.5

are Hebrewes: and I. They are Israelites: and I. They are the seed of Abraham; and I. 23. They are the Ministers of Christ; and I. (I speake as one scarce wife) more I: in many moe labours, in prisons more abundantly, in stripes about measure, in deaths often. 24. Of the Iewes five times did I receiue* fortie sauing one. 25. Thrice was I beaten* with rods * once I was stoned, thrise I suffred* shipwrack; night and day haue I been in the depth of the sea, 26. in iourneying often, perils of waters, perils of theeues, perils of my Nation, perils of Gentils, perils in the citie, perils in the wildernes, perils in the sea, perils among false Brethren, 27. in labour and miserie, in much watchings, in hunger and thirst, in fasting often, in cold and nakednes, 28. beside those things which are outwardly: my daily instance, the carefulnes of al Churches. 29. Who is weake, and I am not weake? Who is scandalized, and I am not burnt? 30. If I must glorie: I wil glorie of the things that concerne my infirmities. 31. The God and Father of our Lord IESVS Christ, who is blessed for euer, knoweth that I lie not, 32.* At Damascus the Gouvernour of the Nation vnder Aretas the King, kept the citie of the Damascenes for to apprehend me: 33. and through a window in a basket was I let downe by the wal, and so escaped his hands.

hēmaissarōs.
S. Chrysostom
and Theophyl-
last interpret
it of daily con-
spiracie a-
gainst him:
others, of mul-
titude of cares
instant & vr-
gent vpon him

*Den. 25;
3.
Act. 16;
23, 14, 18;
27, 15;*

*c non
vror.
πυροῦ
μακρ
Act. 27
14.*

ANNOTATIONS.

CHAP. XI.

As Eue by the
Serpent, so the
people are sedu-
ced by Here-
tiques.

Heretikes
sometime
eloquent.
Knowledge
better shē gay
words.
Yong Oratours
among Here-
tiques preferred
before the
ancient Doc-
tours.

3. *From the simplicitie.* People fall from their first faith, virginity, and simplicitie in Christ, not by sodain revolt, but by litle & litle, in giuing eare to the subtil perswasion of the Serpent, speaking to them by the sweet mouths & allurementes of Heretikes. Of which kind of seduction he giueth Eue for an example, who was by her greedy desire of knowledge and the Diuels promise of the same, drawn from the natiue simplicitie and obedience to God. As at this day, promise and pretense of knowledge driueth many a poore soul from the sure, true, sincere, and only beleefe of God's Church.

6. *Rude in speech.* Hereby we see that the seditious and false Teachers haue often the guift of eloquence wherby the simple be easily beguiled. Such were Core and Dathan, as Iosephus writeth *Ant. li. 4. c. 2.* for the same, S. Augustin (*li. 5. Confes. c. 3. & 13.*) calleth the Heretike Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctor S. Ambrose in shew of words, but farre inferior to him (without al comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol farre about him by reason of their eloquence; granting to them that guift, but chalenging to himself superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-daies giue credit rather to new Oratours and foolish yonkers, for their sweet speeches; then to the glorious Doctours of Christes Church, for their singular knowledge and more graue eloquence.

CHAP. XII.

He telleth of his incomparable visions, ⁵ but for humilitie liketh better to talke of his infirmities: ¹¹ putting the fault in the Corinthians for that he is saine thus to rehearse his owne commendations. ¹² Where againe he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. ²⁰ And, ²¹ lest at his comming he shal be compelled to excommunicate many of them.

IF I must glorie (it is not expedēt indeed) but I wil come to the "visions & reuelatiōs of our Lord ². I know a man in Christ aboue fourteen yeares agoe (whether in the body, I know not, or out of the body, I know not: God doth know) such a one "rapt euento the "third Heauē. ³ And I know such a man (whether in the body, or out of the body, I know not; God doth know) ⁴. that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speake. ⁵ For such an one I wil glorie: but for my self I wil glorie nothing, sauing in my infirmities. ⁶ For and if I wil glorie, I shal not be foolish: for I shal say truth. But I spare, lest any man should esteem me aboue that which he seeth in me, or heareth any thing of me. ⁷ And lest the greatnes of the reuelatiōs might extol me, there was giuē me a prick of my flesh, an Angel of Satā, to buffet me. ⁸ For the which thing thrise I besought our Lord, that it might depart frō me: ⁹. And he said to me: My grace sufficeth thee, for power is perfit in infirmitie. Gladly therefore wil I glorie in mine infirmitie, that the power of Christ may dwel in me. ¹⁰. For the which cause I please myself in infirmities, in cōtumelies, in necessities, in persecutions, in distresses for Christ. For when I am weake, then am I mightie. ¹¹. I am become foolish: you haue cōpelled me. For I ought to haue been cōmended of you: for I haue been nothing lesse then they that are "aboue measure Apostles: although I am nothing. ¹². Yet the signes of my Apostleshyp haue beē done vpō you in al patiēce, "in signes & wōders & mighty deeds. ¹³. For what is there that you haue had lesse thē the other Churches; but that I my self haue not burdned you? Pardō me this iniurie. ¹⁴. Behold, now the third time I am ready to come to you; & I wil not be burdenous vnto you. For I seeke not the things that are yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the childrē. ¹⁵. But I most gladly wil bestow & wil my self moreouer be bestowed for your soules: although louing you more, I am loued lesse.

¹⁶. But be it so: I haue not burdened you: but being craftie, I tooke you by guile. ¹⁷. Haue I circumuented you by any of them whom I sent to you? ¹⁸. I requested Titus, and I sent with him a brother. Did Titus circumuēt you? walked we not with one spirit? not in the self-same steps? ¹⁹. 'Of old' thinke you that we excuse our selues to you? Before God in Christ we speake: but al things (my Dearest) for your edifying. ²⁰. For I feare lest perhaps when I come, I find you not such as I would: and I be found of you such an one as you would not. Lest perhaps cōtentions, stomakings, dissensions, detractions, whisperings swellings, seditions be among you. ²¹. Lest againe when I come, God humble me among you: & I mourne many of them that sinned before, & "haue not done penance for the vncleannes & fornication and incontinenzie that they haue committed.

"by this we may proue that it is neither impossible, incredible, nor vndercent, that is reported by the ancient Fathers of some that haue been raiuished or rapt (whether in body or out of body God knoweth) & brought to see the state of the next life, as well of the saved as damned

"Tōn μὲν πατέρα ἡμῶν. Which S. Augustine saith (ep. 108.) is spoken here of doing great penance for heinous sinnes, as Penitentes did in the primitive Church. So that it is not only to repent or to amend their liues, as the Protestants translate it.

Again.

ANNOTATIONS.

CHAP. XII.

Visions haue
no credit with
heretikes.

1. *Visions.* S. Cyprian (ep 69. nu. 4.) complaineth that the Aduersaries of Gods Church and Priests, giue no credit to visions. But their incredulitie is much more in our daies that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or who-els focuer. Yea they are so wicked in this case, that the vision which the holy Author of the booke of Machabees * calleth *file dignum*, worthy of credit, is one cause why they deny the whole booke to be Canonical: and as wel might they for this vision deny al S. Pauls Epistles, and for the like, the 2. *Mac.* Actes of the Apostles *Act.* 9. 10. 11. 12. 27. and the Ghospel it-self, *Matth.* 1. 10. 2. 13, 11. 13, 19.

The Apostles
some greater
then others.

11. *Above measure Apostles.* Though al were in that they were Apostles, of one and the same order, yet we may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, whom S. Paul often calleth *great Apostles*, *aboue measure or passing Apostles*, *the pillars*, &c. 2. *Cor.* 11, 5. 11, 11. *Gal.* 2. 9.

We must stick
to the faith
first planted by
miracles.

12. *In signes.* Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therfore let al Catholike men hold fast that faith which was first preached & confirmed by miracles. As in England by S. Augustin, & in other Nations by holy Apostolike men, And let the Heretikes that preach extraordinarily, newly and otherwise then we receiued at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance before-hand, he may not be compelled to vse his authoritie when he commeth, and as he hath threatned. 11. And so with a general exhortation he endeth.



OE this the third time I come vnto you: * In the mouth Deut. 19
of two or three witnesses shal euery word stand. 2. I fore-
told and doe fore-tel as present, and now absent, to
them that sinned before, and al the rest, that if I come
again, I wil not spare. 3. Seeke you an experiment of
him that speaketh in me, Christ; who in you is not
weake, but is Mightie in you? 4. For although he was crucified of infir-
mitie; yet he liueth by the power of God. For we also are weake in him:
but we shal liue with him by the power of God on you. 5. "Trie your
owne selues if you be in the faith, proue ye your selues. Know you not
your selues that Christ IESVS is in you, vnlesse perhaps you be repro-
brates. 6. But I hope you know that we are not reprobates. 7. And ^{shat}
we pray God, that you doe no euil, not that we may appeare approued, ^{know.}
but that you may doe that which is good, and we be as reprobates. 8. For
we can not any thing against the truth; but for the truth. 9. For
we reioyce, for that we are weake, and you are mightie. This also
we pray for, your consummation. 10. Therefore these things I write
absent: That being present I may not deale hardly according to the
power

с πικρ-
καλ. ιδε.
Ro. 16,
16. 1. Co.
16, 20.

power which our Lord hath giuen me vnto edification and not vnto destruction.

c Ecclesiastical power to punish offenders by the censures of the Church. The Epistle in a votive Masse of the B. Trinitie,

11. For the rest, Brethren, reioyce, be perfect, & take exhortation, be of one mind, haue peace; and the God of peace & of loue shal be with you. 12. Salute one another in a * holy kisse. Al the Saints salute you. 13. The grace of our Lord I E S V S Christ, and the charitie of God, and the communication of the Holy Ghost be with you al. Amen. H

ANNOTATIONS.

CHAP. XIII.

5. *Trye your selues.*) The Heretikes argue hereupon, that euery man may know himself certainly to be in grace: where the Apostle speaketh expressely and only of faith: the We may know act whereof a man may know and feele to be in himself, because it is an act of vnder- that we haue standing, though he can not be assured that he hath his sinnes remitted, and that he is faith, but not in al points in state of grace and saluation: because euery man that is of the Catholike that we are in faith, is not alwaies of good life agreable thereunto, nor the acts of our wil so subiect grace to vnderstanding, that we can know certainly whether we be good or euil. See S. Augustin 10. 7. de perfect. i. flisia c. 15. Li. de Cor. et gras. c. 13. & S. Thomas 1. 2. q. 11. 2. art. 1.

Ff

THE





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E G A L A T I A N S.

THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the argument of the Epistle to the Romanes; notwithstanding that in the second chapter it is euident to haue been written. 14. yeares at the least after his Conuersion, and (as it is said) from Ephefus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such false-apostles, as we read of, Act. 15. *Et quidam descendentes, &c.* And certaine coming downe from Iewrie, taught the Brethren (that is the Christian Gentils at Antioch) that vnles you be circumcised according to the manner of Moyse, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as himself mentioneth Gal. 1. and 4) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst doe none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Ghospel that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentils, though themselues being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreouer that the said False-apostles belyed him, in saying that he also preached Circumcision sometimes. Againe, that they themselues in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that indeed they did it only to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, *repleti omni scientia* (Rom. 15.) replenished with all knowledge.



THE EPISTLE OF S. PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laid in the salutation, 6. he exclaimeth against the Galatians, & their False-Apostles, 11. considering that the Ghospel which he preached to them, he had it immediately of Christ himself. 13. Which to shew he beginneth to tel the storie of his conuersion and preaching since then, and that as he learned nothing of the other Apostles, so yet he had their approbation.

PAVL an Apostle not of men, " neither by man, but by IESVS Christ, and God the Father that raised him from the dead, 2. and al the Brethren that are with me; to the Churches of Galatia. 3. Grace to you and peace from God the Father and our Lord IESVS Christ, 4. who gaue himself for our sinnes, that he might deliuer vs from this present wicked world, according to the wil of our God and Father: 5. to whom is glorie for euer and euer. Amen.

6. I marvel that thus so soon you are transferred from him that called you into the grace of Christ, vnto another Ghospel: 7. which is not another, vnles there be some that trouble you, and wil inuert the Ghospel of Christ. 8. But although we, " or an Angel from Heauen, euangelize to you beside that which we haue euangelized to you, be he anathema. 9. As we haue said before, so now I say againe: If any euangelize to you, beside that which you haue receined, be he anathema. 10. For doe I now vse persuation to men, or to God? Or doe I seeke to please men? If I yet did please men, I should not be the seruant of Christ. 11. c For I doe you to vnderstand, Brethren, the Ghospel that was euangelized of me, that it is not according to man. 12. For neither did I receiue it of man, nor learne it; but by the reuelation of IESVS Christ.

13. For you haue heard my conuersation sometime in Iudaisme, that aboute measure I persecuted the Church of God, and expugned it, 14. and profited in Iudaisme aboute many of mine equales in my Nation, being

*New Ghos-
pellers that
peruert, cor-
rupt, or alter
the one only
true and first
deliuered
Ghospel, are to
be auoided. See
S. Augstin.
Cons. Faustum
li. 32. c. 27.
c The Epistle
vpon the Com-
memoration
of S. Paul,
Iun. 30.*

more abundantly an emulatour of the traditions of my Fathers, 15. But when it pleased him that separated me from my mothers womb, and *Act. 9.* called me by his grace, to reueale his Sonne in me, 16. that I should euangelize him among the Gentils, incontinent I condescended not to flesh and bloud, 17. neither came I to Hierusalem to the Apostles my Antecessours: but I went into Arabia, and againe I returned to Damascus. 18. Then, after three yeares I came to Hierusalem" to see Peter: and tarried with him fifteen daies. 19. But other of the Apostles saw I none; sauing Iames" the brother of our Lord. 20. And the things that I write to you; behold before God, that I lie not. **✠** 21. After that I came into the parts of Syria and Cilicia, 22. And I was vnknownen by sight to the Churches of Iewrie, that were in Christ: 23. but they had heard only, That he which persecuted vs sometime, doth now euangelize the faith which sometime he expugned: 24. and in me they glorified God.

* S. Iames was called our Lordes brother after the hebrew phraſe of the Iewes, by which neer kinsmen are called Brethré: for they were not Brethren indeed, but rather sisters children.

ANNOTATIONS.

CHAP. I.

S. Paul sent to preach by ordinarie imposition of hands.

1. *Neither by man.*) Though he were not first by man's election, nomination, or assignment, but by God's owne special appointment, chosen to be an Apostle; yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Act. 18.* Let vs beware then of such false Apostles, as now a-daies intrude themselves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shew of learning or vertue must moue vs from the faith.

8. *Or an Angel.*) Manie worthie obseruations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any mā or Angel, for what learning, eloquēce, shew of grace or vertue soeuer, though he wrought miracles, should not moue a Christian man from that truth which he hath once receiued in the Catholike Church: of which point Vicentius Lirinensis excellently trateth *li. cont. profan. hæres. Nonitases.* Whereby we may see that it is great pitie and shame, that so many follow Luther & Caluin & such other leud fellowes, into a new Ghospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in gifts of learning or eloquence, much lesse in good life.

Preaching contrary to the faith receiued is forbidden, nor other preaching.

Secondly S. Augustin noteth vpon the word, *Beside*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apostle did not say*, faith he, *If any man euangelize to you more then you haue receiued, but beside that you receiued.* For if he should say that, he should be prejudicial to himself, who coueted to come to the Thessalonians, that he might supply that which was wanting to their faith. *Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c.* By which we see how friuolously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Tract. 93. in Ioan.

The Ghospel is not only in the written word of Scripture, but in vnwritten tradition also.

Thirdly, as wel by the word *euangelizamus* (we euangelize) as the word *accepistis* (you haue receiued) we may note that the first truth, against which no second Ghospel-ling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contened either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Aduersaries of the Church that measure the word of God or Ghospel by the Scriptures only, thinking themselves not to incurre S. Pauls curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully erre, when they charge the Catholikes with adding to the Ghospel, when they teach any thing that is not in expresse words written by the Apostles or

Euangelists:

not marking that the Apostle in this Chapter, and els-where commonly calleth his & his fellowes whole preaching, the Gospel, be it written or unwritten.

Fourthly, by the same words we see condemned al after-preachings, later doctrines, new sects and Authours of the same: that only being true, which was first by the Apostles and Apostolike men as the lawful husband-men of Christes field, sowed and planted in the Church: and that false, which was later and as it were ouer-sown by the enemy. By which rule not only Tertullian (*de prescrip. nu. 6. & 9.*) but al other ancient Doctours, and specially S. Irenæus (*li 3. c. 2. 3. 4.*) tried truth from falsehood, & condēned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

Fifthly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, Preachers, and Teachers, vnto the worlds end: and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. *To preach any thing to Christian Catholike men (saith he) besides that which they haue receiued, neuer was is lawful, neuer is it, nor neuer shal it be lawful. To say anathema to such, it hath been, & is, and shal be alwayes behooful.* So S. Augustin by this place holdeth al accursed, that draw a Christian man from the societie of the whole Church, to make the seueral part of any one sect: that cal to the hidden conuenticles of heretikes, from the open & known Church of Christ: that allure to the private, from the common: finally al that draw with chattering curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church. *ep. 48. Psal. 103. Con. 2.* * mentioning also that a Donatist feined an Angel to haue admonished him to cal his freind out of the Communion of the Catholike Church into his sect. And he saith, that if it had been an Angel indeed, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anathema, though they were neuer so deare vnto them. In which case, saith this holy Doctour, I would not spare mine owne parents. *Al Pammach. c. 3. cons. 10. Hieros.*

18. *To see Peter.* In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty as Tertullian *de prescrip.* saith (notwithstanding his great affaires Ecclesiastical) he went so farre to see him: not in vulgar manner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. For which cause, and to fill himself with the perfect vew of his behauour, he abode with him fifteen daies. See S. Hierom *ep. 101. ad Paulinum 10. 3.* who maketh also a myserie of the number of daies that he taried with S. Peter. See S. Ambrose in *Comment. huius loci*, and S. Chrysostome vpon this place, and *ho. 87. in Ioan.*

The Apostles curse vpon al that teach new doctrine, and draw men from the Catholike Church.

Zeale against heretikes.

S. Paul doth visit S. Peter of honour and reuerence toward him.

CHAP. II.

He telleth forth the storie begun in the last chapter, and how he reprehended Peter, 15. and then specially vrgeth the ensample of the Christian Iewes, who sought vnto Christ for iustification, and that by warrant also of their Law it-self, as also because otherwise Christ's death had been needles.



HEN after fourteen yeares I went vp againe to Hierusalem with Barnabas, taking Titus also with me. 2. And I went vp according to reuelation: and conferred with them the Gospel which I preach among the Gentils, but apart with them that seemed to be some-thing, lest perhaps

" in vaine I should runne or had runne. 3. But neither Titus which was

with me; whereas he was a Gentil, was compelled to be circumcised: 4. but because of the false Brethren craftily brought in, which craftily came in to espie our libertie that we haue in Christ IESVS, that they might bring vs into seruitude. 5. To whom we yealded not subiection no not for an houre, that the truth of the Ghospel may remaine with you. 6. But of the that seemed to be some-thing, (what they were some-time, it is nothing to me. * God accepteth not the person of man) for to me, they that seemed to be something, " added nothing. 7. But contrariewise when they had seen, that to me was committed the Ghospel of the c prepuce, as " to Peter of the circumcision (8. for he that wrought in Peter to the Apostleship of circumcision, wrought in me also among the Gentils) 9. and when they had knowne the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillars, " gaue to me and Barnabas the right hands of societie : that we vnto the Gentils, & they vnto the circumcision: 10. only that we should be mindful of the poore : the which same thing also I was careful to doe.

Deu. 10;
17.

c See the nar-
ginal Annota-
tion Rom. 2. v.
25.

c That is, in
presence, before
them al, as Beza
himself ex-
poundeth it.
Yet the En-
glish Bezires
to the more
disgracing of
S. Peter, trans-
late, *in his face*,
No. Test. an.
1580.

" By this & by
the discourse
of this whole
epistle, you
may perceiue,
that when ius-
tification is
attributed to
faith, the
workes of Cha-
ritie be not ex-
cluded, but the
workes of
Moyfes law:
that is, the

11. And when Cephas was come to Antioche, " I resisted him c in face, because he was " reprehensible. 12. For before that certaine came from Iames, he did eate with the Gentils: but when they were come, he withdrew and separated himself, fearing them that were of the circum- cision. 13. And to his simulation consented the rest of the Iewes, so that Barnabas also was led of them into that simulation. 14. But when I saw that they walked not rightly to the veritie of the Ghospel, I said to Cephas before them al: If thou being a Iew, liuest Gentil-like and not Iudaically, how dost thou compel the Gentils to Iudaize?

с κατὰ
πρόσω-
πον.

15. We are by nature Iewes, and not of the Gentils, sinners. 16. But knowing that * man is not iustified by the workes " of the Law, but by the faith of IESVS Christ; we also beleue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the workes of the Law: for the which cause, by the workes of the Law no flesh shal be iustified. 17. But if seeking to be iustified in Christ, our selues also be found sinners; is Christ then a Minister of sinne? God forbid. 18. For if I build the same things againe which I haue destroied, I make my self a preua- ricatour. 19. For I by the Law, am dead to the Law, that I may liue to God: with Christ I am nailed to the crosse. 20. And I liue, now not I; but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the Sonne of God, who loued me, and deliuered himself for me. 21. I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

Ro. 3, 19;
20.

ceremonies, Sacrifices, and Sacraments therof principally, and consequently al workes done merely by nature & free-wil, without the faith, grace, spirit, and aid of Christ.

AN NOTATIONS.

CHAP. II.

S. Paul confer- 2. *Conferred with them.*) Though S. Paul were taught his Ghospel of God and not of
ged with S. man, and had an extraordinarie calling by Christ himself, yet by reuelation he was
sent

sent to Hierusalem to conferre the said Ghospel which he preached, with his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion with them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie known societie of God's people and Priests. Therefore whosoever he be (vpon what pretence soeuer) that wil not haue his calling and doctrine tried by the ordinarie Gouerners of God's Church, or disdaineth to goe vp to the principal place of our religion, to conferre with Peter and other pillars of the Church, it is euident that he is a false Teacher, a Schismatike, and an Heretike. By which rule you may trie al your new Teachers of Luther's or Caluin's schoole: who neuer did nor euer durst put their preaching to such conference or trial of holy Council or Bishops, as they ought to doe, and would doe, if it were of God, as S. Paule was.

Peter and the rest, for trial of his doctrine.

The heretikes submit their doctrine to no trial of Bishops or Council.

2. *In vaine.*) Though S. Paul doubted not of the truth of the Ghospel which he preached, knowing it to be of the holy Ghost; yet because other men could not, nor would not acknowledge so much, til it were allowed by such as were without al exception known to be Apostles & to haue the spirit of truth, to discern whether the vocation, spirit, & Ghospel of Paul were of God, he knew he should otherwise without conference with them, haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) *securitatis* of preaching the Ghospel, if it had not been approved by Peter's sentence & the rest that were with him. Hiero. ep. 89. c. 2. See Tertul. li. 4. cont. Marc. nu. 3. Therefore by reuelation he went to conferre with the Apostles at Hierusalem, that by them hauing his Apostleship and Ghospel liked and approued, he might preach with more fruit. Wherin we see, this holy Apostle did not as the seditious proud Heretikes doe now a-daies, which refusing al man's attestation or approbation, wil be tried by Scriptures only. As also we may learne that it is no such absurditie as the Aduersaries would make it, to haue Scriptures approued by the Churches testimonie: seeing the Ghospel which S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without al derogation to the truth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect God's Oracles to man's censure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and false. For, to beare witnes or to giue euidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Gold-smith or touch-stone that trie and discern which is true gold, make it good gold; but they giue euidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God, and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable; as neither the truths and determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kinds, as they can not be wel compared together. The controuersie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more authoritie or credit. Which were as friuolous a dispute, as it were a disordered part for any mā to say, he would be tried by no other iudge but by his owne writings or euidences. With such triflers and seditious persons haue we to doe now a-daies in diuinitie, as were intolerable in any prophane science or facultie in the world.

The approbation of S. Pauls doctrine by Peter and the rest, was very requisite.

No absurditie that the Scriptures be approved by the Churches testimonie. The Church maketh not Canonieal Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.

6. *A deed nothing.*) The Ghospel and preaching of S. Paul was wholly of God, and therefore though it were put to the Churches probatio, as gold is to the touch-stone, yet being found in al points pure, nothing could be altered or amended therein by the Apostles. Ene to the Scriptures which are indeed wholly of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the world to be such, & not made by the true, Church.

true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were alwaies true before : but not so known to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustin. *Cont. op. fun. l. c. 5.* which troubleth the Heretikes so much : *I would not beleue the Gospel (saith he) wth the authoritie of the Church m^{ed} me.*

The Apostles commision general through the world, & yet peculiar to certaine Prouinces.

Jewes and Gentils specially committed to the two principal Apostles. Neither Peter only of the Jewes, nor Paul Apostle of the Gentils only.

Caluin's foolish reason that Peter was not B. of Rome, & his derogation from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

Al Catholike Preachers and Pastours must communicate with Peter and his Successours

The heretikes ridiculous argument against Peter's preeminence.

7. To Peter of the circumcission.) We may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction but in those seuerall places or towards those peoples or Prouinces only, wherunto by God's appointment or their owne lot or election, they were specially assigned. For, euery Apostle might by Christes commision (*Mat. 23. Goe, and teach al Nations.*) vse al spiritual function through the whole world. Yet for the more particular regard and care of Prouinces, and for peace and order sake, some were appointed to one countrie, and some to another: as, of the other Apostles we see in the Ecclesiastical histories, and for S. Peter and S. Paul, it is plaine by this place & other, that to thē as to the two cheefe & most renowned Apostles, the Church of al Nations was giuen, as deuided into two parts, that is, Jewes, and Gentils : the first and principal being S. Peter's lot, that herein also he might resemble our Sauour, who was sent namely *to the lost sheep of Israel*, and was properly ** the Minister of the Circumcision* : the second being S. Paul, whom Christ chose specially to preach to the Gentils : Not so for al that, that either he was limited to the Gentils only, (whom the Actes of the Apostles report, in euery place, first to haue entred into the Synagogues and preached Christ to the Jewes, as he wrote also to the Hebrewes and euer had special regard and honour to them :) or Peter so bound to the Jewes only, that he could not meddle with the Gentils : seeing he was ** the man chosen of God*, by whom the Gentils should first beleue, who first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, would haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentils, as a thing against God's ordinance and the appointment between him and S. Paul : as though thereby the one had bound himself to the other, not to preach or meddle within his fellowes compasse. And which is further most seditions, he exhorteth al men to keep fast the foresaid compact, and rather to haue respect to S. Paul's Apostleship, then to S. Peters : as though the preaching, authoritie, and Apostleship of both were not a-like true, and al of one holy Spirit, whether they preached to Jewes or Gentils, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and there incredulitie, and partly for that in Christianitie the distinction of Iew and Gentil ceased after a season, both went to the cheefe citie of the Gentils, and there founded the Church common to the Hebrewes and al Nations, Peter first, and Paul afterward. And therefore Tertul. saith, *de prescript. nu. 14.* *O happie Church, to which the Apostles powred out al doctrine with their blood! Where Peter suffereth like to our Lord's Passion, where Paul is crowned with Iohn (Baptist's) death.*

9. Gave the right hands of societie.) There is and alwaies ought to be, a common fellowship and fraternitie of al Pastours and Preachers of the Church. Into which societie whofoeuer entred not, but standeth in Schisme and separation from Peter and cheefe Apostolike Pastours, what pretence soeuer he hath, or whence soeuer he chalengeth authoritie, he is a wolfe, and no true Pastour. Which vnion and communion together was so necessarie euen in S. Paul's case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to goe vp to his elder Apostles to be receiued into their fellowship or brotherhood. For it is to be noted, that S. Peter, Iames, and Iohn were not sent to S. Paul, to ioine with him or to be tried for their doctrine and calling, by him: but contrariwise he was sent to thē as to the cheefe & knowne ordinarie Apostles. They therefore gaue Paul their hands, that is to say, took him into their societie, and not he them. And S. Hierom's rule concerning this, shal be found true to the worlds end, speaking of S. Peter's Successour : *Hæc at gathereſt not with thee, ſcattereſt.* Ep. 57 And in another place for the same cause he calleth Rome, *uſiſſimum Communionis portum*, the most safe and sure haven of cōmunion or societie. Ep. 16 c. 1. And wheras the Heretikes by this also would proue that Peter had no preeminence about Paul being his fellow Apostle, it is ridiculous. As though al of one fellowship or brotherhood be alwaies equal, or as though there were not order and gouernment, superioritie and inferioritie,

Mat. 15.
Ro. 15.

Act. 10.
E. 15. v.

7.
Calu. li.
4. c. 6.
nu. 15.
Inſtit.

ferioritie, in every societie wel appointed. And they might perceiue by this whole passage, that Peter was the special, and in more singular sort the Apostle of the Iewes, though Iames and Iohn were also: as S. Paul is also called in more singular sort the Apostle and Doctour of the Gentils then S. Barnabas, and yet they were both a-like taken here into this societie, as they were both at once and a-like segregated into this ministerie, and ordered together *Act 13*. It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship vnto which he was receiued together with S. Paul.

II. *I resisted him.*) Wicked Porphyrie as S. Hierom writeth chargeth S. Paul of enuie & malapert boldnes, and S. Peter of error *Præm. Comment. in Galat.* Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For, it is the propertie of Heretikes and il men, to be glad to see the Saints reprehended and their faults discovered, as we may learne in the writings of S. Augustin against Faustus the Manichee, who gathered out al the acts of the holy Patriarches, that might seeme to the People to be worthy blame. Whom the said holy Doctour defendeth at large against him: as both he, and before him S. Cyprian, find here vpon this Apostles reprehension, much matter of praising both their vertues: S. Pauls great zeale, & S. Peters wonderful humilitie: that the one in the cause of God would not spare his Superiour, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie disdain or refuse to be controlled by his Iunior. Which of the two they count the greater grace and more to be imitated. For neither Peter (saith S. Cyprian) whom our Lord chose the first, and vpon whom he built the Church, when Paul disputed with him of circumcision, challenged insolently or arrogantly tooke any thing to himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him. *ep. 77. ad Quintum nu. 2.* And S. Augustin *ep. 19. c. 2.* in fine. That (saith he) which was done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne Godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amisse, to be content to be corrected of their Iuniors, then Paul, to be bold and confident: yea the inferiours to resist their betters for defending the truth of the Gospell, brotherly charitie alwaies preserved. By which notable speeches of the Doctours we may also see how friuolously the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superiours, to beare with humilitie the correction or contremolement euen of their inferiours. Namely by this example S. Augustin (*li. 2. de Bapt. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were christned of Heretikes, could not, nor would not haue been offended to be admonished & reformed in that point by his fellowes or inferiours, much lesse by a whole Councell. We haue learned, saith he, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is so preeminens, when he did otherwise concerning circumcision then the rule required, was corrected of Paul the later Apostle. I thinke (without any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle: howbeit I ought rather to feare lest I be iniurious to Peter. For who knoweth not that the principalitie of Apostleship is to be preferred before an dignitie of Bishop whatsoever? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. And who is so dull that can not see, that the inferiour though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his superiour? Did euer any man wonder that a good Priest or any virtuous person should tel the Pope, or any other great Prelate, or greatest Prince in earth, their faults? Popes may be reprehended, & are iustly admonished of their faults, & ought to take it in good part, and so they doe & euer haue done, when it cometh of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Augustin, Bernard: But of Simon Magus, Nouatus, Iulian, Wiclefe, Luther, Caluin, Beza, that doe it of malice, & raile no lesse at their vertues then their vices, of Catholike Bishops (I say) God's Prelates must not be taught nor corrected, though they must patiently take it, as our Sauour did the like reproches of the malicious Iewes; and as David did the malediction of Semei. *2. Reg. 16.*

III. *Reprehensible.*) The Heretikes hereof againe inferre, that Peter the did erre in faith, and therefore the Popes may faile therein also. To which we answer, that how soeuer other Popes may erre in their priuate teachings or writings, wherof we haue treated before in the Annotation vpon these words, *I haue thy faith faile me*: it is certaine that S. Peter did

The Heretikes maliciously derogate from S. Peter.

Pauls reprehension of Peter teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing against Peter's superioritie, that he was reprehended.

The superiour may be reprehended or admonished of the inferiour. Heretikes reprehension of Catholike Bishops is rather railing.

S. Peter's error was not in faith, but in conuersation or behaviour.

not here faile in faith, nor erre in doctrine or knowledge. For it was *conuersationis, non predicationis animus*, as Tertullian faith *de prescript. 24. 7.* It was a default in conuersation, life, or regiment, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustin and whosoever make most of it, thinke no otherwise of it. But S. Hierom and * many other holy Fathers deeme it to haue been no fault at al, nor any other thing then S. Paul himself did vpon the like occasion: and that this whole combat was a set thing agreed vpon between them. It is a schoole point much debated betwixt S. Hierom and S. Augustin *ep. 9. 11. 19. apud August.*

Luce 12,
32.

* See S.
Chrysost.
Theoph.
C^c.

CHAP. III.

By their owne conuersion at the first, 6. and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ, 10. Seeing also that the Law curseth euery one that hath not euermore kept the Law. 15. And, that the Law was not giuen to alter God's Testament, 19. but to conuince the Iewes of sinne, 23. and so to be their pedagogue or leader vnto Christ, 25. and then to cease.

¶ For any people or person to forsake the faith of their first Apostles & conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching and senseless brutishnes. Such is the case of our poore countrie, Germanie, and others.

¶ This faith whereby Abraham, was iustified, and his children the Gentils beleeuing in Christ, implieth al Christian vertues; of which the first is faith the ground and foundation of al the rest, and therefore here and elsewhere often named of the Apostle.

¶ The Epistle vpon the 17. Sunday after Pentecost,



Senses Galatians, who hath " bewitched you, not to obey the truth, before whose eyes I E S V S Christ was proscribed, being crucified among you? 2. This only I would learne of you: By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith? 3. Are you so foolish, that whereas you began with the Spirit, now you wil be consummate with the flesh? 4. Haue you suffered so great things without cause? if yet without cause. 5. He therefore that giueth you the Spirit, and worketh miracles among you, by the workes of the Law, or by the hearing of the faith doeth he it? 6. As, Abraham beleued God, and it was reputed to him vnto iustice.

7 Know ye therefore that they that are " of faith, the same are the children of Abraham. 8. And the Scripture fore-seeing that God iustifieth the Gentils by faith, shewed vnto Abraham before, *That in thee shal al Nations be blessed.* 9. Therefore they that are of faith, shal be blessed with the faithful Abraham. 10. For whosoever are of the workes of the Law, are vnder curse. For it is written: "*Cursed be euery one that abideth not in al things that be written in the booke of the Law, to doe them.*" 11. But that in the Law no man is iustified with God, it is manifest, because *the iust* " *liueth by faith.* 12. But the Law is not by faith: but, *He that doeth those things, shal lue in them* 13. Christ hath redeemed vs from the curse of the Law, being made a curse for vs (because it is written: *Cursed is euery one that hangeth on a tree*) 14. that on the Gentils the blessing of Abraham might be made in Christ I E S V S: that we may receiue the promise of the Spirit by faith.

15. ¶ Brethren I speake according to man yet a man's testament being confirmed no man despiseth, or further disposeth. 16. To Abraham were the promises said, and to his seed. He faith not, *And to seeds*, as in many: but as in one, *And to thy seed*, which is Christ. 17. And this I say, the testament

Gen. 15,
6. Ro. 4,
3.

Gen. 12,
3.

Deut. 27
16.
Aba. 2.

Rom. 1.

Lew. 18,
Deut. 21

Gen. 22,
18.

testament being confirmed of God, the Law which was made after foure hundred and thirtie yeares, maketh not void to frustrate the promise. 18. For if the inheritance be of the Law, now not of promise. But God gaue it to Abraham by promise. 19. Why was the Law then? It was put for transgressions, vntil the seed came to who he had promised: ordeined by Angels in the hand of a Mediatour. 20. And a Mediatour is not of one: but God is one. 21. Was the Law then against the promises of God? God forbid. For if there had been a Law giuen that could iustifie, vndoubtedly iustice should be of the Law. 22. But the Scripture * hath concluded al things vnder sinne: that the promise by the faith of IESVS Christ might be giuen to them that belecue. ¶ 23. But before the faith came, vnder the Law we were kept shut vp, vnto that faith which was to be reuealed. 24. Therefore the Law was our Pedagogue in Christ: that we may be iustified by faith. 25. But when the faith came, now we are not vnder a Pedagogue. 26. For you are al the children of God by faith in Christ IESVS. 27. For as many of you as are baptized in Christ, haue put on Christ. 28. There is not Iew nor Greek, there is not bond nor free, there is not male nor femal. For al you are one in Christ IESVS. 29. And if you be Christs, then are you the seed of Abraham, heires according to promise.

AN NOT A T I O N S

CHAP. III.

10. *Cursed be*) By this place the Heretikes would proue that no man is iust truely before God, al being guiltie of damnation and God's curse, because they keep not euery thing of the Law. Where indeed the Apostle meaneth not such as offend venially (as it is plain by the place of Deuteronomie whence he reciteth this text) but only such as commit great & damnable crimes: and so by grievous and mortal transgressions wholly may keep the breake God's precepts, and thereby incur the curse of the Law; from which the said comādemēts, Law could not deliuer them of it-self, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

11. *Liueh by faith.*) It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith without workes, which is dead in it-self as S. Iames saith, that can giue life to the iust: For that which is dead, can not be the cause of life: But it is the Catholike faith, as S. Augustin writeth, which worketh by charitie (according to the Apostles owne explication of this whole passage) by which the iust liueh. *Li. 3. c. 5. cont. duas ep. Pelag.* See the Annotation vpon the same word's. *Rom. 1.*

27. *Haue put on Christ.* Here the Aduersaries might haue seen, if they were not blinded by contentious struing against God's Church, that when iustification is attributed to faith without mention of good workes or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the working of iustice or saluation. For here we learne that by the Sacrament of Baptisme also we put on Christ, which is to put on faith, hope, charitie, & al Christian iustice. By the same we proue also that the Sacraments of the new law gaue grace, for that the receiuers thereof put on Christ. And the Aduersaries caasion, that it is faith which worketh in the Sacrament, and not the Sacrament it-self, is plainly false: Baptisme giuing grace and faith it-self to the infant that had none before.

CHAP. IIII.

That the Law was fit for the time of nonnage: but being now come to full age, to desire such servitude is absurd, specially for Gentils. 12 And that he writeth this not of any displeasure, but to tel them the truth, remembring how passingly they honoured him when he was present, and exhorting them therefore not to harken to the false Apostles in his absence. 21. By the allegorie also of Abraham's two sonnes, shewing, that the children of the Iewes Synagogue shal not inherit, but we who are the children of the free-woman; that is of the Cath. Church of Christ.

The Epistle
vpon Twelfth
eue.

" That is, the
rudiments of
religion, wher-
in the carnal
Iewes were
trained vp: or
the corporal
creatures,
wherin their
manifold Sa-
crifices, Sacra-
ments, & rites
did consist,



ND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be Lord of al. 1. But is vnder tutours and gouernours vntil the time limited of the Father: 3. so we also, when we were litle ones, were "seruing vnder the "elements of the world. 4. But when the fulnes of time came, God sent his Sonne made of a woman, made vnder the Law: 5. that he might redeem them that were vnder the Law; that we might receiue the adoption of sonnes. 6. And because you are sonnes, * God hath sent the Spirit of his sonne into your hearts crying: Abba, Father. 7. Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God. 8. But then indeed not knowing God, you serued them that by nature are not Gods. 9. But now when you haue knowen God, or rather are knowen of God, how turne you againe to the "weake & poore elements, which you wil serue againe? 10. " You obserue daies, and months, and times, and yeares. 11. I feare you, lest perhaps I haue laboured in vaine among you. 12. Be ye as I, because I also am as you: Brethren, I beseech you, you haue hurt me nothing. 13. And you know that by infirmitie of the flesh I euangelized to you heertofore: 14. and your tentation in my flesh you despised not, neither reiected, but "as an Angel of God you receined me, as Christ IESVS. 15. Where is then your blessednes? for I giue you testimonie that if it could be done, you would haue plucked out your eyes and haue giuen them to me. 16. Am I then become youremie, telling you the truth? 17. They emulate you not wel: but they would exclude you, that you might emulate the. 18. But doe you emulate the good in good alwaies: and not only when I am present with you.

Re. 3, 17

" So ought al
Catholike
people receiue
their Teachers
in religion,
with al due
loue, and reue-
rence.

19. My litle children, whom I trauail withal againe, vntil Christ be formed in you. 20. And I would be with you now and change my voice: because I am confounded in you. 21. Tel me, you that wil be vnder the law, haue you not read the Law? 22. For it is written that * Abraham had two sonnes: one of the bond-woman, and one of the free-woman. 23. But he that of the bond-woman, was borne according to the flesh: and he that of the free-woman, by the promise. 24. Which things are said "by an allegorie. For these are the two Testaments

Gen. 16,
15, 21, 2.

The Epistle
vpon the 4.
Sunday in Lët.

ments. The one from mount Sina, gendring vnto bondage; which is Aggar, (25. for Sina is a mountaine in Arabia, & which hath affinitie to that which now is Hierusalem) and serueth with her children. 26. But that Hierusalem which is aboue, is free; which is our mother. 27. For it is written: *Reioyce thou barren, that bearest not: breake forth and crie, that trauestest not: because many are the children of the desolate, more then of her that hath a husband.* 28. But * we, Brethren, according to Isaac, are the children of promise. 29. But as then he that was borne according to the flesh, persecuted him that was after the spirit; so now also. 30. But what saith the Scripture? *Cast out the bond-woman and her sonne. For the sonne of the bond-woman shall not be heire with the sonne of the free-woman.* 31. Therefore, Brethren, we are not the children of the bond-woman, but of the free: by the freedome wherewith Christ hath made vs free.

This mutual persecution is a figure also of the Church iustly persecuting Heretikes, and contrariwise of Heretikes which be the children of the bond woman, vniustly persecuting the Catholike Church. Aug. ep. 48.

A N N O T A T I O N S.

C H A P. III.

3. *Seruing.*) There can be no external worship of God nor association of men in religion, either true or false, without the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their Gods. The Iewes, of whom the Apostle here speaketh, serued not the creatures themselves which they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied & in awe, with innumerable fleshly, grosse, & comberfom offices about creatures. The Christians neither serue clements, as the one, nor be kept in seruil thraldom thereby as the other; but occupie only a few exceeding easie, sweet, seemely, and significant, for an agreable exercise both of body and mind. Wherof S. Augustin saith thus, li. 3. c. 9. *de doct. Christ. Some few for many, most easie to be done, most honourable for signification, and most cleane & pure for to be obserued and kept, hath our Lord himself and the Apostolical discipline deliuered.* And li. de ver. relig. c. 17. *Of the Wisedome of God is self-man's nature being taken, whereby we were called into libertie, a few Sacraments most holisom were appoined and instituted, which might contein the societie of Christian people, that is, of the free multitude vnder one God.* And againe, cont. Faust. li. 19. c. 13. *The sacraments are changed: they are made easier, fewer, holisommer, happier.* The same he hath in the 118. epistle c. 1. and many other places besides. By which you may see, it is not alone to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans doe, or to serue vnder them as the Iewes did; wherewith the Heretikes calumniously charge the Christians. And as touching the smal number, facilitie, efficacie, and signification, wherein the said holy Father putteth the special difference; who seeth not that for so many busie Sacrifices, we haue but one: for Sacraments wel-neer infinit, but seueral so easie, so full of grace, so significant, as can be possible, as of euery one in their seueral places is provided?

External worship of God by vse of creatures, necessarie: & how the Heathen, Iewes & Christians differ in the same

The vse of external clements in the Sacraments.

Our Sacraments few & easie, in respect of the Iewes.

Here, let the good Readers take heed of a double deceit vsed by the Aduersaries about S. Augustines places alleaged. First, in that they say he made but two Sacraments, which is vntrue. For, although treating of the difference between the Iewish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at all that there should be no more. But contrariwise in the foresaid epistle 118. he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 2. cont. li. Petil c. 104.) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he asseme of the Sacrament of Orders li. 1. de bpt. c. 1. and also of Meritorie de bono coniug. c. 14. of Penance likewise he speaketh as of Baptisme, which he calleth Reconciliation, li. 1. de adul. coniug. c. 28. Lastly by the

S. Augustin falsely alleaged of the Heretikes for two Sacraments only.

The other Sacraments proposed can be S. Augustin.

by the booke *de visitatione infirmorum* in S. Augustin li. 2. c. 4. by *Prosper de prædicationibus* p. 20 * *Aug. ser. 215. de temp. & de relictis. cath. conuers.*
 c. 19. S. Innocentius ad Eugubinum to. 1. *Conc. ep. ad Eugub.* c. 8. S. Cyrilli. 2. in *Leuiticum*, and S. Chrysostom li. 3. *de Sacerdotio*, * *Extreme unction* is proued to be a Sacrament. It is false then that the Heretikes affirme of S. Augustin, by whose doctrine it is plaine that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seuen specified by him. Which number of seuen the holy Councils of Florence and Trent doe expressly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places, Aët 8. 1. Tim. 4. Io. 10. Ia. 5. Eph. 5.

S. Augustin
falsely allea-
ged against the
ceremonies of
the Church.

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustin (ep. 119. c. 19.) should affirme, that the Church and Christian people in his daies (wherupon they inferre that it is so much more now) were so loaden with obseruation of vnprofitable ceremonies, that they were in as great seruilitie and subiectiō to such things as the Iewes. He saith so indeed of some particular presumptions, inuentions, and vsages of certaine persons; as that some made it a heinous matter to touch the ground with their bare feet within their own octaues, & such like vanities. Wherby some simple folkes might be infected, which this holy Doctour specially misliked, & wisheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremonie that the Church vseth, either appointed by Scripture, or Council, or custom of the Catholike Church, himself denieth it in expresse termes in the same place, and in sundrie other: where he alloweth al the holy ceremonies done in the ministratiō of the Sacraments and els-where. Whereby it is cleare, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme; but to the sweet yoke of Christ and light burden of his law, to order, & decencie, and instructiō of the faithful, in al libertie, loue, faith, grace, and Spirit.

9. *Weake and poore.*) Whether he meane of the creatures which the Gentils serued, (as it may seeme by the words before of seruing strange Gods) so the elements were most base and beggerly; or of the Iudaical ceremonies and sacraments (as most expound it) euen for their elements were weake and poore in themselves, not giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of the new law be.

The Heathenish and Iudaical obseruatiō of daies Heretically compared with the Christian obseruation of festiuities and holy-daies, &c.

10. *You obserue daies.*) That which S. Paul speaketh against the Idololatrall obseruation of daies, months, and times, dedicated by the Heathen to their false Gods, and to wicked men or spirits, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatal, fortunate, or dismol, and other obseruations of times for good luck or ill luck in man's actions, gathered either by particular fanisie, or popular obseruation, or curious & vnlawful arts, or (lastly) of the Iudaical festiuities that were then ended & abrogated, vnto which notwithstanding certain Christiā Iewes would haue reduced the Galatians against the Apostles doctrine: al that (I say) doe the Heretikes of our time falsely and deceitfully interpret against the Christian holy-daies, & the sanctificatiō & necessarie keeping of the same. Which is not only cōtrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles and the whole Church. *Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) into which the Iewes Sabbath was altered, their Pasch into our Easter, their Pentecost into our Whitsontide: which were ordained & obserued of the Apostles themselves. And the antiquitie of the feasts of Christes Natiuitie, Epiphanie, & Ascension is such, that they can be referred to no other origine but the Apostles institution: who (as S. Clement testifieth li. 8. *const. Apost. c. 39*) gaue order for celebrating their fellow Apostles, S. Steuens & other Martyrs daies after their death: and much more no doubt did they giue order for Christes festiuities. According to which, the Church hath kept not only his, but S. Steuens, & the B. Innocents, euen on the same daies they be now solemnely kept, & his B. Mothers, & other Saints, (as the Aduersaries themselves confesse) aboue 1300. yeares, as appeareth in the Barbarous combates betwene Westphalus the Lutheran, & Caluin, & by the writings betwixt the Puritans & Protestants.

Orig. li. 3
in diss.
Aug. ep.
28. &
Ser. de
Sanctis.
Fulgens.
Loo

Sunday, Easter,
whitsontide.
The festiuities
of Christ.

Other holy-
daies of Saints.

For which purpose, see also how old the holy-day of S. Polycarpe is in *Euseb li. 4. c. 14.* of the * Assumption of our Ladie or her dormition in S. Athanasius, S. Augustin, * See the S. Hierom's

Annot.

A. 1.

v. 14.

ep. ad

Timoth.

Luc. 1.

v. 48.

Conc.

Gang. c.

20.

Epiph.

Her. 75.

Aug de

Ciuir.

Dei l. 10.

c. 16.

* Hilary.

prolog. in

Psal. ex-

plan.

Epiph.

Her. 75.

O in

fine li. 3.

c. 16.

* Cypri.

de Orat.

Do. nu.

25.

S. Hierom, S. Damasc, and both of that feast and of her Natiuitie in S. Bernard, who professeth he receiued them of the Church, & that they ought to be most solemnly kept. ep. 174. Wherin we can not but wonder at the new Church of England, that (though against the pure Caluinistes wil and doctrine) keep other Saints and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, which they might keep, though they beleeued not her Assumption in body (wherof yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either hate her, or thinke her worthy of lesse remembrance then any other Saint,* herself prophecying the contrarie of al Catholike Generations, that they should blesse her. And indeed the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, which they keep in England, being not so peculiar to her, but belonging rather to Christs Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian. ep. 34. Origen ho. 3. in diuers. Tertullian de cor. mil. S. Gregorie Nazianzen de amore pauperum, the Council of Gangres, yea and in the Council of Nyce it-self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, ancient, & to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies as Aërius taught, for which he was condemned of Heresie, as S. Epiphanius witnesseth. But of holy-daies S. Augustin sheweth both the reason and his liking, in these memorable words. First for the feasts belonging to our Lord, thus: We dedicate and consecrate the memorie of God's benefits with solemnities, feasts, and certaine appointed daies, lest by tract of times there might creep in ingratul and unkind oblivion. Of the festiuities of Martyrs thus: Christian people celebrate the memories of Martyrs with religious solemnities, both to moue themselves to imitation of them, and that they may be partakers of their merits, and be holpen with their prayers. Cont Faust. li. 20. c. 21. And of al Saints daies, thus: Keepe ye and celebrate with sobrietie the Natiuities of Saints, that we may imitate them which haue gone before us, and they may reioyce of us which pray for us. In Ps. 88 Conc. 1. in fine.

Festiuities of our B. Ladie.

See S. Grego. li. 7. ep. 29. of

Martyrs feasts

at the yeare, &

Masses in the

same.

S. Augustines

words of Fe-

stiuities and

holy-daies.

Prescript fa-

sing-daies.

Canonical

houres.

Reading of the

Scriptures ac-

cording to the

time of the

yeare.

The Scriptures

haue an alle-

gorical sense

beside the li-

teral.

True Christi-

an libertie.

And as is said of prescript daies of feasts, so the like is to be said * of fasts, which els-where we haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yeare into Aduent, Septuagesime, &c. the week into so many Feries, the day into Houres of prayers, as the Prime, Third, the Sixth, the None, &c. Wherof see * S. Cyprian, who deriueth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretikes reprove, to be full of mysteric. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuised, that certaine peeces (as is alwaies obserued and practised vntil this day) should be read at one time, & others at other times and seasons, throughout the yeare, according to the diuersitie of our Lordes actions and benefits, or the Saints stories then recorded. Which the Puritane Caluinists also condemne of Superstition, desiring to bring in hellish horrore and al disorder. See Conc. Carthag. 3. c. 47. and pag. 259. of this booke.

24. By an allegorie.) Here we learne that the holy Scriptures haue beside the literal sense a deeper spiritual and more principal meaning: which is not only to be taken of the holy words, but of the very facts and Persons reported: both the speeches and the actions being significantie ouer and aboue the letter. Which pregnancie of manifold senses if S. Paul had not signified himself in certaine places, the Heretikes had been lesse wicked and presumptuous in condemning the holy Fathers allegorical expositions almost wholly: who now shew themselves to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures which our holy Fathers the Doctours of God's Church saw.

31. Freedom.) He meaneth the libertie and discharge from the old ceremonies, Sacraments, and the whole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to doe what euery man list, or to be vnder no obedience of spiritual or temporal lawes and Gouerners: not a licence neuer to pray, fast, keep holy-day, or work-day, but when and how it seemeth best to euery man's phantasie. Such a dissolute licentious state is farre from the true libertie which Christ purchased for vs.

CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision; 13. and testifieth, that they are callers to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not inherite the kingdom, vnles they abstaine from the workes of the flesh, which are al mortal sinnes; and doe the fruitful workes of the spirit, fulfilling al the commandements of the Law by Charitie.



T AND, and be not holden in againe with the yoke of seruitude. 2. Behold I Paul tel you that if you be circumcised, Christ shal profit you nothing. 3. And I testifie againe to euery man circumciding himself, that he is a debter to doe the whole Law. 4. You are euacuated from Christ, that are iustified in the Law: you are fallen from grace. 5. For we in spirit, by faith, expect the hope of iustice. 6. For in Christ I E S V S * neither circumcision auaieth ought, nor prepuce: but " faith that worketh by charitie. 7. You ranne wel, who hath hindred you not to obey the truth? 8. The perswasion is not of him that calleth you. * 9. A litle leauē corrupted the whole paste. 10. I haue confidence in you in our Lord, that you will be of no other mind: but he that troubleth you, shal beare the iudgement, whosoever he be. 11. And as for me, Brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the scandal of the crosse euacuated. 12. I would they were also cut-off that trouble you.

Gal. 6.
15.

1. Co. 5.
6.

a The Epistle
vpō the 14. Sun-
day after Pen-
tecost.

Here men
thinke (saith S.
Augustin) the
Apostle deni-
eth that we ha-
ue free libertie
of wil: not vn-
derstanding that
this is said to
thē, if they wil
not hold fast
the grace of
faith receiued,
by which only
they can walke
in the spirit, &
not accomplish
the concupis-
cences of the
flesh. *inc 5. Gal.*
c S. Augustin
sheweth hereby
that not only
infidelitie is a
damnable sinne
b The Epistle
vpō the 15. Sun-
day after Pen-
tecost.

13. For you, Brethren, are called into libertie: only make not this " libertie an occasion to the flesh, but by charitie serue one another. 14. a For al the Law is fulfilled in one word: *Thou shalt loue thy neighbour as thy self.* 15. But if you bite and eate one another, take heed you be not consumed one of another. 16. And I say, walke in the spirit, and the lusts of the flesh you shal not accomplish. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: for these are aduersaries one to another: " that not what things soeuer " you wil, these you doe. 18. But if you be led by the spirit, you are not vnder the Law.

Leu. 49.
18.

19. And the workes of the flesh be manifest, which are fornication, vncleannes, impudicitie, lecherie, 20. seruing of Idols, witch-crafts, enmities, contentions, emulations, angers, brawles, dissensions, sects, 21. enuies, murders, ebrieties, commestations, and such like. Which I fore-tel you, as I haue fore-told you, that they which doe such things, shal not obtaine the Kingdom of God. 22. But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, 23. mildnes, faith, modestie, continencie, chastitie. Against such there is no law. 24. And they that be Christs, haue crucified their flesh with the vices and concupiscences. b 25. b If we liue in the spirit, in the spirit also let vs walke. 26. Let vs not be made desirous of vaine glorie, prouoking one another, enuying one another.

ANNOTATIONS.

CHAP. V.

6. *Faith.*) This is the faith working by charitie, which S. Paul meaneth els-where, when he saith that faith doth iustifie. And note wel that by these termes, Circumcision and Prepuce not available to iustification, it is plaine that in other places he meaneth the workes of Circumcision and Prepuce (that is, of the Iewes and Gentils) without faith, which auaille not, but faith working by charitie: as who should say, faith & good workes, not workes without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speeches of the holy Scriptures, had followed but their own rule, this one text would haue interpreted & cleared vnto them al other where by iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expressly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie; as S. Augustin noteth. *de fid. & op. c. 14* Further the good Reader most obserue, that whereas the Protestants sometime confesse, that Charitie and good workes be ioyned and requisit also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good workes are no part of our iustice or any cause of iustification, but as fruits and effects of faith only, which they say doth al, yea though the other be present: this false glosse also is reprov'd evidently by this place, which teacheth vs cleane contrarie: to wit, that faith hath her whole actiuitie and operation toward iustice and saluation, of charitie, and not contrariwise: without which it can not haue any act meritorious or agreeable to God for our saluation. For which cause S. Augustin saith, *lib. 13. de 1. vin. c. 18. Fidem non facit vtilem nisi charitas* nothing maketh faith profitable but charitie. But the Heretikes answer, that where the Apostle saith, *worketh by charitie*, he maketh charitie to be the instrument only of faith in wel working, and therefore the inferiour cause at the least. But this also is easily refuted by the Apostles plaine testimonie, affirming that charitie

Iustification by faith only, disapproved by conference of Scriptures.

How the Protestants admit charitie and good workes to iustification.

Charitie is more principal then faith in iustification.

1. Cor. 13 ritie * is the greater vertue, & that if a man had al faith & lacked charitie, he were worth nothing. And againe, * that Charitie is the perfection and accomplishment of the Law *Rom. 13.* (as faith is not, which can not agree to the instrumental or inferiour cause. And therefore *1. Tim. 1.* when it is said that faith worketh by charitie, it is not as by an instrument, but as the body worketh by the soul, the matter by the forme, without which they haue no actiuitie. Whereupon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuitie, and operative qualitie therof, in respect of merit and iustice. Which S. Iames doth plainly insinuate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation. *c. 2. v. 26.*

How faith worketh by charitie.

13. *Libertie an occasion.*) They abuse the libertie of the Ghospel to the aduantage of their flesh, that vnder pretense therof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that will liue and belceue as they list, and not be taught by their Superiours, but fornicate with euery Sect-maister that teacheth pleasant & licentious things: and al this vnder pretense of spirit, libertie, and freedom of the Ghospel. Such must learne that al heresies, schismes, and rebellions against the Church & their lawful Prelates, be counted heer among the workes of the flesh. See S. Augustin *de fid. & op. c. 14. 29.*

True libertie; not carnal and fleshly.

CHAP. VI.

If any doe sinne, the rest that doe the workes of the Holy Ghost, must not therefore take pride in themselves, but rather make humilitie of it, partly by fearing their owne fall, partly by looking straitly to their owne workes. 6. He exhorteth earnestly to good workes, assuring them that they shal reap none other then heere they sow. 11. With his owne hand he writeth, telling them, the true cause why those false Apostles preach Circumcision, to be only to please the Iewes: 17. and a plaine argument that he preacheth is not, to be this, that he is persecuted of the Iewes.

BRETHREN, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. 2. Beare ye one anothers burdens: and so you shal fulfil the law of Christ. 3. For if any man esteeme himself to be some-thing, wheras he is nothing, he seduceth himself. 4. But let euery one proue his owne worke, and so in himself only shal he haue the glorie and not in another. 5. For euery one shal beare his owne burden. 6. And let * him that is catechized in the word, communicate to him that catechizeth him, in al his goods. 7. Be not deceiued, God is not mocked. 8. For what things a man shal sow, those also shal he reap. For he that soweth in his flesh, of the flesh also shal reap corruption. But he that soweth in the spirit, of the spirit shal reap life euerlasting. 9. And * doing good, let vs not faile. For in due time we shal * reap not failing. 10. Therefore whiles we haue time, let vs worke good to al, but * especially to the domesticals of the faith. ¶

11. See with what manner of letters I haue written to you with mine owne hand. 12. Whosoever wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. 13. For neither they that are circumcised, doe keep the Law: but they wil haue you to be circumcised, that they may glorie in your flesh. 14. b But * God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ; by whom the world is crucified to me, and I to the world. 15. For in Christ IESVS neither Circumcision auaieth ought, nor Prepuce, but * a new creature. 16. And whosoever shal follow this rule, peace vpon them, and mercie, and vpon the Israel of God. 17. From hence-forth let no man be troublesome to me. For I beare the markes of our Lord IESVS in my body. 18. The grace of our Lord IESVS Christ be with your spirit, Brethren. Amen. ¶

* a The workes of mercie be the seed of life euerlasting, and the proper cause thereof, and not faith only. b The Epistle for S. Francis, Octob. 4.

* c Christ (saith S. Augustin) chose a kind of death, to hang on the Crosse, and to fixe or fasten the same crosse in the forehead of the faithful; that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord IESVS CHRIST. *Expos. in Euang. Ioan. 43.*

1. Cor. 2, 7.

2. Thes. 3, 13.

ANNO-

ANNOTATIONS.

CHAP. VI.

6. *Communicate.* The great duty & respect that we ought to haue to such as preach or *Duty to our* teach vs the Cath. faith: and not in regard only of their paines taken with vs, and wel- *spiritual Tea-* deseruing of vs by their doctrine; but that we may be partakers of their merits, we ought *chers,* specially to doe good to such, or (as the Apostle speaketh, communicate with them in al *our temporal goods,* that we may be partakers of their spiritual. See S. Augustin li. 2. *Eu. ng. quæst. q. 8.*

10. *Elpe idly*) In giuing almes, though we may doe wel in helping al that are in ne- *In almes whom* cessitie, as farre as we can, yet we are more bound to succour Christians, then Iewes or *to preferring* Infidels; and Catholikes, then Heretikes. See S. Hierom q. 1. *ad Hedibiam.*

11. *A new creature*) Note wel that the Apostle calleth that here a new creature, which *Iustice an in-* in the last chapter he termed, *faith working by charitie,* & (1. Cor. 7, 19.) *the obseruation of the* *herent quali-* *commandemens of God.* Wherby we may learne that vnder the name of faith, is contained *tic in vs.* the whole reformation of our soules and our new creation in good workes: and also that *Christian iustice is a very qualitie, condition, & state of vertue and grace resident in vs,* Faith with the *and not a phantastical apprehension of Christ's iustice only imputed to vs.* Lastly, that *other vertues* the faith which iustificieth, ioyned with the other vertues, is properly the formal cause, & *is the formal* not the efficient or instrumental cause of iustification: that is to say, these vertues put to- *cause of iusti-* *gether, being the effect of God's grace, be our new creature and our iustice in Christ.* *fication.*

G g 2

THE





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E E P H E S I A N S.



OF S. Pauls first comming to Ephesus, and short abode there, we read *Act. 18.* And immediately *Act. 19.* of his returning thither according to his promise, what time he abode there three moneths, speaking to the Iewes in the Synagogue. *Act. 19. v. 8.* and afterward apart from them (because they were obstinate) two yeares in a certaine schoole, so that al that dwelt in Asia, heard the word of our Lord, Iewes and Gentils. *Act. 19. v. 10.* The whole time himself calleth three yeares, in his exhortation at Mileum to the Clergie of Ephesus. *Act. 20. v. 31.*

Eph. 3. v. 1. & 4.

v. 1. Eph. 6. v.

20.

After al this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines: and that as it seemeth, not the first time of his being in bonds there, wherof we read *Act. 28.* but the second time, wherof we read in the Ecclesiastical Stories afterward: because he saith in this Epistle *c. 6. v. 21.* Tychicus wil certifie you of al things, whom I haue sent to you. Of whom againe in the *2. to Tim. c. 4. v. 12.* he saith: Tychicus I haue sent to Ephesus. And the said *2. Epistle to Timothee* (no doubt) was written very litle before his death: for in it thus he saith: I am euen now to be sacrificed, & the time of my resolution is at hand. *2. Tim. 4. 6.*

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentils nolesse then the Iewes, and making one blessed Church of both. Wherin his intention is to moue them to perseuer (for otherwise they should be passing vngratefull) and specially not to be moued with his trouble, who was their Apostle knowing (belike) that * it would be a great tentation vnto them, if they should heare soone after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harnesse.

* See *Act. 20.*

v. 25. 32.

In the other three chapters he exhorteth them to good life, in al points, and al states, as it becommeth Christians: and asore al other things that they be most studious to continue in the vnitie of the Church, and obedience of the Pastours therof, whom Christ hath giuen to continue and to be our stay against al Heretikes, from his Ascension, euen to the ful building vp of his Church in the end of the world.

T H E



THE EPISTLE OF S. PAUL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11. both of the Iewes, 13. and also of the Ephesians being Gentils. 15. For whose excellēt faith and charitie he reioyceth, and continually praieth for their increase, that they may see more clearly the greatnes both of the inheritance in heauen, & also of God's might which helpeth them therunto : 20. an example of which might they may behold in the supereminent exalting of Christ.



PAUL an Apostle of IESVS Christ by the wil of God : to al the Saints that are at Ephesus ; & to the faithful in Christ IESVS. 2. Grace to you and peace from God our Father, and our Lord IESVS Christ.

3. Blessed be God and the Father of our Lord IESVS Christ, which hath blessed vs in al spiritual blessing in celestials, in Christ : 4. as he chose vs in him before the cōstitution of the world, that we should be holy and immaculate in his sight in charitie. 5. Who hath predestinated vs vnto the adoption of sonnes, by IESVS Christ, vnto himself ; according to the purpose of his wil : 6. vnto the praise of the glorie of his grace, wherein he hath c gratified vs in his beloued Sonne. 7. In whom we haue redemption by his blood (the remission of sinnes) according to the riches of his grace. 8. Which hath superabounded in vs in al wisdom and prudence, 9. that he might make known vnto vs the sacrament of his wil, according to his good pleasure, which he purposed in himself, 10. in the dispensation of the fulnes of times, to c perfit al things in Christ, that are in heauen and in earth, in him. 11. In whom we also are called by lot : predestinate according to the purpose of him that worketh al things, according to the counsel of his wil : 12. that we may be vnto the praise of his glorie, which before haue hoped in Christ : 13. in whom you also, when you had heard the word of truth (the Ghospel of your saluation :) in which also beleeuing you were signed with the holy Spirit of promise, 14. which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

We learne here that by God's grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluinists.

Some referrt this to the grace of Baptisme but to many.

learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Crosse & holy Christ-me. For that was the vse in the Apostles time, as elsewhere we haue proued. Annot. Act. 8.
Christ is not ful, whole, and perfect without the Church no more then the head without the body.

Nine orders of Angels.

As Christ is King, and yet men are Kings also: so Christ is Head of the Church, and yet man may be Head thereof also.

Christ is Head of his Church in a farre more excellent sort, then any man can be,

15. Therefore I also hearing your faith that is in our Lord Iesus, and loue toward al the Saints, 16. cease not to giue thanks for you, making a memorie of you in my praier, 17. that God of our Lord Iesus Christ, the Father of glorie, giue you the spirit of wisdom and of reuelation, in the knowledge of him, 18. the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Saints, 19. and what is the passing greatnes of his power toward vs that beleue: according to the operation of the might of his power, 20. which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials 21. aboue al Principallitie & Protestate & Power, and Domination, & euery name that is named not only in this world, but also in that to come. 22. And he hath * subdued al things vnder his feet: and hath made him Head ouer al the Church, 23. which is his body, the fulnes of him, which is filled al in al.

Ps. 8.

AN NOT A T I O N S.

C H A P. I.

17. *Al Principallitie.*) The Fathers vpon this, and other places of the old and new Testament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh sue: to which if we adde these foure Cherubim, Seraphim, Angels and Archangels, which are commonly named in holy writ, in al there be nine. *S. Denys cal. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athan. li. de Communi essent. in fine. Gregor. Moral. li. 32. c. 18.* Therefore good Reader, make no account of * Caluins and others infidelitie, which blasphemously blame and condemne the holy Doctours diligence in this point, of curiositie and impietie. The whole endeavour of these Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

22. *Head.*) It maketh a high prooffe among the Protestants, that no man can be Head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no King nor Lord, because *He is King and Lord*: neither should there be Bishop or Pastour, because he is *the Bishop and Pastour of our soules*: nor Pontifex, nor Apostle, for by those titles S. Paul termeth him Heb. 3. none should be piller, foundation, rock, light, or Maister of the Church or truth, because Christ is properly al these. And yet our new Doctours (though they be exceeding seditious and would for the aduantage of their Sect be gladly ridde of Kings and al other Superiours temporal, if they feared not the sword more then God, and would find as good Scriptures to be deliuered of them, as they now find to discharge themselves of obedience to Popes.) yet (I say) they wil not deny, al the former titles and dignities (notwithstanding Christes soueraigne right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. Though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to himself. So then, though he be the Head of the Church, and the only Head in such soueraigne and Principal manner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any King is to his subiects or Countrey, or any Pope or Prelate to the Church wherof he is Gouvernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body: Though in this sort (we say) no man can be Head but Christ, nor the Church be body to any but to Christ; yet the Pope may be the ministerial Head, that is to say, the chiefe Gouvernour, Pastour, and Prelate of the same, and may be his Vicar or Viceragent in the regiment of that part which

Cal. vpon this place.

Apo. 19
1 Pet. 2
25.

Hier. ep
123.
1. Cor.
12, 21.

which is in earth: as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the sheefe and highest Priest*: and the Apostle saith of this ministerial Head, *The head can not say so she fiet, you are not necessarie for me.* For therein also is a great difference between Christ and euery mortal Prelate, that (as the Apostle here saith) he is Head of the whole Church, meaning of the triumphant (& of al Angels also, though in another sort) no lesse then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraigne preeminence of Christ in this case, the Church is not called the body mystical of any Gouvernour, Peter, Paul, or what Prelate or Pope focuer.

CHAP. II.

He puteth them in mind of their unworthines before they were Christians; that al the praise may be given to the grace of God: 11. and of the enmitie that was then between the Iew and the Gentil, 15. vntil now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one boly Temple of al in his Catholike Church.



ND you when you were dead by your offenses and finnes, 2. wherin sometime you walked according to the course of this world, according to the * Prince of the power of this aire, of the spirit that now worketh on the children of diffidence, 3. in whom also we al conuerfed sometime in the desires of our flesh, doing the wil of the flesh and of thoughts, and were by nature the children of wrath as also the rest: 4. but God (which is rich in mercie) for his exceeding charitie wherwith he loued vs, 5. euen when we were dead by finnes, quickned vs together in Christ, (by whose grace you are saued,) 6. and raised vs vp with him, and hath made vs sit with him in the celestials in Christ I E S V S, 7. that he might shew in the worlds succeeding, the abundant riches of his grace, in bountie vpon vs in Christ I E S V S. 8. For by " grace you are saued through faith (and that not of your felues, for it is the giuft of God) 9. " not of workes, that no manglorie. 10. For we are his worke, created in Christ I E S V S in good workes, which God hath prepared that we should walke in them.

It is said,
not of workes,
as thine, of
thy-self being
vnto thee, but
as those in
which God
hath made,
formed, and
created thee.
Aug. de gr. &
lib. arbi. c. 8. &

11. For the which cause be mindful that sometime you were Gentils in the flesh, who were * called prepuce of that which is called circumcision in the flesh, made with hand: 12. who were at that time without Christ alienated from the conuersation of Israel, and * strangers of the Testaments, hauing no hope of the promise, and without God in this world. 13. But now in Christ I E S V S. you that sometime were farre off, are made nigh in the bloud of Christ. 14. I or he is our peace, who hath made both one, and dissoluing the middle wal of the partition, the enmities in his flesh: 15. euacuating the law of commandements & in decrees: that he may create the two in himself into one new man, making peace, 16. and may reconcile both in one body to God by the crosse, killing the enmities in himself.

Eph. 6,
12.

1. Reg.
17, 26.
Ezec.
44, 7.
Ro. 2, 4.

circum-
passi.

The Epistle
for S. Thomas
the Apostle,
Decemb. 21.

17. And comming he euangelized peace to you that were farre off, and peace to them that were nigh. 18. For * by him we haue access both in one Spirit to the Father. 19. Now then you are not strangers and forreiners: but you are c citizens of the Saints, and the domesticals of God, 20. " built vpon the foundation of the Apostles and Prophets, IESVS Christ himself being the highest corner-stone: 21. in whom al building framed together, groweth into an holy Temple in our Lord, 22. in whom you also are built together into an habitation of God in the holy Ghost. ¶

Ro. 5, 2.

συμπό-
λιται.

ANNOTATIONS

CHAP. II.

Our first iustification of mere grace, & faith the foundation therof.

The Church builded vpon Christ, and yet vpon the Apostles also.

8. *By grace you are saved through faith.*) Our first iustification is of God's grace, and not of our deseruing: because none of al our actions that were before our iustification, could merit or intly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and root of al iustification, and the first of al other vertues, without which it is impossible to please God.

20. *Built vpon the foundation.*) Note against the Heretikes that thinke it dishonourable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Why may not the Church then be builded vpon Peter?

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13. wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So he saith, 14. and also praiech to God (who is Almightye) to confirme their inward man, though the outward be infirmed by persecution.



OR this cause, I Paul the prisoner of IESVS Christ, for you Gentils: 2. if yet you haue heard the dispensation of the grace of God, which is giuen me toward you. 3. because according to reuelation the sacrament was made knowen to me, as I haue written before in brieft: 4. according as you reading may vnderstand my wisdom in the mysterie of Christ, 5. which vnto other Generations was not knowen to the sonnes of men, as now it is reuealed to his holy Apostles, and Prophets in the Spirit. 6. The Gentils to be coheires and concorporate and comparticipant of his promise in Christ IESVS by the Ghospel: 7. wherof I am made a Minister according to the guift of the grace of God, which is giue me according to the operatiō of his power. 8. To me * the least of al the Saints is giue this grace, amōg the Gētils to euangelize the vnsearcheable riches of Christ, 9. & to illuminate al men what is the dispensation of the sacrament hidden from worlds in God, who

1. Cor.

15, 9.

who created al things: 10. that the manifold wisdom of God, may be notified to the Princes & Potestates in the Celestials by the Church, 11. according to the c prefinition of worlds, which he made in Christ IESVS our Lord 12. In whom we haue affiance and accesse in confidence by the faith of him. 13. For the which cause I desire that you faint not in my tribulations for you, which is your glorie.

14. For this cause I bow my knees to the Father of our Lord IESVS Christ, 15. of whom al paternitie in the Heauens and in earth is named, 16. that he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. 17. Christ ^b to dwell by faith in your harts rooted and founded c in charitie, 18. that you may be able to comprehend with al the Saints, what is the bredth, and length, and height and depth, 19. to know also the charitie of Christ, surpassing knowledge, that you may be filled vnto al the fulnes of God. 20. And* to him that is able to doe al things more abundantly then we desire or vnderstand, according to the power that worketh in vs: 21. to him be glorie in the CHVRCH, and in Christ IESVS, vnto al Generations world without end. Amen.

c That is, for our before.

The Epistle vpon the 16. Sunday after Pentecost. b Christ dwelleth in vs by his gifts, and we be iust by those his gifts remaining and resident in vs, & not by Christes proper iustice only, as the Heretikes affirme.

c Not faith only must be in vs, but charitie which accom- plisheth al vertues.

CHAP. IIII.

He exhorteth them to keep the vniue of the Church most carefully with al humilitie, bringing them many motiues therunto: 7. & answering that euen the diuersitie it- self of offices is not for diuision, as being the giust of Christ himself, but to build vp the Church, and to hold al in the vniue thereof against the suttie circumuentions of Heretikes: that vnder Christ the Head, in the Church being the body, euery member may prosper. 17. Neither (as touching life) must we liue like the Heathen, but as it becometh Christiā, laying off al our old corrupt manners, & increasing daily in al goodnes.



Therefore prisoner in our Lord, beseech you, that you walke worthy of the vocation in which you are called, 2. with al humilitie and mildnes, with patience, supporting one another in charitie, 3. careful to keep the vniue of the spirit in the bond of peace. 4. One body & one spirit: as you are called in one hope of your vocation.

The Epistle vpon the 17. Sunday after Pentecost. And in a Votine Masse against Schisme. The Epistle vpo Ascension eue. And vpon SS. Simon and Iudes day.

c He meaneth specially of his descending to Hel.

5. One Lord, " one faith, one Baptisme. 6. * One God and Father of al, which is ouer al, and by al, & in al vs. 7. But* to euery one of vs is giuen grace according to the measure of the donation of Christ. 8. For the which he saith: Ascending on high he lead captiuitie captiue: he haue gifts to men. (9. And that he ascended, what is it, but because he descended also first into the c inferiour parts of the earth? 10. He that descended, the same is also he that is ascended aboue al the Heauens, that he might fil al things.) 11. And * he gaue," some Apostles, & some Prophets, & other- some Euāgelists & other- some Pastours & Doctours, 12. to the consummation of the Saints, vnto the worke of the Ministerie, vnto the edifying of the body of Christ:

13. vntil

απο τω
α ουνο
c that is
the euer-
nal pra-
finisio

Ro. 16,
2).

Malac.
2. 10.
Ro. 12, 4
1. Cor.
12, 4.
Pf. 67.
19.

1. Cor.
12, 28.

13. vntil we meet al into the vnitie of faith and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ: ¶ 14. that now we be not children wauering, and caried about with euery wind of doctrine in the wickednes of men, in craftines to the circumuention of errour. 15. But doing the truth in charitie, let vs in al things grow in him which is the Head, Christ: 16. of whô the whole body being compact and knit together by al iuncture of subministratiô, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it-self in charitie.

17. This therefore I say and testifie in our Lord: that now you walke not as also the * Gentils walking in the vanitie of their sense, 18. hauing their vnderstanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart, 19. who despairing, * haue giuen vp themselues to impudicitie, vnto the operation of al vncleannes, vnto auarice. 20. But you haue not so learned Christ: 21. if yet you haue heard him, & haue been taught in him, (as the truth is in IESVS.) ¶ 12. * Lay you away according to the old conuer-

The epistle vpo
the 19. Sunday
after Pentecost.
¶ The Apostle
teacheth vs not
to apprehend
Christ's iustice
by faith only,
but to be rene-
wed in our sel-
ues truly, & to
put on vs the
man formed &
created in iu-
stice and holi-
nes of truth. By
the which, free
will also is pro-
ued to be in vs,
to worke with
God, or to con-
sent vnto him
in our sanctifi-
cation.

satiô the old man which is corrupted according to the desires of errour. 23. And ¶ be renewed in the spirit of your mind: 24. and put on the new man which according to God is created in iustice, and holinesse of the truth. 25. For the which cause laying away lying, * speake ye truth euery one with is neighbour, because we are members one of another.

26. * Be angrie and sinne not. Let not the sunne goe downe vpon your anger. 27. Giue not place to the Diuel. 28. He that stole, let him now not steale: but rather let him labour in working with his hands that which is good, that he may haue whence to giue vnto him that suffereth necessitie. ¶ 29. Al naughtie speech let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. 30. And contristate not the holy Spirit of God: in which you are signed vnto the day of redemption. 31. Let al bitternes and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice. 32. And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

1 Pet. 4,
3. Ro. 1,
21.

Ro. 1, 14

Colos. 3,
8. Heb.
12, 1.

Zach. 8,
16.
Ps. 4, 5

AN NOTATIONS.

CHAP. IV.

Vnitie of the
Cat. Church.

5. *One faith:*) As rebellion is the bane of ciuil Common-wealths and Kingdoms, and peace, and concord, the preseruatiô of the same: so is Schisme, diuision, and diuersitie of faith or fellowship in the seruice of God, the calamitie of the Church: and peace, vnitie, vniormitie, the speial blessing of God therein: and in the Church about al Common-wealths, because it is in al points a Monarchie tending euery way to vnitie: But one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. Wherof S. Cyprian lib. de vnit. Eccles. nu. 1. faith thus: *One Church the Holy G^d is in the person of our Lord designeth & faith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith: He that withstandeth and resisteth the Church, he that so taketh Peters chaire vpon which the Church was built doth he trust that he is in the Church: When the blessed Apostle S. Paul also sheweth this Sacrament of vnitie, saying: One body*

& one

Ep 40.

One Spirit &c. Which vnitie we Bishops specially that rule in the Church, ought to hold fast and maintaine, that we may proue the Bishoply function also is self to be one and vⁿ diuided, &c. And againe, there is one God, and one Christ, and one Church, and one Cōaite, by our Lordes voice founded vpon Peter. Another altar s^e be set-up, or a new Priesthood to be made, besides one altar & one Priesthood, is impossible. Whosoever gathereth els-where, scattereth. It is adulterous, it is impious, it is sacrilegious, whoso uer his instituted by man's furie to the breach of Gods diuine disposition. Cries ye farre from the contagion of such men, & fly from their speeches as a canker and pestilence, our Lord hauing premoued and warned before-and, They are blind, leaders of the blind &c. Whereby we learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowship of al Bishops with the Sec of Peter. S. Hilarie also (*lib. ad Constant. Aug.*) thus applieth this same place of the Apostle against the Arians, as we may doe against the Caluinists. *Periculosum et miserabile est, scire, quod non sunt tam multi sectae, quae volunt, et tam multi sunt, qui eas non intelligunt: et quae sunt, et quae non sunt, et quae sunt, et quae non sunt, et quae sunt, et quae non sunt.* And whereas according to one God, and one Lord, and one Baptisme, there is also one faith, we set away from that which is the only faith, and whiles more faiths be made, they begin to come so that, that there is none at all.

Schisme detestable.

Among hereticks as many faiths as wils.

II. Some Apostles. many functions that were euen in the Apostles time, are not here named: which must be noted against the Aduersaries that cal here for Popes. As though the names of Bishops, Priests, or Deacons were not as wel left out as Popes: whom yet they can not deny to haue been in vse in S. Pauls daies. And therefore they haue no more reason out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctours and Pastours. Certes the room and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatus*. *Bern. ad Eugen. lib. 4. c. 4. & c. 6. in fine.*

The Hereticks foolish negatiue argument against the Pope answered.

The Popes office is called an Apostleship.

13. Vntil we meet. The Church of God shal neuer lack these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the worlds end. Whereby you may proue, the Catholike Church, that is to say, that visible compaignie of Christians which hath euer had, and by good recordes can proue they haue had, a continual ordinarie succession of Bishops, Pastours, and Doctours, to be the only true Church: and these other good fellowes that for many worlds or Ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their Sect, to be an adulterous Heretical Generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastours and Apostles or their Successors, warranted the holy Fathers to trie al Hereticks by the most famous succession of the Popes of Rome. So did S. Irenaeus li. 3. c. 3. Tertullian, in *praescriptis* Optatus li. 2. cont. *Paymen*. S. Augustin, in *p^{ri}ncipio* cont. *Donat.* & cont. *ep. Manic.* c. 4. & Ep. 165. *Epip.* *heres.* 27 and others.

Continual succession of Bishops, an evident argument of the true visible Church.

The Fathers refused Hereticks by the succession of the Bishops of Rome.

14. With euery wind. The special use of the spiritual Gouvernours is, to keep vs in vnitie and constancie of the Catholike faith, that we be not caried away with the blast or wind of euery heresie. Which is a very proper note of Sects and new doctrines that trouble the infirme weaklings of the Church, by certaine seasons of diuers Ages: as sometime the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Caluinists, and such like: who at diuers times in diuers places, haue blowen diuers blasts of false doctrine.

Heretical blasts carie away the inconstant only.

CHAP. V.

He continueth his exhortation to good life, 5. assuring them against al deceiuers, that no committer of mortal sinne shal be saued: considering that for such sinnes it is that the Heathen shal be damned: 8. & that Christians must rather be the light of al others. 22. Then he commeth in particular and exhorteth husbands and wiues to doe their duty one towards the other, by the example of Christ and his obedient and beloued Spouse the Church.

The Epistle
vpon the 3. Sun-
day in Lent.



See the here-
tical corruptio
of this place in
the Annotatio
Col. 3. v. 5.

The Epistle
vpon the 20.
Sunday after
Pentecost.

The Epistle in
a votive masse
for marriage.
It is much to
be noted, that
in the first
English Bibles
there is

E ye therfore followers of God, as most deare children: 2. and * walke in loue, as Christ also loued vs, and deliuered himself for vs an oblation and host to God in an odour of sweetnes. 3. But * fornication and al vncleannes, or auarice let it not so much as be named among you as it becōmeth Saints: 4. or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thankes. 5. For vnderstanding know you this that no fornicatour, or vncleane, or couetous person (which is the seruice of Idols) hath inheritance in the Kingdom of Christ and of God.

6. Let no man seduce you with vaine words. For, for these things commeth the anger of God vpon the children of diffidence. 7. Become not therfore partakers with them. 8. For you were sometime darknes, but now light in our Lord. Walke as children of the light, (9. for the fruit of the light is in al goodnes, and iustice, and veritie) 10. prouing what is wel pleasing to God: 11. and communicate not with the vnfruitful workes of darknes, but rather reprove them. 12. For the things that are done of thē in secret, it is shame euen to speake. 13. But al things that are reprovēd, are manifested by the light. For al that is manifested, is light. 14. For the which cause he saith: *Risethou that sleepest, & arise from the dead: and Christ wil illuminate thee.* 15. See therfore, Brethren, how you walke warily. Not as vnwise, but * as wise: 16. redeeming the time, because the daies are euil. 17. Therefore become not vnwise, but * vnderstanding what is the wil of God. 18. And be not drunke with wine wherein is riotousnes, but be filled with the Spirit, 19. speaking to your selues in Psalmes & hymnes, and spiritual canticles, chanting and singing in your harts to our Lord: 20. giuing thankes alwaies for al things, in the name of our Lord IESVS Christ to God and the Father. 21. Subiect one to another in the feare of Christ.

22. Let * women be subiect to their husbands, as to our Lord: 23. because * the man is the Head of the woman: as Christ is the Head of the CHVRCH. Himself, the Sauour of his body. 24. But as the CHVRCH is subiect to Christ, so also the women to their husbands in al things. 25. Husbands, loue your wiues, as Christ also loued the CHVRCH, and deliuered himself for it: 26. that he might sanctifie

10. 1334

Col. 3. 5

Ef. 9. 60

Col. 4. 5

Ro. 12.

2.

Co. 1.

18.

Tit. 2. 5.

1 Pet. 3. 2

Gen. 3.

16.

1 Cor. 11.

3.

sanctifie it, cleansing it by the lauer of water in the Word, 27. that he might present to himself a glorious CHVRCH, not hauing spot or wrinkle, or any such thing, but that it may be holy and vnspotted. 28. So also men ought to loue their wiues as their owne bodies. He that loueth his wife, loueth himself. 29. For no man euer hated his owne flesh: but he nourisheth and cherisheth it," as also Christ the CHVRCH: 30. because we be the members of his body, of his flesh, and of his bones. 31. For this cause shal man leaue his father and mother: and shal cleaue to his wife, and they shal be two in one flesh. 32. "This is a great Sacrament. But I speake in Christ & in the CHVRCH. 33. Neuertheles you also euery one, let each loue his wife as himself: and let the wife feare her husband. ¶

not once the name of CHVRCH in al the Bible, but inscribed therof, Congregatio. Which is so notorious a corruption, that thesclues in the later Bibles correct it for shame, but yet suffer the other to be read and used stil. See the Bible printed in the yeare. 1562.

ANNOTATIONS.

CHAP. V.

23. *Sauour of his body.*) None hath saluation or benefit by Christ, that is not of his body the Church: and what Church that is, S. Augustin expresseth in these words: *The Catholike Church only is the body of Christ, whereof he is Head. Out of this body the Holy Ghost quickneth no man.* And a litle after: *He that wil haue the Spirit, let him beware he remaine not out of the CHVRCH. Let him beware he enter not into it feinedly.* August, epist. 30. ad Bonifacium Comitem in fine.

No saluation out of the Cat. Church.

24. *Subiect to Christ.*) The CHVRCH is alwaies subiect to Christ, that is, not only vnder him, but euer obedient to his words and commandement. Which is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by errour, Idolatrie, or false worship, as the Heretikes now, and the Donatists of old did teach.

The Church neuer erreth.

25. *Loued the Church.*) Loc Christes singular loue of the CHVRCH, for which only & the members thereof he effectually suffered his Passion, and for whose continual cleansing & purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of diuers her members, she can not be wholly without sinne, but must say alwaies: *Dimisse nobis debita nostra, Forgiue vs our debts.* Aug. li 2. Retract. c. 18.

Christ's loue toward his Church
The Church triumphant without spot and wrinkle.

29. *As Christ the Church.*) It is an vnspokeable dignitie of the CHVRCH, which the Apostle expresseth oftē els-where, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed & embued with water & bloud issuing out of his holy side, to be nourished with his owne body (for so doth S. Ireneus expound lib. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone and substance, to the head; to be loued and cherished of him as wife of husband, yea to be his wife and most deare Spouse, taken and formed (as S. Augustin often saith) out of his owne side vpon the Crosse, as Eue our first father Adam's spouse was made of his ribbe. In 1 *sal.* 126. & in *Psal.* 127. & *tract.* 9. in *Ioan* & *tract.* 120. In respect of which great dignitie and excellencie, the same holy Father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellencie of the Church, so beloued of Christ, and so inseparably ioyned in marriage with him, if the Heretikes of our time had any sense or consideration, they would neither thinke their contemptible companie or congregation to be the glorious Spouse of our Lord, nor teach that the Church may erre, that is to say, may be divorced from her Spouse for Idolatrie, Superstition, Heresie, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes be without

The manifold dignitie of the Church.

The Church is the principal creature.
The Church can not erre.

Genes. 2.
24.
Mat. 19.
5.

* Aug.
li. 1. de
Sym. ad
Catech.
c. 9.

Aburdities,
that follow, if
the Church
may erre.

be without a Church & Spouse in earth (as he was al the while there were no Calvinists; if their Church be the spouse of Christ) or els if the Catholike Church only is and hath been his wife, and the same haue such errours as the Heretikes falsely pretend, that his wife so deare and so praised here, is notwithstanding a very whoore. Which horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies; whatsoeuer the adulterous Generation of Heretikes thinke or blasphemie,

52. *This is a great Sacrament.* Marriage a great Sacrament of Christ and his Church prefigured in the first parents. Adam saith S. Augustine *tract 13. in 1o* who was a forme or figure of him that was to come, yea rather God in him, gaue vs a great token of a sacrament For both he deserved sleeping to take a wife, and of his ribbe his wife was made vnto him: because if Christ sleeping on the Crosse the Church was to be made out of his side. In another place he maketh in matrimonie a Sacrament of Christ and his Church: in that, that as the married man must forsake father and mother and cleaue vnto his wife, so Christ as it were left his father, exinaniting himself by his incarnation, and left the Synagogue his mother & ioyned himself to the Church *Li. 12. c. 8. cons. Faust.* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, & that can neuer be dissolued but by death: signifying Christ's perpetual and indissoluble coniunction with the Church his one only Spouse, *de ven. ad lit. li. 9. c. 7. cons. Pelag. de pec. ori. li. 2. c. 34. De fid. & op. c. 7. De bono coniug. 7. & 18.* And in another place, *The good of Marriage* (saith he) *among the people of God is in the holines of a Sacrament.* *De bono coniugali. c. 14.*

MATRIMONIE a Sacrament.

Who would haue thought such mysteries & Sacraments to be in Marriage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle himself, & after him this holy Father and others, had not noted it? or who can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen doe which know not God, and as our brutish new Maisters seeme to doe that commend marriage aboue all things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beasts doe? And thus we gather that Matrimonie is a Sacrament, and not of the Greek word *Mysterion* only as Calvin falsely saith, nor of the Latin word *Sacrament*, both which we know haue of their nature a more general signification, and that in the Scriptures also: but whereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Biptisme and the Eucharist, let them tel vs why they also apply these words from their general signification to signifie specially & peculiarly those two Sacraments neuer so named expressely in Scripture, and doe not likewise follow the Catholike Church in calling matrimonie by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

The grāce giuen by this Sacrament.

The Protestāts fleshly estimation of marriage.

CHAP. VI.

Likewise children and parents he exorteth, 5. item seruants and maisters. 10. Then that al take courage in the might of God, but so, that withal they arme themselves (considering what mightie enemies they haue) with al peeces of spiritual armour, 18. praying alwaies seruently, and for him also.

CHILDREN, obey your parents in our Lord. For this is iust. 2. Honour thy father & thy mother (which is the first cōmandment in the promise) 3. that it may be well with thee & thou maest belong liued vpon the earth. 4. And you fathers, prouoke not your children to anger: but bring them vp in the discipline & correction of our Lord.

Col. 3.
20. Exo.
10, 12.
Deut. 5.
6.
Col. 3,
22. Tit
2, 9.

1. Pet. 2.
3.

Ex. 17.

Dem. 10.

17.

6. Provo-

17. 1. 1. 1.

Eph. 1, 1.

Ef. 19,

17.

1. Thes

5, 8.

5. * Seruants, be obedient to your Lords according to the flesh, with feare and trembling, in the simplicitie of your hart as to Christ: 6. not seruing to the eye, as it were pleasing men, but as the seruants of Christ doing the wil of God from the hart, 7. with a good wil seruing, as to our Lord and not to men. 8. Knowing that euery one what good soeuer he shal doe, that shal he receiue of our Lord, whether he be bond, or free. 9. And you Maisters, doe the same things to them, by remitting threatnings: knowing that both their Lord and yours is in Heauen: and * acceptation of Persons is not with him.

10. Hence-forth, Brethren, be strengthened in our Lord, and in the might of his power. 11. Put you on the armour of God, that you may stand against the deceits of the Diuel. 12. For our wrestling is not against flesh and bloud: but against Princes and Potestates, against the * Rectours of the world of this darknes, against the spirituals of wickednes in the celestials. 13. Therefore take the armour of God, that you may resist in the euil day, and stand in al things perfect. 14. Stand therefore hauing your loines girded in truth, and clothed with the breast-plate of iustice, 15. & hauing your feet shod to the preparation of the Gospel of peace: 16. in al things taking the shield of faith, wherewith you may extinguish al the fire darts of the most wicked one. 17. And take vnto you the * helmet of saluation: and the sword of the spirit (which is the word of God) 18. in al praier and supplication praying at al time in spirit: and in the same watching in al instance and supplication for al the Saints: 19. and for me, that speech may be giuen me in the opening of my mouth with confidence, to make knowen the myserie of the Gospel, 20. for the which I am a Legate in this chaine, so that in it I may be bold according as I ought, to speake.

21. And that you also may know the things about me, what I doe, Tychicus my dearest Brother and faithful Minister in our Lord, will make you vnderstand al things: 22. whom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your harts. 23. Peace to the Brethren and charitie with faith from God the Father, and our Lord Iesus Christ. 24. Grace with al that loue our Lord Iesus Christ in incorruption. Amen.

c God Ica.
uerh no good
worke vn-
rewarded.

The Epistle
vpon the 21.
Sunday after
Pentecost.

:: If man could
not be truly
iust or haue
iustice in him-
self, how could
he be clothed
with iustice?

:: S. Augustin
noteth in some
drie places
vpon this same
text, that faith
without cha-
ritie serueth
not to saluation.
li. 50. ho. hom. 7.

THE



T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E P H I L I P P I A N S.

NOW S. Paul was called by a vision into Macedonia, we read Act. 16. and how he came to Philippi being the first citie therof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. Which purpose he executed Act. 20. taking his leaue at Ephesus. And being afterward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension; about 10. yeares after the first.

In it he confirmeth *them* (as he did* the Ephesians also about the same time) against the tentation that they might haue in hearing that he were executed. Therefore he first saith: And I wil haue you know, Brethren, that the things about me, are come to the more furtherance of the Ghospel: so that my bands were made manifest in Christ in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be with Christ. But yet (lest they should be discomforted) that he hopeth to come againe to *them*. Wherof, notwithstanding that he hath yet no certaintie, he signifieth in saying: I hope to send Timothee vnto you immediately as I shal see the things that concerne me. Thirdly therefore he prepareth *them* against the worst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate with you al, and the self-same thing doe you also reioyce and congratulate with me.

Moreover he partly warneth *them* (as he had done before) of those Iudaical False-Apostles who preached circumcision and Moyses law to the Christian Gentils: partly he exhorteth *them* to suffer persecution, to liue wel, and specially to humble themselues one to another, rather then by any pride to breake the peace & vnitie of the Church.

Eph. 3.

Phil. 1. v. 12.
23. 26.

Phil. 2. v. 23.
24. 17.

Phil. 3.



THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.

CHAP. I.

Having signified that he vsesh to thanke God for their vertue, 9. and also to pray for their increase; 12. he certifieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27. exhorting them to liue as they ought to doe, 28. and namely not to shrinke for persecution.



PAUL and Timothee the seruants of IESVS Christ; to al the Saints in Christ IESVS that are at Philippi, with the " Bishops and Deacons. 2. Grace to you and peace from God our Father, and our Lord IESVS Christ.

3. I giue thanks to my God in al memorie of you (4. alwaies in al my praiers for al you, with ioy making petition) 5. for your communicating in the Ghospel of Christ from the first day vntil now. 6. trusting this same thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Christ IESVS. 7. As it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bands, and in the defense, and the confirmation of the Ghospel, al you to be partakers of my ioy. 8 For God is my witnes, how I couet you al in the bowels of IESVS Christ. 9. And this I pray, that your charitie may more and more abound in knowledge and in al vnderstanding: 10. that you may approue the better things, that you may be sincere and without offence vnto the day of Christ, 11. replenished with the fruit of iustice by IESVS Christ, vnto the glorie and praise of God. ¶

*The Epistle
vpon the 22.
Sunday after
Pentecost.*

12. And I wil haue you know, Brethren, that the things about me are come to the more furtherance of the Ghospel: 13. so that my bands were made manifest in Christ in al the court, and in al the rest, 14. that many of our Brethren in our Lord, hauing confidence in my bands, were bold more abundantly without feare to speake the

Hh word

word of God 15. Some indeed euen for enuie and contention: but some also for good wil preach Christ. 16. Some of charitie: knowing that I am set vnto the defence of the Ghospel. 17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18. But what? So that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I reioyce, yea & wil reioyce. 19. For I know that this shal fal out to me vnto saluation by your praiser and the subministracion of the Spirit of I E S V S Christ. 20. according to my expectation & hope; because in nothing shal I be confounded, but in al confidence as alwaies, now also shal Christ be magnified in my body, whether it be by life, or by death. 21. For vnto me, to liue is Christ: and to die is gaine. 22. And if to liue in the flesh, this vnto me be the fruit of the worke, and what I shal choose I know not. 23. And I am straitned of the two: hauing desire to be dissolued & to be with Christ, a thing much more better. 24. But to abide in the flesh, 'necessarie' for you. 25. And trusting this, I know that I shal abide and continue with you al, vnto your furtherance and ioy of the faith: 26. that your gratulation may abound in Christ IESVS in me, by my comming againe to you.

27. Only * conuerse ye worthie of the Ghospel of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one mind labouring together to the faith of the Ghospel. 28. And in nothing be ye terrified of the Aduersaries, which to them is b cause of perdition: but to you of saluation, & this of God: 29. for to you c it is giuen for Christ, not only that you beleue in him, but also that you suffer for him, 30. hauing the same combat like as you haue seen in me, and now ' haue heard' of me.

b ἐνδύεσθαι,
A manifest
prooffe and
evidence.

' more
necessa-
rie.

Eph, 4.

c ἔχω-
ρίστην.
doe
beare.

AN NOT A T I O N S.

C H A P. I.

Bishops and
Priests alwaies
distinct fun-
ctions.

1. *Bishops and Deacons*) Wicliffe and other Heretikes would proue by this that Priests are not here named; & for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, which was the old heresie of Acrius, of which matter, * in other places. For this present it is enough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies diuers degrees & distinct functions. See S. Chrysostom, Occumenius, Theophylactus, and the rest of the *Gramians* upon this place.

* See
Annot.
Tit. 1.
v. 5.

CHAP. II.

He exhorteth them most instantly to keep the vnitie of the Church, and to humble themselves for that purpose one to another, 5. by the example of the maruelous humilitie of Christ, 9. specially seeing how maruelously he is now exalted for it, 12. Item to obedience, feare, and perseuerance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothee he hopeth to send, whom he highly commendeth: 25. as also Epaphroditus, whom he presently sendeth.



IF therefore there be any consolation in Christ, if any fellowe of charitie, if any societie of spirit, if any bowels of commiseration; 2. fulfil my ioy, that you be of one meaning, hauing the same charitie, of one mind, agreeing in one. 3. Nothing by contention, neither by vaine glorie: but in humilitie, * each counting other better then themselves: 4. * euery one not considering the things that are their owne, but those that are other mens. 5. For this thinke in your selves, which also in Christ I E S V S; 6. who when he was in the forme of God, thought it no robbery, himself to be equal to God: 7. but he exalted himself, taking the forme of a seruant, made into the similitude of men, and in shape found as a man. 8. He * humbled himself, made obedient vnto death: euen the death of the crosse. 9. " For the which thing God also hath exalted him, and hath giuen him a name which is aboue all names: 10. that * in the " name of I E S V S euery knee bow of the celestials, terrestrials, and infernals: 11. and euery tongue confesse that our Lord IESVS Christ is in the glorie of God the Father. **¶**

12. Therefore, my Dearest, (as you haue alwaies obeyed) not as in the presence of me only, but much more now in my absence, " with feare and trembling worke your saluation. 13. For it is God that " worketh in you both to wil and to accomplish, according to his good wil. 14. And doe ye al things without murmurings and staggerings: 15. that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and peruerse Generation. Among whom you shine as lights in the world: 16. containing the word of life " a to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. 17. But and if I be " b immolated, vpon the " Sacrifice and seruice of your faith, I reioyce and congratulate with you al. 18. And the self-same thing doe you also reioyce, and congratulate with me.

19. And I hope in our Lord IESVS to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20. For I haue no man so of one mind that with sincere affection is careful for you. 21. For " c al seeke the things that are their owne; not the things that are I E S V S Christs. 22. And know ye an experiment of him, that as a sonne the Father, so hath he serued

The Epistle
vpon Palme
Sunday. And
vpon Holy
Rood day,
May. 3.

The Epistle
vpon Holy
Rood day
Septemb. 14.
And in a Vo-
lume Masse of
the Holy
Crosse.

" a Such as haue
by their pre-
aching gained
any to Christ,
shal ioy and
glorie therein
exceedingly at
the day of our
Lord.

" b Pastours
ought to be so
zealous of the
saluation of
their flock,
that with S.
Paul they
should offer
themselves to
death for the
same.

" c Many for-
ake their Te-
stament

chers when
they see them
in bands and
prison for
their faith, be-
cause most men
preferre the
world before
Christ's glorie

with me in the Gospel. 23. This man therefore I hope to send vnto you, immediately as I shal see the things that concerne me. 24. And I trust in our Lord that my self also shal come to you quickly. 25. But I haue thought it necessarie to send to you Epaphroditus my brother and coad-ioutour and fellow-souldiar, but your Apostle, and minister of my neces-sitie. 26. Because indeed he had a desire toward you al: and was penſiue, for that you had heard that he was sicke. 27. For indeed he was sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorrow vpon sorrow. 28. Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be without sorrow. 29. Receiue him therefore with al ioy in our Lord: and such intreat with honour. 30. because for the worke of Christ, he came to the point of death: yelding his life, that he might fulfil that which on your part wanted toward my seruice.

ANNOTATIONS.

CHAP. II.

Caluin's blas-
phemie against
Christ's owne
merits.

9. *For the which.*) Caluin doth so abhorre the name of merit in Christian men toward their owne saluation, that he wickedly and vnlearnedly denieth Christ himself to haue deferred or merited any thing for himself: though these words (which he shamefully writheth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy writ, proue that he merited for himself according to al learned mens iudgement. As Apoc. 5. *The Lamb that was slaine, is worſhipped to receiue power and Dominie.* And Heb. 2. *We see IESVS for the passion of death, crowned with glorie and honour.* See S. Augustin vpon these words of the Psalme 109. *propterea exaltabit caput.*

The Prote-
stants wil
haue no reue-
rence done at
the name of
IESVS.

10. *Name of IESVS.*) By the like wickednes they charge the faithful people for cap-ping or kneeling when they heare the name of IESVS. As though they worshipped not our Lord God therein, but the syllables or letters or other material elements wherof the word written or spoken consisteth; and al this, by sophistication to draw the people from due honour and deuotion toward CHRIST IESVS, which is Satans drift by put-ting scruples into poore simple mens minds about his Sacraments, his Saints, his Crosse, his name, his image, & such like, to abolish al true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reason, warranteth and teacheth al her children to doe reuerence when so-euer IESVS is named. Because Catholikes doe not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes: els why make we not reuerence at the name of Iesus the sonne of Sirach, as wel as of IESVS CHRIST? And it is a pitieful case to see these prophane subtilties of Heretikes to take place in religiō, which were ridiculous in al other trade of life. When we heare our Prince or Soueraigne named, we may with-out these scruples doe obeisance, but towards Christ it must be superstitious.

How Catho-
likes honour
the name of
IESVS, and
other things
pertaining to
him.

Veine securitie
of saluation.

12. *With feare and trembling.*) Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he willet the Philippians to worke their saluation with feare and trembling, according to that other Scripture, *Blessed is the man that alwaies is fearful* Proverb. 28. v. 14.

S. Augustin
answereth the
obiection
against free-
wil.

13. *Worketh in you.*) Of this thus saith S. Augustin: *Not because the Apostle saith, it is God that worketh in you both to wil and worke, must we thinke he taketh away our free-wil. For if it were so, then would he not a litle before haue willed them to worke their owne saluation with feare*

fearre and trembling. For when they be commanded to worke, their free-will is called upon: but, with trembling and feare, is adled, lest by attributing their wel-working to themselves, they might be proud of their good deeds as though they were of themselves. August. de gratia & lib. arbit. c. 9.

17. The Sacrifice.) The obedience of faith and Martyrdom be so acceptable aſtes to God, when they be voluntarily referred to his honour, that by a metaphore they be called Sacrifice & pleasant Hosts to God.

CHAP. III.

He warneth them of the False-Apostles, 4. shewing that himself had much more to brag of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering with him (12. wherein yet he acknowledgeth his imperfection) 17. exhorting them to beare Christes Crosse with him, and not to imitate those belly-Gods.



FROM hence-forth, my Brethren, reioyce in our Lord. To write the same things vnto you, to me surely it is not tedious, and to you it is necessarie. 2. See the dogs, see the euil workers, see the c concision. 3. For we are the c circumcision, which in spirit serue God: and we glorie in Christ IESVS, and not hauing confidence in the flesh, 4. albeit I also haue confidence in the flesh. If any other man seeme to haue confidence in the flesh, I more, 5. circumcised the eight day of the stocke of Israel, of the tribe of Benjamin,* an Hebrew of Hebrewes: * according to the Law, a Pharisee: 6. according to emulation, persecuting the Church of God: according to the iustice that is in the Law, conuersing without blame. 7. a But the things that were gaires to me, those haue I esteemed for Christ, detriments. 8. Yea but I esteeme al things to be detriment for the passing knowledge of IESVS Christ my Lord: for whom I haue made al things as detriment, and doe esteeme them as dung, that I may gaine Christ: 9. and may be found in him not hauing my iustice which is of the Law, but that which is of the faith of Christ, which is of God, iustice in faith: 10. to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, 11. b if by any meanes I may come to the resurrection which is from the dead. 12. Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ IESVS. 13. Brethren, I doe not account that I haue comprehended. Yet one thing: forgetting the things that are behind, but stretching forth my self to those that are before, 14. I pursue to the marke, c to the prize of the supernal vocation of God in Christ IESVS. 15. Let vs therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath reuealed to you. 16. Neuerthelesse wherunto we are come, that we be of the same mind, let vs continue in the same rule.

17. c Be followers of me, Brethren, & obserue them that walke so as you haue our forme. 18. For * many walke whom often I told you of

c By allusion of words, he calleth the carnal Christiā Iewes that yet boasted in the circumcision of the flesh, concision; & himself & the rest that circuncided their hart and senses spiritually, the true circumcision. S. Chryf. Theophylact. a The Epistle for S. Paul the Eremit: and for a Confessor that is not a Bishop. b If S. Paul ceased not to labour stil, as though he were not sure to come to the marke without continual endeavour; what securitie may we poore sinners haue of Heretikes persuasions & promises of securitie and saluation by only faith? c The Epistle vpon the 23. Sunday after Pentecost. Aud for S. Clement, Nouemb. 23. It is a goodly thing when the Pastour

2. KATH-
TOU OY
ΠΕΡΙΤΟΜΗ

2. Cor.
11, 22.
17. 23.
6.

ead bra-
nium
i wil
geneale.

Ro. 16,
17.

may so say to his Hocke. Neither is it any derogation to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Augustin, S. Benedict, S. Dominike, S. Francis.

(and now weeping also I tel you) the enemies of the crosse of Christ: 19. Whose end is destruction : whose God, is the belly : and their glorie in their confusion, which mind worldly things. 20. But our conuersion is in Heauen : whence also we expect the Sauour, our Lord IESVS Christ, 21. who wil reforme the body of our humilitie, configured to the body of his glorie, according to the operation whereby also he is able to subdue al things to himself.

ANNOTATIONS

CHAP. III.

The obiection against inherent iustice, answered.

9. *My iustice.*) Diuers Lutherans in their translations doe shamefully mangle this sentence by transposing the words, and false pointing of the parts thereof, to make it haue this sense, That the Apostle would haue no iustice of his owne, but only that iustice which is in Christ; Which is a false and heretical sense of the words, and not meant by S. Paul: who calleth that a man's owne iustice, which he chalengeth by the workes of the Law or nature without the grace of Christ: and that God's iustice (as S. Augustine expoundeth this place) not which is in God, or by which God is iust, but that which is in man from God and by his giift. li. 3. *cont. 1. ep Pelag. c. 7. de Sp. & li. c. 9.*

Double perfection: here, and in the life to come.

12. *Not that now.*) No man in this life can attaine the absolute perfectnes either of iustice or of that knowledge which shal be in heauen: but yet there is also another perfectnes, such as according to this state a man may reach vnto, which in respect of the perfection in glorie, is final, but in respect of other lesse degrees of man's iustice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectnes in Heauen, he saith here, he is not yet perfect nor hath yet attained therunto.

The heretikes foolish defense of their dissensions and diuisions among themselves.

15. *Otherwise minded.*) When Catholike men now a-daies charge Heretikes with their horrible diuisions, dissensions, combates, contentions, and diuersities among themselves, as the Catholikes of al other Ages did challenge their Aduersaries most truely and iustly for the same, (both because where the Spirit of God is not, nor any order or obedience to Superiours, there can be no peace nor vnitie, and specially for that it is, as S. Augustin saith (*li. de agone Christ. c. 29.*) the iust iudgement of Gods, that they which seek nothing els but to diuide the Church of Christ, should themselves be miserably diuided among themselves) therefore (I say) when men charge the Protestants with these things, they fly for their defence to this, that the old Fathers were not al of one iudgement in euery point in religion: that S. Cyprian stood against others, that S. Aug. and S. Hier. wrote earnestly in a certaine matter one against another, that our Dominicans and Franciscans, our Thomists & Scotists be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be so preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themselves: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from all error, or thinke the same that another thinketh: wherupon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therefore that such diuersitie is tolerable and agreeable to our humane condition and the state of the way that we be in: alwaies prouided, that the controuersie be such and in such things, as be not against the set known rule of faith, as he here speaketh, & such as breake not mutual societie, fellowship, & communion in praier, seruice, Sacraments, and other offices of life and religion. For such diuisions and differences come neuer but of Schisme or Heresie; and such are among the Heretikes, not only in respect of vs Catholikes, but among themselves: as they know that be acquainted with the writings of Luther against Zwinglius, or Westphalus against Calvin, or the Puritans against the Protestants, not only charging one another with Heresie, Idolatrie, Superstition, and atheisme, but also

Magdeburg.
cent. 1. li.
2. c. 4.
pag. 122.

The difference between the disagreeing of ancient Fathers or other Catholikes, and the Heretikes dissensions among themselves. The spiteful writings of Heretikes, one Sect against another.

also cōdemning each others ceremonies or manner of administratiōs, til it come to exco-
munication, and banishment, yea sometimes burning one of another. Thus did not S.
Cyprian, S. Augustin, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, who
all agree in one rule of faith, all of one communion, all most deare one to another in the
same, all (thanks be to God) come to one holy Masse & receiue the same Sacraments,
and obey one Head throughout all the world, S. Augustin li. 2. de Bapt. c. 3. shal make vp
this matter with this notable sentence: *We are men (saith he) and therefore to thinke some-
what oshewise then the thing is, is a humane tentation: but by louing our owne sentence too much, A notable
or by enuying our betters, to proceed vnto the sacrilege of diuiding the mutual societie, and of making place of S.
schisme, or heresie, is diuinish presumption: in nothing to haue other opinion then the truth is, that is Augustin.
Angelical perfection. And a litle after: If you be any oshewise minded, this God wil reueale: but
to them only (saith he) that walkein the way of peace, and that stray aside in no diuision or sepa-
ration. Which saying would God all our deare Countreymen would marke, and come
into the Church, where only, God reuealeth truth.*

CHAP. IIII.

He exhorteth them to perseuerance, and certaine by name to vnitie, 5. to modestie, 6
to peace without solicitude or careful anxietie, 8. to all that good is, 9. to such things
as they see in himself. 10. That he reioyced in their contriution, not for his owne
need, but for their merit.



HERFORE, my dearest Brethren and most desired, my
" ioy and my crowne: so stand in our Lord, my dearest.
2. 'Euchodia' I desire and Syntyche I beseech to be of one
mind in our Lord. 3. Yea and I beseech thee my " sincere
Companion, help those women that haue laboured with

me in the Ghospel with " Clement, and the rest my Coadiutours, whose
names are in the booke of life. ¶ 4. b Reioyce in our Lord alwaies;
again I say reioyce. 5. Let your modestie be known to all men. Our
Lord is nigh. 6. Be nothing careful: but e in euery thing by praier &
supplication with thanks-giuing let your petitions be known with
God. 7. And the peace of God which passeth all vnderstanding, keep
your harts and intelligences in Christ Iesus. ¶

This Cle-
ment was af-
terward the
4. Pope of
Rome from S.
Peter, as S.
Hierom writ-
teth, according
to the cōmon
supputation.

8. For the rest, Brethren, what things soeuer be true, whatsoeuer
honest, whatsoeuer iust, whatsoeuer holy, whatsoeuer
aimable, whatsoeuer of good fame, if there be any vertue, b The Epistle
if any praise of discipline, these things thinke vpon. 9. Which vpon the 3.
you haue both learned, and receiued, and heard, & seen in me; these Sunday in
things doe ye, and the God of peace shal be with you. 10. And I reioyced Aduent.
in our Lord exceedingly, that once at the length you haue c This reflow-
to care for me, as you did also care: but you were occupied. 11. I speake-
not as it were for penurie. For I haue learned, to be content with the-
things that I haue. 12. I know both to be brought low, I know also to-
abound: (euery-where, and in all things I am instructed) both to be full,
& to be hungrie, both to abound, and to suffer penurie. 13. I can all
things in him that strengthneth me. 14. Neuerthelesse you haue done
wel, communicating to my tribulation.

b The Epistle
vpon the 3.
Sunday in
Aduent.

c This reflow-
ishing is the
reiuicing of
their old libe-
ralitie, which
for a time had
been slacke &
dead, S. Chrys.

He counteth it not mere almes or a free gift: that the people bestoweth on their Pastours or Preachers, but a certaine mutual traffike as it were, and exchange: the one giuing spiritual, the other redering, tēporal things for the same.

15. And you also know, ô Philippians, that in the beginning of the Ghospel, when I departed from Macedonia, no Church communicated vnto me in the account of guift and receit, but you only: 16. For vnto Thessalonica also, once and twise you sent to my vse. 17. Not that I seeke the guift, but I seeke the fruit abounding in your account. 18. But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetnes, an acceptable Host, pleasing God. 19. And my God supply al your clack according to his riches in glorie, in Christ IESVS. 20. And to God & our Father be glorie world without end. Amen.

21. Salute ye euery Saint in Christ IESVS. 22. The Brethren that are with me, salute you. Al the Saints salute you: but especially they that are of Cæsars house. 23. The grace of our Lord IESVS Christ be with your spirit. Amen.

ANNOTATIONS.

CHAP. IIII.

The reward of Preachers.

1. *My ioy.*) He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towards them. Wherby we may learne also, that besides the essential glorie which shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspicious translation.

1. *Sincere companion.*) The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow*, perhaps to signifie (as some would haue it) that the Apostle here speaketh to his wife: but they must vnderstand that their Maisters Calvin & Beza mislike that exposition, and * al the Greek Fathers almost much more reiect it: and it is against S. Pauls owne words speaking to the vnmarried, That it is good for them to remaine so, euen as himself did. 1. Cor. 7, 8. Wherby it is euident he had no wife, and therefore meaneth here some other his coadiutor & fellow-labourer in the Ghospel.

S. Paul had no wife.

Almes giuen religiously.

18. *Acceptable*) How acceptable almes are before God, we see here: namely when it is giuen for religion to deuout persons for a recōpense of spiritual benefits. For so it putteth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.

S. Chrys.
Theo-
dore,
Oecum.
Theo-
phyl.





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E C O L O S S I A N S.

TH E Epistle to the Colossians is not only in sense, but almost in words also, al one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bands and sufferings. c. 1 v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer been, as he signifieth c. 2. v. 1. Therefore although in matters of exhortatio he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt the with some ceremonies of Moyses law; & also of the Platonike Philosophers, who reiected Christ (who is inaeed the Head of the Church and the Mediatour to bring vs to God) and instead of him, brought in certaine Angels as more excellent then he, whom they termed, Minores Dij, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceiued many, as we read in Epiphani. hares. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creatour of al the Angels, God in person, the Head of the Church, the principal in al respects: that he is the Redeemer, Mediatour, and pacifier between God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in Heauen to pray for vs, al must be done (as the Cath. Church in euery Collect doth) Per Christum Dominum nostrum, that is, through Christ our Lord. or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c Whereby the Church professeth continually against such seductions, both the Mediatourship, and the Godhead of Christ.



THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

CHAP. I.

“a He sheweth
that the Church and Christes
Ghospel should daily
grow and be
spread at length
through the
whole world,
Which cannot
stand with the
heretikes opinion
of the decay
therof so
quickly after
Christes time,
nor agree by a-
ny meanes to
their obscure
Conuenticles.
See S. Augustin
ep. 80. in fine.”
b The Epistle
vpon the 24.
Sunday after
Pentecost.
c So S. Ambr.
& the Gr. Do-
ctours, or thus
worthily pleasing
God &c.
c Many things
requirit, and
diuers things
acceptable to
God beside
faith.
“We are not
only by accep-

Saying, that he thanketh God for their excellent faith and charitie; and continually
praieth for their encrease, he doeth withal giue witnes to the preaching of their Apo-
stle Epaphras, and extollet the grace of God in bringing them to Christ, who is cheefe
aboue al & peace-maker by his blood. This is the Ghospel not of Epaphras alone, but
of the vniuersal Church, and of Paul himself who also suffereth for it.



PAUL an Apostle of IESVS Christ by the wil of God,
and Brother Timothee: 2. to them that are at Colossa
Saints and faithful Brethren in Christ IESVS.

3. Grace to you and peace from God our Father and
our Lord IESVS Christ.

We giue thanks to God and the Father of our Lord
IESVS Christ alwaies for you, praying: 4. hearing your faith in Christ
IESVS, and the loue which you haue toward al the Saints, 5. for the
hope that is laid vp for you in Heauen, which you haue heard in the
word of the truth of the Ghospel, 6. that is come to you, as also “a in the
whole world it is, and fructifieth, and groweth, euen as in you since that
day that you heard and knew the grace of God in truth, 7. as you lear-
ned of Epaphras our dearest fellow-seruant, who is a faithful Minister of
IESVS Christ for you, 8. who also hath manifested to vs your loue in
spirit. 9. Therefore b we also from the day that we heard it, cease not
praying for you and desiring, that you may be filled with the know-
ledge of his wil, in al wisdom, and spiritual vnderstanding: 10. that
you may walke c worthie of God, in al things pleasing: Fructifying in c
al good worke, & increasing in the knowledge of God: 11. in al power
strengthened according to the might of his glorie, in al patience and lon-
ganimirie with ioy 12. giuing thanks to God and the Father, who hath
made vs “worthy vnto the part of the lot of the Saints in the light: 13.
Who hath deliuered vs from the power of darkenes, and hath translated
vs into the Kingdom of the Sonne of his loue, 14. in whom we haue re-
demption

c αἰσίων
τῆς κληρονομίας

Heb. 1, 3.
104, 1, 3.

redemption, the remission of finnes: ¶ 15. who is the * Image of the invisible God, the first-borne of al creature: 16. because * in him were created al things in Heauen, and in earth, visible, and inuisible, whether Thrones or Dominations, or Principalities, or Potestates: al by him & in him were created: 17. and he is before al, and al consist in him. 18. And he is the Head of the body, the CHURCH, who is the beginning, First-borne of the dead: that he may be in al things holding the primacie: 19. because in him it hath wel pleased, al fulnes to inhabit: 20. and by him to reconcile al things vnto himself, pacifying by the blood of his crosse, whether the things in earth, or the things that are in Heauen. 21. And you, wheras you were sometime alienated and enemies in sense, in euil workes: 22. yet now he hath reconciled in the body of his flesh by death, to present you holy & immaculate, and blameles before him: 23. if yet ye continue in the faith, grounded and stable, and vnmoueable from the hope of the Ghospel which you haue heard, which is preached among al creatures that are vnder Heauen, wherof I Paul am made a Minister. 24. Who now reioyce in suffering for you, and " doe accomplish those things that want of the passions of Christ, in my flesh for his body which is the CHURCH: 25. wherof I am made a Minister according to the dispensation of God, which is giuen me toward you, that I may fulfil the word of God, 26. the mysterie that hath been hidden from worlds and Generations, but now is manifested to his Saints, 27. to whom God would make known the riches of the glorie of this Sacrament in the Gentiles, which is Christ, in you the hope of glorie, 28. whom we preach, admonishing euery man, and teaching euery man in al wisdom, that we may present euery man perfect in Christ IESVS. 29. Wherin also I labour straining according to his operation which he worketh in me in power.

tation or imputation partakers of Christes benefits, but are by his grace made worthie thereof & deserue our saluation con-dignely.

ANNOTATIONS.

CHAP. I.

24. *Doe accomplish that wanteth.*) As Christ the Head and his body make one person my-stical & one ful Christ, the Church being therefore his plenitude, fulnes, or complement *Ephes. 1:* so the passions of the Head and the afflictions of the body & members make one complete masse of passions. With such difference for al that, between the one sort and the other, as the preeminence of the Head (and specially such a Head) about the body, requireth and giueth. And not only those passions which he suffered in himself, which were fully ended in his death, & were in themselves fully sufficient for the redemption of the world & remission of al finnes, but al those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. For though there be no insufficiencie in the actions or passions of Christ the Head, yet his wisdom, wil, and iustice requireth and ordaineth, * that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him & by his exāple, they may apply to themselves and others the general medicine of Christes merits and satisfactions, as it is effectually also applied to vs by Sacramēts, Sacrifice, and other waies also: the one sort being no more inuirtuous to

There is no want in Christes passions which he suffered in himself as Head: but there is want in those passions of Christ which he daily suffereth in his body the Church & the members thereof.

Christes

No. 8. 17
10. de
passione.

How Christ's
merits are ap-
plied to vs, wi-
thout any iniu-
rie to his death

The workes
of one may sa-
tisfie for ano-
ther.

The ground of
Indulgences or
pardons.

Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes passion take away the value of al good deeds. Hereupon it is plaine now, that this accomplishment of the wants of Christes Passions, which the Apostle and other Saints make vp in their flesh, is not meant but of the penal & satisfactorie workes of Christ in his members, euery good man adding continually (and specially Martyrs) somewhat to accomplish the full measure therof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Saiats & the societie that is not only between the Head & the body, but also between one member & another are not only satisfactorie and many waies profitable for the sufferers themselves, but also for other their fellow-members in Christ. For though one member can not merit for another properly, yet may one beare the burden and discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresie of Wicleffe to deny the same. Yea (as we see here) the passions of Saints are alwaies suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyneth in his passions for the Colossians, in another place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origenes exposition (*in li. Nu. ho. 10. & 24.*) a Sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offering, as the Fathers doe of al Martyrs passions. Al which dedicated & sanctified in Christes bloud and Sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, & satisfaction for the Church & the particular necessities therof. In which, as some doe abound in good workes & satisfactions (as S. Paul, who rekneeth vp his afflictions and glorieth in them *2. Cor. 11.* and Iob, who auoucheth that his penalties farre surmounted his sinnes; and our Ladie much more, who neuer sinned, and yet suffered for great dolours) so other-some doe want, and are to be holpen by the abundance of their fellow-members.

Which entercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, wherof is treated before out of S. Cyprian (See the Annotations *2. Cor. 2. v. 10.*) and of a indulgences or pardons, which the Church daily dispenseth with great iustice and mercie, by their hands in whō Christ hath put the word of our recōcilement, to whom he hath committed the keies to keep and vse, his sheep to feed, his mysteries and al his goods to dispenſe, his power to bind and loose, his commission to remit and reſeigne, and the stewardship of his familie to giue euery one their meat and sustenance in due season.

2 Cor. 11.
6.

Ro. 9, 3.
Phil. 2.

2 Tim. 4
Iob 6.

CHAP. II.

It is careful for them though he were neuer with them: that they rest in the wonderful wisdom which is in Christian religion, and be not caried away either with Philosophie, to leaue Christ and to sacrifice to Angels; or with Iudaisme, to receiue any ceremonies of Moyses law.

Heretikes doe
most common-
ly deceiue the
people with elo-
quence name-
ly such as haue
it by the giſt
of nature, as
the Heretikes
of al Ages had,
& lightly al ſe-
ditionous perſons,
which draw
the vulgar sort
to ſedition by



OR I wil haue you know, Brethren, what manner of care I haue for you and for them that are at Laodicia, and whoſoeuer haue not ſeen my face in the fleſh: 2. that their harts may be comforted, inſtructed in charitie, and vnto al the riches of the fulnes of vnderſtanding, vnto the knowledge of the myſterie of God the Father of Chriſt I E S V S, 3. in whom be al the treaſures of wiſedom and knowledge hid. 4. But this I ſay: that no man deceiue you in loſtines of words. 5. For although I be abſent in body, yet in Spirit I am with you; reioycing, and ſeeing your order, and the conſtancie of that your faith which is in Chriſt. 6. Therefore as you haue receiued

ceiued IESVS Christ our Lord, walke in him, 7. rooted and built in him and confirmed in the faith, as also you haue learned, abounding 'in him' in thanks-giuing.

8. Beware lest any man deceiue you " by Philosophie, & vaine fallacie; according to the tradition of men, according to the elements of the world, and not according to Christ. 9. For in him dwelleth al the fulnesse of the Godhead corporally: 10. and you are in him replenished, who is the Head in al principalitie and power: 11. in whom al you are circūcised with circumcision not made by hand in spoiling of the body of the flesh, in the circuncisiō of Christ, 12. buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. 13. And you * when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him; pardoning you al offenses, 14. wying out the hand-writing 'of decree' that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastning it to the crosse: 15. and spoiling the Principalities & Potestates, hath lead them confidently in open shew, triumphing them in himself. 16. Let no man therefore iudge you " in meat or in drinke, or in part of a festiual day, or of the New-moon, or of Sabboth: 17. which are a shadow of things to come, but the body Christs.

18. Let no man seduce you, b willing in the humilitie and " religion of Angels, walking in the things which he hath not seen, in vaine puffed vp by the sense of his flesh, 19. and " not holding the Head, wherof the whole body by ioynts and bands being cserued and compacted, groweth to the increase of God. 20. If then you be dead with Christ, from the elemēts of this world; " why doe you yet c decree as liuing in the world? 21. Touch not, tast not, handle not: 22. which things are al vnto destruction by the very vse, according to the precepts and doctrines 'of men. 23. Which are indeed " hauing a shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

allurement of their tongue. Nothing (saith S. Hierom, ep. 2. ad Nepotian. is so easie as with volubilitie of tongue to deceiue the vlearned multitude, which whatsoeuer it vnderstandeth not, doth the more admire & wonder at the same. The Apostle here calleth it, πωρολογία, persuasion, persuasible speech. b That is, wilful or self-willed in voluntarie religio. For that is, δεισιδωλία, whereof commeth the word following δεισιδωλία, Superstition. v. 23. See Annot. v. 21. c ἐπιχρησμούμενοι, That is taking subministration of spiritual life & nourishment by grace from Christ the head.

ANNOTATIONS

CHAP. II.

8. By Philosophie.) Philosophie and al humane science, so long as they be subiect and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious & the cause of al heresie & infidelitie. For the which, S. Hierom & before him Tertul. cal Philosophers, the Patriarkes of Heretikes, & declare that al the old heresies rose only by too much admiring of prophane Philosophie, Hier. ad Celsiph. cons. Pelag. c. 1. Tertul. de pref. & cels. Hermo. & cons. Marcio. l. 5. And so doe these new Sects no doubt in many things. For other argumēts haue they none against the presence of Christ in the B. Sacramēt but such as they borrow of Aristotle & his like, concerning quantitie, accidents, place, position, dimensions, senses, sight, tast, and other straits of reason, to which they bring Christs

Philosophie & other humane sciences how profitable or hurtful to the Church of God. The Protestants abuse Philosophie against the B. Sacrament.

mysteries.

Schoole learning.

mysteries. Al Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called also here, *the tradition of men*, and the elements of the world. The better to resist which fallacies and traditions of Heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe and order of faith, and vseth the same to withstand the Philosophical and sophistical deceits of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustin, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greek Fathers, furnished with al secular learning vnto the studie of Diuinitie, wherof see S. Hierom. *ep. 84. ad Magnum Oratorem.*

Scriptures abused by the Protestants against Christian fasting, and holidaies.

16. *Inmeate.*) The Protestants wilfully or ignorantly applie al these kinds of forbearing meats, to the Christian fasts: but it is by the circumstance of the text plaine (as S. Augustin also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meats is forbidden to the Colossians, who were in danger to be seduced by certaine Iewes, vnder pretence of holines to keep the Law touching meats & festiuities & other like, which the Apostle sheweth were only shadowes of things to come: which things are come, & therefore the said shadowes to cease. Where he nameth the Sabbath & feasts of the new moone, that no mā need to doubt but that he speaketh only of the Iewish daies & kinds of fasts and feasts, and not of Christian holidiaes or fasting daies at al.

S. Pauls place concerning religion of Angels, explicated and that the Protestants wickedly abuse it against the due honour & inuocation the Angels.

18. *Religion of Angels.*) By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chrys. *ho. 7. in hunc locum*, and *Epiph. her. 21.*) who taught, Angels to be our Mediatours and not Christ, *nontenens Capus, not holding the Head*, as the Apostle speaketh, & prescribed Sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits (which he calleth *dæmones*) were to be honoured as Mediatours next to God. Against which S. Augustin disputeth *li. 8. c. 9. & 10. de ciuit.* as he condemneth also the same vndue worship *li. 10. confes. cap. 41.* S. Hierom (*q. 10. ad algasim*) expoundeth this also of al spirits or Diuels, whom he proueth (out of S. Steuen's sermon *Act. 7.*) that the Iewes did worship, auouching that they serue them stil, so many of them and so often as they obserue the Law. Of which Idolatrie also to Angels Theodoret speaketh vpon this place, declaring, that the Iewes defended their superstition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Colossians, both to keep the law, & to honouring of the Angels as the giuers of the same. Wherby diuers of the faithful were so seduced, that they forsooke Christ and his Church and seruice, and committed idolatrie to the said Angels. Against which abominations the Council of Laodicea *Cap. 35.* tooke order, accusing al that forsooke our Sauionr and comitted idolatrie to Angels, & contemning Christ, kept conuenticles in the name of spirits and Idols. Of which kind of worship of Angels and Diuels see Clemens Alexand. *Strom. 3.* Tertullian (*li. 5. cont. Marc*) expoundeth this place of the false Teachers that feined themselves to haue reuelation of Angels, that the Law should be kept touching difference of cleane and vncleane meats. Which is very agreeable to that in the Epistle to Timothee, where S. Paul calleth abstaining from meats after the Iewish or heretical manner, *the doctrine of Diuels*: wherof see more in the annotation vpon that place. Haimo a godly ancient Writer, vpon this place, saith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of man's body, and that in feined hypocrisie (which the Apostle here calleth humilitie) they pretended to worship by Sacrifice the said Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediaturship to be a derogation to Christ's maiestie, worshipped Angels as the only Mediatours. Al which we set downe with more diligence, that the Heretikes may be ashamed to abuse this place against the due reuerence & respect or praiers made to the holy Angels. Whom the Scriptures record so often to offer our praiers vp to God, & to haue been lawfully reuerced of the Patriarkes, neuer as Gods, but as God's Ministers and messengers. *Ios. 5. 14. Tob. 12. Gen. 48. 16. Angelus qui eruit me. 1. Tim. 5. 21.* And that they may be praied vnto, & can help & heare vs, see S. Hierom in *cap. 10. Danielis.* S. Ambrose in *Pf. 118 serm. 1.* S. Augustin *li. 10. de ciuit. Dei c. 12.* Bede *li. 4. de Consic. c. 24.*

Aug. ep. 59. ad Paulin. in solus. 7. quest.

1 Tim. 4. 1.

19. *Not holding the Head*) Because he hath much adoe with such false Preachers as taught the people to preferre the Angels which gaue the Law, or other whatsoeuer, before Christ, in this Epistle and to the Ephesians, he often affirmeth Christ to be our Head, yea and to be exalted farre aboue al creatures, Angels, Potestates, Principalities, or whatsoeuer.

20. *Why doe you*) A maruelous impudēt translation of these words in the English Bibles Heretical translation: *Why are you burnded with traditions?* Whereas the Greek hath not that signification: sation but to make the name of Tradition odious here they put it of purpose, not being in the Greek & in other places where Traditions are comended (1. Cor. 11. & 2. Thes. 2.) & where the Greek is so most flatly (παρεδόσεις) there they translate it, *Instructions, Ordinances* &c.

21. *Touch not.*) The Heretikes (as before and alwaies) very vainely alleage this against Scriptures abuthe Catholike fastings: when it is most cleer that the Apostle reprehendeth the foresaid sed against the false Teachers that thought to make the Christians subiect to the obseruation of the Churches fasts ceremonies of the old Law, of not eating hogs, conies, hares-flesh, and such like, not to touch a dead corps nor any place where a woman in her floures had sittē, & other infinite doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken vp by themselves, sometime cleane against God's ordinance, & often friuolous and superstitious. Which sort as Christ in the Ghospel, so here S. Paul calleth the precepts and doctrines of men, and superstitio, and (as the Greek word signifieth) * voluntarie worship, that is inuented by Heretikes of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such whom Christ commandeth vs to obey. Against such Sect-masters therefore as would haue yoked the faithful againe with the lewish or Heretical fasts of Symon Magus and the like, S. Paul speaketh, and not of the Churches fasts or doctrines.

23. *Having a shew.*) Againe the Heretikes of our time object, that these foresaid false Teachers pretended holines, wisdom, & chastisement of their bodies (for so S. Paul saith) by forbidding certaine meats according to the Iewes obseruation, euen as the Catholikes doe: It is true they did so, and so doe most vices imitate vertues. For if chastising of mens bodies & repressing their cōcupiscences & lustes were not godly, and if abstinence frō some meats were not laudably & profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations & differences of meats of the Iewes, or the condemnation of certaine meats & creatures as abominable, according to others) would haue falsely pretended the chastisement of their flesh, or made other shew of wisdom and pietie, to found their vnlawfull Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles, and other blessed men, doe that lawfully, godly, religiously, & sincerely indeed to the end a foresaid, which these false Apostles only pretended to doe. So * S. Paul did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawfull, and was true wisdom and pietie indeed. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme & other abominable errors, did but pretend these things in hypocrisie.

The hypocritical abstinence of old Heretikes, maketh nothing against true & sincere fasting, but commendeth it.

1 Cor. 9;
27. 1.
Cor. 11.
27.

CHAP. III.

He exhorteth to mortifie & put off al corrupt manners of the old man, & to put on such vertues as are for the new man. 18. In particular also, wiues and husbands, children and parents and masters, each sort to doe their dutie.



THEREFORE if you be risen with Christ, seeke the things that are aboue; where Christ is sitting on the right hand of God. 1. Mind the things that are aboue, not the things that are vpon the earth.

The Epistle
vpon Easter
eue,

3. For you are dead; and your life is hidde with Christ in God. 4. When Christ shal appeare, your life; then you also shal appeare with

with him in glorie. ¶

5. * Mortifie therefore your members that are vpon the earth, fornication, vncleanesse, lust, euil concupiscence, and " auarice, which is c the seruice of Idols. 6. For which things the wrath of God commeth vpon the children of incredulitie. 7. In which you also walked sometime, when you liued in them. 8. But now lay you also away anger, indignation, malice, blasphemie, filthie talke out of your mouth. 9. Lie not one to another: * spoiling your selues of the old man with his actes, 10. and " doing on the new, him that is renewed vnto knowledge, * according to the image of him that cteated him. 11. Where there is not, Gentile & Iew, circumcision and prepuce, Barbarous and Scythian, bond and free: but al, and in al Christ.

12. Put ye on therefore as the elect of God, holy, and beloued, * the bowels of mercie, benignitie, humilitie, modestie, patience, 13. supporting one another, & pardoning one another, if any haue a quarell against any man. As also our Lord hath pardoned vs: so you also. 14. But aboue al these things haue charitie, which is the band of perfection: 15. and let the peace of Christ c exult in your harts, wherein also you are called in one body: and be thankful. 16. Let the word of Christ dwel in you abou- dantly, in al wisdom: teaching and admonishing your owne selues, with psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God. 17. Al whatsoeuer you doe in word or in worke, al things in the name of our Lord I E S V S Christ, giuing thanks to God and the Father by him. ¶

18. * Women be subiect to your husbands, as it behoueth in our Lord. 19. * Men, loue your wiues and be not bitter toward them. 20. * Children obey your parents in al things: for that is wel pleasing to our Lord. 21. Fathers prouoke not your children to indignation; that they become not discouraged. 22. * Seruants, obey in al things your Maisters according to the flesh, not seruing to the eye, as pleasing men, but in simplicitie of hart, fearing God. 23. Whatsoeuer you doe, worke it from the hart as to our Lord, and not to men: 24. knowing that you shal re- coine of our Lord the " retributiō of inheritance. Serue our Lord Christ. 25. For he that doeth iniurie, shal receiue that which he hath done vn- iustly: and * there is not acception of persons with God.

The Epistle
vpon the 5.
Sunday after
the Epiphanie.

c ἡ νίκη,
triumph and
haue the victo-
rie.

" Retribution
or reward for
good workes:
αὐτιμωρία,
which signi-
fieth rendring
one for an-
other.

Eph. 5. 3.

Eph. 4. 22.
Gen. 1. 26.

Eph. 4. 32.

Ep. 5. 22.
1. Pet. 3. 7.

Eph. 6. 1.
Eph. 6. 5
Tit. 2. 9.
1. Pet. 2. 13.

Dem. 10.
17. Ro. 2. 11.
Gal. 2. 6

AN NOT A T I O N S.

CH A P. III.

Heretical and
foolish trans-
lation.

5. *Auarice, which is the seruice of Idols.* Here is a maruelous impudent and foolish cor- ruptiō in the vulgar English Bible printed the yere 1577. and (as it seemeth) most authori- sed. Where for their error against the Images of Christ and his Saints, and to make image and Idol, alone; the translatour, for that which the Apostle saith in Greek, *Con- cōsnes is: idolarie*, maketh him to say in English *Conetousnes is worshipping of Images*: as also Eph. 5. 4. he transleteth thus, *The conetous person is a worshipper of Images*: for that which the

the Apostle saith: *The covetous man is an idolater*, meaning spiritual idolatry, because he maketh money his God. In which sense to call this spiritual idolatry, worshipping of images, is too ridiculous, and must needs proceed of blind heresie.

9. *Doing on the new.* By this and the whole discourse of this chapter containing an exhortation to good life and to put on the habit of the new man with all virtues we may see, our justice in Christ to be a very quality and forme inherent in our soul, adorning the same, and not an imputation only of Christes righteousness, or a hiding only of our sinnes and wickednes, which the Heretikes falsely asseme to remaine in vs after Baptisme and alwaies during life. See S. Augustin *de pec. mer. & remis. li. 2. c. 7. & cont. Julian. lib. 6. c. 7.*

C H A P. IIII.

He exhorteth to instance in prayer, 5 and to wisdom in behaviour. 7 He sendeth Tychicus 10. He doeth commendations, 15 and injoineth to be done.

YOV Maisters, that which is iust and equal, doe to your seruants: knowing that you also haue a Maister in heauen. 2. * Be instant in praier; watching in it in thanks-giuing, 3. * praying withal: for vs also, that God may open vnto vs the doore of speech to speake the mysterie of Christ (for the which also I am bound) 4. that I may manifest it, so as I ought to speake. 5. * Walke with wisdom toward them that be without; redeeming the time. 6. Your talke alwaies, in grace let it be seasoned with salt: that you may know how you ought to answer euery man.

7. The things that are about me, Tychicus, our dearest Brother, and faithful Minister, & fellow-servant in our Lord, wil make you vnderstand al, 8. whom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your harts, 9. with * Onesimus, the most deare and faithful Brother who is of you. All things that are done here, shal they doe you to vnderstand.

10. Aristarchus my fellow-prisoner saluteth you, & Marke the cosin-german of Barnabas (concerning whom you haue receiued commandements, If he come to you, receiue him) 11. and Iesus that is called Iustus: who are of the Circumcision. These only are my coadiutors in the Kingdom of God: which haue been a comfort to me. 12. Epaphras saluteth you who is of you, the servant of Christ I E S V S, alwaies careful for you in prayers, that you may stand perfect and full in all the wil of God. 13. For I giue him testimonie that he hath much labour for you, & for them that be at Laodicia, and that are at Hierapolis. 14. * Luke, the most deare physicion, saluteth you; and Demas. 15. Salute the Brethren that are at Laodicia; and Nymphas, and the Church that is in his house. 16. And when the epistle shal be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. 17. And say to Archippus: See the Ministerie which thou hast receiued of our Lord, that thou fulfil it. 18. The salutation: with mine owne hand, Paules. Be mindful of my bands. Grace be with you. Amen.

S. Paul euer much desireth the prayers of the faithful: whereby we learne the great efficacy of them.

He did not only pray, but tooke other great paines to procure God's grace for the Colossians: perhaps by watching, fasting, & doing other penance of body; that God would not suffer them to fall from their receiued faith to the Sect of Simon Magus or the Iudaizing Christians.



THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.

NOW S. Paul with Silas (or Syluanus) and Timothee according to a vision calling him out of Asia in Macedonia, came to Philippi being the first citie thereof, we read Act. 16. And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, we read act. 17. where after 3. weekes preaching, the Iewes stirred the citie against them, and pursued them also to Beræa: so that Paul was conuened from thence to Athens, where he expected the comming of Silas & Timothee from the foresaid Beræa in Macedonia, but receiued them (as we haue Act. 18.) at Corinth in Achaia.

Hauiug therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to retorne vnto them, as he signifieth in the 2. chapter of this Epistle v. 17. But (as he there addeth) Satan hindred vs. Therefore tarying himself at Athens, he sendeth Timothee vnto them. At whose retorne vnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are al three together at the writing of this Epistle, as also we haue in the title of it: Paul and Syluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue been written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they met not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, & not in fornication: to loue one another: about their freinds departed, with the doctrine of the Resurrection, and with continual preparation to die: the laetie to obey, and the Clergie to be diligent in euery point of their office.

THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

C H A P. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conuersion was with diuine power, and they on the other side receiued it with al ioy, notwithstanding the great persecution that was raised against them.

PAUL and Syluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord I E S V S Christ. Grace to you and peace.

2. We giue thanks to God alwaies for al you; making a memorie of you in our praiers without intermission, 3. mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord I E S V S Christ, before God and our Father: 4. knowing, Brethren beloued of God, your election: 5. that our Ghospel hath not been to you in word only, but in power & the holy Ghost, & in much fulnesse, as you know what manner of men we haue been among you for your sakes. 6. And you became " followers of vs, & of our Lord; receiuing the word in much tribulation, with ioy of the Holy Ghost: 7. so that you were made a paterne to al that belceue in Macedonia & in Achaia. 8. For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in euery place, your faith which is to God-ward, is proceeded, so that it is not necessarie for vs to speake any thing. 9. For they themselues report of vs what manner of entring we had to you; and how you are turned to God: from Idols, to serue the liuing and true God, 10. and to expect his Sonne from Heauen (whom he raised vp from the dead) I E S V S, who hath deliuered vs from the wrath to come. **F**

The Epistle vp to the 6. Sunday after the Epiphanie.

" In this & the like places the Heretikes maliciously and most falsely translate, construe, and apply al things meant of the Heathen idols, to the memories and images of Christ and his Saints, namely the English Bibles of the yeares 1562. 1577. See the Annotation 1. Io. 5. 21.

A N N O T A T I O N S.

C H A P. I.

6. *Followers of vs*) S. Paul is bold to commend them for imitation of him, yea and to ioyne himself in that point with Christ, to be their paterne to walke after. Where without curiositie he nameth himself first, and our Lord afterward, because he was a more neer and ready object then Christ, who was not nor could not be followed but through the preaching and conuersation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers Orders and Rules, al tending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. cor. 11, 1 and Philp. 3, 17.

Religious persons imitation of diuers holy men is the imitation of Christ himself.

CHAP. II.

He calleth euen themselves to witnes, that his preaching vnto them was as he said, in most commendable manner. 13 And againe on the other side he thanketh God for their manner of receiuing it: that is, with alioy, notwithstanding the persecution of their owne citizens.



EOR your selues know, Brethren, our entrance vnto you, that it was not vaine: 2. but ^{Act. 16, 12. 13.} hauing suffered before and * been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speake vnto you the Ghospel of God in much carefulnes. 3. For our exhortation was not of error, nor of vncleannesse, nor in deceit: 4. but as we were approued of God that the Ghospel should be committed to vs, so we speake: not as pleasing men, but God, who proueth our harts. 5. For neither haue we been, at any time in the word of adulation, as you know; nor in occasion of auarice, God is witnes: 6. nor seeking glorie of men, neither of you, nor of others. 7. Whereas we might haue been a burden to you, as the Apostles of Christ; but we became 'children' in the middes of you, as if a nource should cherish her children: 8. ^{Act. 10, 34; 1. Cor. 4, 12. 2. Thes. 3.} so hauing a desire to you, we would gladly deliuer vnto you not only the Ghospel of God, but also our owne soules: because you are become most deare vnto vs. 9. For you are mindful, Brethren, of * our labour and toile. Day and night working, lest we should charge any of you, we preached among you the Ghospel of God. 10. You are witneses and God, how holily, and iustly & without blame, we haue been to you that did beleue. 11. As you know in what manner we desiring and comforting you, haue adiuured euery one of you (as a father his children) that you would walke worthie of God, who hath called you into his Kingdome and glorie.

12. Therefore we also giue thanks to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) "the word of God, who worketh in you that haue beleued. 13. For you, Brethren, are become followers of the Churches of God that be in Iewrie, in Christ I E S V S: for you also haue suffered the same things of your owne lineage, as they also of the Iewes, 14. who both killed our Lord I E S V S, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to al men, 15. prohibiting vs to speake to the Gentils that they may be saued, to make vp their sinnes alwaies. For the wrath of God is come vpon them euen to the end. **K** 16. But we, Brethren, ^{εἰς ἀποδοχὴν} depriued of you for a short time, in sight, not in hart; haue hastned the more abundantly to see your face with much desire. 17. For we would haue come to you, I Paul certes, once and againe: but Satan hath hindred vs. 18. For what is our hope, or ioy, or crowne of glorie? Are not you, before our Lord I E S V S Christ in his comming? 19. For you are our glorie and ioy.

εἰς ἀποδοχὴν
φαιδῶ
ἐν ἡμῖν

c A notable example for Catholike Preachers, and passing comfortable, when in the middes of persecutions and reproches they preach sincerely, to please God & not men.

The Epistle for
marie Martyrs.
Aug 8.

∴ If the Apostle without iniurie to God, in right good sense call his scholars the Thessalonians, his hope, ioy, glorie; why blasphemie the Protestants the Cath. Church and her children for terming our B Ladie or other Saints, their hope, for the special confidence they haue in their prayers?

A N N O T A T I O N S.

C H A P. II.

11. *The word of God.*) The Adversaries wil haue no word of God but that which is written and contened in the Scripture: but here they might learne that al Paules preaching before he wrote to them, was the very word of God. They might also learne that whatsoever the lawfull Apostles, Pastours, and Priestes of God's Church preach in the vnitie of the same Church, is to be taken for God's owne word, & ought not to be reputed of them for doctrines of men or Pharisical traditions, as they falsly cal canons, precepts, and decrees of holy Church.

Not only the written word is the word of God,

C H A P. III.

Because he could not come himself, as he desired, he sent Timothee. 6 At whose returne now vnderstanding that they stand stil steadfast, notwithstanding al those persecutions, he reioyceth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.

EOR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone. 2. And we sent Timothee our Brother, & the Minister of God in the Ghospel of Christ, to confirme you and exhort you for your faith, 3. that no man be moued in these tribulations: for your selues know, that we are appointed to this. 4. For euen when we were with you, we fore-told you that we should suffer tribulations, as also it is come to passe, and you know. 5. Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. 6. But now * Timothee coming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as we also you: 7. therefore we are comforted, Brethren, in you, in al our necessitie, & tribulation, by your faith, 8. because now we liue, if you stand in our Lord. 9. For what thanks-giuing can we render to God for you, in al ioy wherewith we reioyce for you before our God, 10. night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith?

11. And God himself and our Father, & our Lord IESVS Christ direct our way to you. 12. And our Lord multiplie you, & make your charitie abound one to another, and toward al men: as we also in you, 13. to confirme your hearts without blame, in holinesse, before God and our Father, in the coming of our Lord IESVS Christ with al his Saints. Amen.

Though letters or epistles in absence giue great comfort & confirmation in faith, yet it is preaching in presence by which the faith of Christ and true religion is alwaies both begun and accomplished.

CHAP. II II.

He exhorterh them to liue as he taught them: and namely to abstaine from al fornication, 9. to loue one another, 11. to meddle only with their owne matters, 12. to behaue themselves wel toward the Infidels. 13. Touching their freinds departed he comforteth them, shewing that they shal meet againe at the Resurrection, and be with Christ for euer.

The Epistle vpo
the 2. Sunday in
Lent.

FOR the rest therefore, Brethren, we desire and beseech you in our Lord IESVS, that as you haue receiued of vs how you ought to walke, and to please God, as also you doe walke, that you abound more. 2. For you know what precepts I haue giuen to you by our Lord IESVS. 3. For this is the wil of God, your sanctification: that you abstaine from fornication, 4. that euery one may know to possesse his vessel in sanctification and honour: 5. not in the passion of lust, as also the Geniils that know not God, 6. and that no man ouer-goe, nor circumuent his brother in businesse: because our Lord is reuenger of all these things, as we haue fore-told you, and haue testified. 7. For God hath not called vs into vncleanness, but into sanctification. **H** 8. Therefore he that despiseth these things, despiseth not man but God, who also hath giuen his holy Spirit in vs.

¶ Al Catholike
Christians make
one Fraternitie
or Brotherhood.

¶ Christian men
ought to proceed
and profit conti-
nually in good
workes and iusti-
fication.

The Epistle in a
Masse for the
dead vpon the
day of the burial
or deposition.

¶ He speaketh in
the person of
those that shal
be aliue when
our Sauour re-
turneth to iud-
gement.

9. But concerning the charitie of the c Fraternitie, we haue no need to write to you: For * your selues haue learned of God to loue one another. 10. Yea and you doe it toward al the Brethren in al Macedonia. But we desire you, Brethren, that you :: abound more: 11. and that you employ your endeauour to be quiet, and that you doe your owne businesse, and worke with your owne hands, as we haue commanded you: 12. and that you walke honestly toward them that are without; and need nothing of any man's.

13. And we wil not haue you ignorant, Brethren, concerning them that sleep, that you be not sorrowful, as also others that haue no hope. 14. For if we beleue that IESVS died and rose againe, so also God them that haue slept by IESVS wil bring with him. 15. For this we say to you in the word of our Lord, * that :: we which liue, which are remaining in the aduent of our Lord, shal not preuent them that haue slept. 16. For our Lord himself in commandment, and in the voice of an * Archangel, & in the trumpet of God wil descend from heauen: and the dead that are in Christ, shal rise againe first. 17. Then we that liue, that are left, withal shal be taken vp with them in the clouds to meet Christ, into the aire, and so alwaies we shal be with our Lord. 18. Therefore comfort ye one another in these words. **H**

10. 13.
15. 15.
17.
Heb. 13.

12. Cor.
15. 23.

12. 1.
Cor. 13.
12.

ANNOTATIONS.

CHAP. III.

8. *Not man but God*) He that despiseth the Churches or her lawful Pastours precepts, offendeth no lesse then if he contemned God's expresse commandements. For they be of the Holy Ghost, and are not to be counted among the commandements of men only. The precepts for the Church.

13. *Sleep*) Some Heretikes peruerfly inferred of this that the soules did sleep til the day of iudgement: where it is meant of the bodies only.

CHAP. V.

To talke of the time of the Resurrection is not necessarye, but to prepare our selues against that time so sodaine, and so terrible to the vnprepared. 12. *He beseecheth the layerie to be obedient,* 14. *and the Clergie to be vigilant, with many short precepts more.*



AND of the times and momentes, Brethten, you need not that we write to you. 2. For your selues know perfectly that the day of our Lord shal so come as * a theefe in the night. 3. For when they shal say, peace & securitie; then shal sodaine destruction come vpon them, as the paines to her that is with child, and they shal not escape. 4. But you, Brethren, are not in darkenesse; that the same day may as a theefe ouer-take you.

5. For al you are the children of light, and children of the day: we are not of the night nor of darknesse. 6. Therefore let vs not sleep as also others: but let vs watch & be sober. 7. For they that sleep, sleep in the night; & they that be drunke, be drunke in the night. 8. But we that are of the day, are sober, * hauing on, the breast-plate of faith and charitie, and a helmet, the hope of A Christian man's whole armour is not faith only, but al the three vertues here named. saluation. 9. For God hath not appointed vs vnto wrath, but vnto the purchasing of saluation by our Lord IESVS Christ, 10. who died for vs: that whether we watch, or sleep, we may liue together with him. 11. For the which cause comfort one another: and edifie one another, as also you doe.

12. And we beseech you, Brethren, that you wil know them that labour among you, and that gouerne you in our Lord and admonish you: 13. that you haue them more abundantly in charitie for their worke. Haue peace with them. 14. b the Epistle vpon the Imber Saturday in Lent. And we beseech you, Brethren, admonish the vnquiet, comfort the weake-minded, beare vp the weake, be patient to al. 15. See that * none render euil for euil to any man: but alwaies that which is good pursue toward each other, & towards al. 16. Alwaies reioyce. 17. c to desire eternal life of him that only can giue it, is to pray without intermission: but because that desire is often by worldly cares cooled, & times of vocal praier were appointed. See S. Aug. ep. 121. ad Probam. Pray * without intermission. 18. In al things giue thanks. For this is the wil of God in Christ IESVS in al you. 19. The Spirit extinguish not. 20. Propheties despise not. 21. But * proue al things hold that which is good. 22. From al appearance of euil refraine your selues.

23. And the God of peace himself sanctifie you in al things: that your whole spirit, and soule and body without blame may be preserved in the comming of our Lord IESVS Christ. 24. He is faithful, that hath called you, who also wil doe it. 25. Brethren pray for vs. 26. Salute al the Brethren in a holy kisse. 27. I adiure you by our Lord that this epistle be read to al the holy Brethren. 28. The grace of our Lord IESVS Christ be with you. Amen.

A N N O T A T I O N S.

C H A P. V.

Not rashly to
credit euery
spirit,

10. *But prone.*) Though we may not extinguish the spirit, nor contemne the Prophets, yet we must beware we be not deceiued by giuing too light credit to euery one that vanteth himself of the spirit, as Arch-heretikes euer did. We must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which can not beguile vs.

THE ARGVMENT OF THE SECOND
EPISTLE OF S. PAUL TO
THE T H E S S A L O N I A N S.

AA. 18. v. 11.



THE second to the Thessalonians hath in the title as the first: Paul and Syluanus and Timothee, &c. And Therefore it seemeth to haue been written in the same place, to wit, at Corinth, where they remained* a yeare and sixe months, & straight vpon their answer to the first epistle. First he thanketh God for their increase, and perseuerance (comforting them againe in those persecutions) and praieth for their accomplishment. Secondly he assureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them thereof by word of mouth, when he was present (as therfore he biddeih them afterward* to hold his Traditions vnwritten, no lesse then the the written) to wit, that at those persecutions and heresies, raised then, and afterward against the Catholike Church, were but the myserie of Antichrist, & not Antichrist himself. But that there should come at length a plaine Apostase, & then (the whole fore-running myserie being once perfectly wrought) should follow the reuelation of Antichrist himself in person (as after al the myseries of the old Testament Christ IESVS our Lord came himself in the fulnes of time.) And then at length after al this, the day of Iudgement and second comming of Christ shal be at hand, and not before, whatsoeuer pretense of vision, or of some speech of mine (saith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeih them to know his hand, which is a signe in euery epistle.

cc. i. v. 15.

Lastly he requesteth their prayers, and requireth them to keep his commandements and Traditions: namely that the poore which are able, get their owne liuing with working, as he also gaue them example, though he were not bound thereto.

T H E

THE
SECOND EPISTLE
OF S. PAUL TO THE
THESSALONIANS,

C H A P. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merit thereby the Kingdom of God, as their persecutors doe damnation:) 11 and also praieth for their accomplishment.

PAUL and Syluanus and Timothee, to the Church of the Thes-

salonians in God our Father and our Lord I E S V S Christ.

2. Grace to you and peace from God our Father and our Lord

I E S V S Christ.

3. We ought to giue thanks alwaies to God for you, Brethren, so as meet is, because your faith increaseth exceedingly, and the charitie of every one of you aboundeth towards each other: 4. so that we our selues also glorie in you in the Churches of God, for your patience, and faith in al your persecutions and tribulations, which you sustaine 5. for an example of the iust iudgement of God, that ^a you may be ^c counted worthie of the Kingdom of God, for the which also you suffer. 6. If yet it be iust with God to repay tribulation, to them that vex you: 7. and to you that are vexed, rest with vs in the reuelation of our Lord I E S V S from Heauen with the Angels of his power, 8. in flame of fire, giuing reuenge to them that know not God, and that obey not the Gospell of our Lord I E S V S Christ. 9. Who shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his power: 10. when he shal come to be ^b glorified in his Saints, and to be made maruelous in al them that haue beleued, because our testimonie concerning you was credited in that day. 11. Wherin also we pray alwayes for you, that our God ^c make you worthie of his vocation, and accompliish al the good pleasure of his goodnesse & the worke of faith in power, 12. that the name of our Lord I E S V S Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord I E S V S Christ.

glorified in his Saints, that is, by the great and vnspeakable honour and exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminishing Christs glorie (as the Aduersaries foolishly pretend) but exceedingly augmenting the same.

^a A Note that by constant and patient suffering of afflictions for Christ men are made worthie (so the Greek signifieth. as the Aduersaries themselves translate v. 11.) of the crowne or Kingdom of Heauen: and so doe merit and deserue the same. See

Anna. Lu. 30. 26. And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to reder punishment to them that afflict, because of their contrarie deserts or merits.

^b Christ shal be

C H A P. II.

He requireth them, in no case to thinke that Domes-day is at hand, 3 repeating vnto them that there must before come first a reuolt, secondly the reuelation also of Antichrist himself in person, and that Antichrist shal not permit any God to be worshipped but only himself: that also with his lying wonders he shal winne to him the incredulous Iewes. But Christ shal come then immediately in maiestie, and destroy him and his. 13 Therefore he thanketh God for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions both written and vnwritten, and praieeth God to confirme them.

The Epistle on the Imber Saturday of Advent.

How then can the Pope be Antichrist, as the Heretikes fondly blasphem, who is so farre from being exalted about God, that he praieeth most humbly not only to Christ but also to his B. mother and al his Saints.

b Deus misit (saith S. August. li. 10. de Ci. c. 19.) *quia Deus Diabolum facere ista permittit.* God wil send, because God wil permit the Diuel to doe these things.

Whereby we may take a general rule that God's action or working in such things is his permission. See

Annot. Ro. 1, 24. c This word of exhorting implieth in it comfort and consolation: as 1. Cor.

2. v. 4, & 6,



ND we desire you, Brethren, by the comming of our Lord I E S V S Christ, & of our congregation into him; 2. that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord were at hand. 3. Let no man seduce you by any meanes, for vnlesse there come a reuolt first, & the man of sinne be reuealed, the sonne of perdition, 4. which is an aduersarie & is extolled: a about al that is called God, or that is worshipped, so that he sitteth in the Temple of God, shewing himself as though he were God. 5. Remember you not, that when I was yet with you, I told you these things? 6. And now what letteth, you know: that he may be reuealed in his time. (7. For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) 8. And then that wicked one shal be reuealed * whom our Lord I E S V S shal kil with the spirit of his mouth; and shal destroy with the manifestation of his aduent, him, 9. whose comming is according to the operation of Satan, in al power, and lying signes and wonders, 10. and in al seducing of iniquitie to them that perish, for that they haue not receiued the charitie of the truth that they might be saued. 11. Therefore: b God wil send them the operation of errour, to beleeuelying: 12. that al may be iudged which haue not beleued the truth, but haue consented to iniquitie.

13. But we ought to giue thanks to God alwaies for you, Brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth: 14. into the which also he hath called you by our Ghospel, vnto the purchacing of the glorie of our Lord I E S V S Christ. 15. Therefore, Brethren, stand; and hold c the traditions which you haue learned, whether it be by word, or by our epistle. 16. And our Lord I E S V S Christ himself and God and our Father which hath loued vs, and hath giuen eternal consolation, and good hope in grace, 17. c exhort your harts and confirme you in euery good worke and word.

" αὐτὸς
στασις

Εφ. 11,
4.

c τὰς
παρὰ
δοξαίς.
c παρὰ
καλῶν
οἰα

ANNOTATIONS.

CHAP. II.

2. *As though the day.*) The curiositie of man sed by Satans deceits, hath sought to know and to giue out to the world, such things as God wil not impart to him, nor be necessarie or profitable for him to know: so farre, that both in the Apostles daies and often afterward, some haue feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and coniect by the starres, and giuen forth to the world a certaine time of Christes comming to iudgement. Alwhich seducers be here noted in the person of some that were about to deceiue the Thessalonians therin. And S. Augustin (in his 80. Epistle ad Hesychium) proueth that no man can be assured by the Scriptures of the day, yeare, or Age that the end of the world or the second Aduent shal be.

3. *Where there come a reuolt first*) Though we can not be assured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which must come to passe by the course of God's providence and permission before, which are diuers, wherof in other places of Scriptures we be forewarned. Here he warneth vs of two specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Which two pertaine in effect both to one, either depending of the other, & shal fal (as it may be thought) neer together and therefore S. Augustin maketh them but one thing.

This apostasie or reuolt, by the iudgement in a manner of al ancient Writers, is the general forsaking & fal of the Romane Empire. So Tertullian *li. de resur. carnis.* S. Hieron *q. 11. ad Algasum.* S. Chrysostom *ho. 4.* and S. Ambrose vpon this place. S. Augustin *De Ciuit. Dei li. 10. c. 19.* Alwhich Fathers and the rest * Caluin presumptuously condemneth of error and follie herein, for that their exposition agreeth not with his & his fellowes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, whose house or building (they say) was sodenly destroyed and lay many yeares ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch-heretike here: though for the aduantage of his defence & as the matter els where requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but with such colour and collusion of words, that neither other men nor himself can tel what he would haue or say. And his Fathers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrarie to him, that it is horrible to see their confusion, and a pitifull case that any reasonable man wil follow such companions to euident perdition.

But concerning this error & falshood of the Churches defection or reuolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proueth that the Church shal not faile to the worlds end, no not in the time of Antichrist: affirming them to deny Christ & to robbe him of his glorie & inheritance bought with his blood, which teach that the Church may faile or perish. *Li. de vnis. Ec. 11. 13. De Ciuit. li. 10. c. 8. In Psal. 85. ad illud, Tu solus Deus magnus, Ps. 75. Conc. 2. & Psal. 60. De vtil. cred. c. 8.* S. Hieron refuteth the same wicked Heresie in the * Luciferians, prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the world. Both of them answer to the Heretikes arguments grounded on Scriptures falsely vaderstood, which were too long here to rehearse. It is enough for the Christian Reader to know, that it is an old deceit and excuse of al Heretikes and Schismatikes, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only & in those places where they & their followers dwel: to know also, that this is reproued by the holy Doctors of the primitiue Church, and that it is against Christes honour, power, providence, and promise.

If the Aduersaries had said that this reuolt which the Apostle fore-telleth, shal come before

The day of iudgement vncertaine, & to be left to God's secret.

Two special signes before the later day: a general apostasie, and the comming of Antichrist.

The heretikes interpretation of this apostasie, & their condemning of the Fathers.

There can be no apostasie of the visible Church from God.

Caluin.
in hanc
locum.

* Dial.
adu. Lu
cifer. c.
6.

for the worlds end, is meant of great numbers of Heretikes and Apostates reuolting from the Church, they had said truth of themselves, and such others, whom S. Iohn calleth Antichristes. And it is very like (be it spoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt shal not be only from the Romane Empire, but specially from the Romane Church, and withal from most points of Christian religion: not that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same; but for that neer to the time of Antichrist and the consummation of the world, there is like to be a great reuolt of Kingdoms, peoples, and Prouinces from the open external obedience and communion therof. Which reuolt hauing been begun and continued by Heretikes of diuers Ages, resisting & hating the Seat of Peter (which they called *cathedram pestilentie*, the chaire of pestilence, * in S. Augustines daies) because it is Christes fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by these of our daies the next precursours of Antichrist, as it may seeme, shal be fully atchieued a little before the end of the world by Antichrist himself. Though euen then also, when for the few daies of Antichristes reigne the external state of the Romane Church and publike enter-course of the faithfull with the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart with it, and practise therof in secret, & open confessing therof if occasion require, shal not cease, no more then it doth now in the Christiāns of Cypres & other places where open entercourse is forbidden.

The wonderful
providence of
God in prefer-
ring the See of
Rome more
then al other
States, notwith-
standing mani-
fold dangers and
scandals,

This is certaine and wonderful in al wise mens eyes, & must needs be of Gods providence and a singular prerogative, that this Seat of Peter standeth, when al other Apostolike Sees be gone: that it stood there for certaine Ages together with the secular Seat of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, willing, & seeking to destroy them, and putting to the sword about thirtie of them one after another, yea and being as much afraid of them as if they had been *enuli Imperij*, *Comperitors of their Empire*, as S. Cyprian noteth (*epist. 52. ad Antonianum num. 3.*) of S. Cornelius Pope in his daies, & Decius then Emperour: againe, that the Emperours afterwarde yealded vp the citie vnto them, continuing for al that in the Imperial dignitie stil: that the Successours of those that persecuted them, laid downe their crownes before their Seat and sepulchers honouring the very memories & Relikes of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, cuery one of them in the said space being manifoldly altered. It standeth (we say) al this while (to vse S. Augustines words *de uil. cred. c. 17.*) *Frustra circumlatransibim hereticis*, the Heretikes in vaine barking about it, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sacks or massakers by Alaricus, Genfericus, Attila, Borbon, and others; not the emulation of secular Princes, were they Kings or Emperours, not the Popes owne diuisions among themselves & manifold difficulties and dangers in their elections, not the great vices which haue been noted in some of their persons, not al these nor any other endeavour or scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the world draw neer, at which time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotatiōs next following.

Many Anti-
christes, as fore-
runners of the
great Anti-
christ,

3. *The man of sinne*) There were many euen in the Apostles time (as we see by the Chapter of S. Iohns first epistle, and in the writings of the ancient Fathers) that were fore-runners of Antichrist, & for impugning Christes truth & Church were called Antichristes, whether they did it by force and open persecution, as Nero & others either Heathen or Heretical Emperours did, or by false teaching & other deceipts, as the Heretikes of al Ages in which common and vulgar acception S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome *Hiero. ep. 57 ad Damas.* and in another place, al that haue new names after the peculiar calling of Heretikes; as Arians, Donatistes (and as we say now, Caluinistes, Zuinglians, &c.) al such (saith he) be Antichristes. *Dial. cont. Lucifer. c. 9.* Yea these later of our time much more then any of the former, for diuers causes which shal afterward be set downe. Neuerthelesse they nor none of them are that great Aduersarie, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, the *Anichrist*, 1. Io. 2. and the *man of sinne*, the *sonne of perdition*, the *Aduersarie*, described here and els where, to oppose himself directly against God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turkes many, Heretikes haue been and more are many:

The great Anti-
christ shal be
one special and
notorius man,

therefore

Be many, Heretikes haue been and now are many: therefore they can not be that one great Antichrist which here is spoken of, and which by the article alwaies added in the Greek, is signified to be one (special and singular man: as his peculiar & direct opposition to Christ's person in the 5. chapter of S. Iohn's Ghospel v. 43. the insinuation of the particular stock and tribe whereof he should be borne, to wit, of the Iewes (for of them he shall be receiued as their Messias Io. 5. v. 43.) and of the tribe of Dan, Iren. li. 5. Hieron. com. in c. 11. Dan, August. q. in Ios. q. 22; the note of his proper name Apoc. 13; the time of his appearing to neer the worlds end; his short reigne, his singular wast and destruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: al these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto whom al other persecutours, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and seruants.

And this is the most common sentence also of al ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former euident Scriptures and reasons, only to establish their foolish and wicked paradox, that Christes cheefe Minister is Antichrist, yea the whole order. Wherin Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Pauls daies, though he was not open to the world. Who it should be (except he meane S. Peter, because he was the first of the order of Popes,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being al his lawfull Successours both in dignitie & also in truth of Christes religion. Neither can al the Heretikes alie proue that they or any of them vsed any other regiment, or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach & plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter was so also, and that diuers of the ancient Catholike Fathers did serue and worke (though vnawares) towards the setting vp of the great Antichrist: for so doth that blasphemous pen boldly write in his Annotations vpon this place; & an English printed book of late coming forth out of the same schoole, hath these words: *As for Leo and Gregorie Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that Seas near five or sixe hundred yeares before them, and then greatly increased, they were deceived with the long continuance of error.* Thus writeth a malapert scholer of that impudent schoole, placing the mysterie of Antichrist as working in the See of Rome euen in S. Peters time, and making the two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Pauls crosse to speake of the selfe same Fathers as great Doctours and Patrones of their new Ghospel, thus: *O Gregorie, o Leo, if we be deceived, you haue deceived vs.* Whereof we giue the good Christian Reader warning, more diligently to beware of such damnable bookes and Maisters, carying many vnadvised people to perdition.

4. *Extolled.*) The great Antichrist which must come neer the worldes end, shall abolish the publike exercise of al other religions true and false, & pul downe both the B. Sacrament of the altar, wherein consisteth specially the worship of the true God, & also al Idols of the Gentils, & Sacrifices of the Iewes; generally, al kind of religious whorship, sauing that which must be done to himself alone. Which was partly prefigure in such Kings as published that no God nor man but themselves should be praied vnto for certaine daies, as Darius and such like. How can the Protestants then for shame & without euident contradiction, auouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with al his power, or (as they say) honoureth Idols, and chalengeth no diuine honour to himself, much lesse to himself only, as Antichrist shall doe? He humbly praieth to God, & lowly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saints, & praieth to them. He sayeth or heareth Masse daily with al deuotion; he confesseth his sinnes to a Priest as other poore men doe; he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) these religious duties doth the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

4. *In the temple.*) Most ancient Writers expound this of the Temple in Hierusalem, which they thinke Antichrist shall build vp againe, as being of the Iewes stock, & to be acknowledged of that obstinate people (according to our Sauours propheticke Io. 5.) for their fit, expected & promised Mellias, Iren. li. 5. in fine. Hyppolit. de consum. mundi. Cyril. Hieros.

The Caluinists place Antichrist in the See of Rome in S. Pauls daies.

They make S. Leo & S. Gregorie, great furtherers of Antichristes pride.

Antichrist shall suffer no worship or adoration, but of himself only: therefore the Pope can not be Antichrist.

In what temple Antichrist shall

Catech. 15. Author op. imp. ho. 49. in Mas. See S. Hierom c. 11. Dan. Grego. li. 13. Moral. c. 177.
 Not that he shal suffer them to worship God by their old manner of Sacrifices, (al which he wil either abolish, or conuert to the only adoration of himself; though at the first to apply himself to the Iewes, he may perhaps be circumcised & keep some part of the law) for it is here said that he shal sit in the Temple as God, that is, he shal be adored there by Sacrifice and diuine honour, the name & whorship of the true God wholly defaced. And this they think to be the *abomination of desolation* fore told by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by prophanation of that Temple, specially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christes holy body & bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most vniuersally by Antichrist himself (as now in part by his fore-runners) through-out all Nations & Churches of the world (though then also Masse may had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly) For although he may haue his principal seat & honour in the Temple and citie of Hierusalem, yet he shal rule ouer the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes person, name, law, and Church. The prophanation and desolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist only.

The abomination of desolation consisteth chiefly in abolishing the Sacrifice of the Altar.

How Antichrist shal sit in the Church.

Neither Antichrist nor his precursours, are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

Protestants and Calvinists the neer fore runners of Antichrist.

S. Augustin's humilitie in interpreting the Scriptures.

S. Augustin therefore *li. 20. de ciuit. c. 19.* and S. Hierom *c. 11. ad Algasiam*, doe thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainly confesse and agnise that the Pope is a member of the Church, & in ipso sinu Ecclesie, & in the very bosome of the Church, say they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursours, should goe out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shal be an Apostata and a renegade out of the Church, & shal vsurp vpon it by tyrannie, and by chaloning worship, religion, and gouernement thereof, so that himself shal be adored in al the Churches of the world which he list to leaue standing for his honour. And this is to sit in the temple, or * against the Temple of God, as some interpret. If any Pope did euer this, or shal doe, then let the Aduersaries cal him Antichrist.

And let the good Reader obserue, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to himself by singular tyrannie and vsurpation, in which kind S. Athanasius (*ep. ad Solu. vit. dgentes*) is bold to cal the Emperour Constantius being an Arian Heretike, Antichrist, for making himself *Principem Episcoporum*, Prince ouer the Bishops & Presidents of Ecclesiastical indgements, &c. The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worship by Sacrifice no lawful people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies doe more properly and neerly prepare the way to Antichrist and to extreme desolation, then euer any before: their special heresie being against the spiritual Primacie of Popes and Bishops, & against the Sacrifice of the altar, in which two the soueraigntie of Christ in earth consisteth,

6. What letteth.) S. Augustin (*li. 20. c. 10. de ciuit. Dei.*) professeth plainly that he vnderstandeth not these words, nor that that followeth of the mysterie of iniquitie, and least of al that which the Apostle addeth: *Only that he which holdeth now, doe hold &c.* Which may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly feine hereof whatsoeuer is agreeable to their heresie and phantasie. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not vtter in writing, and therefore referreth them to his former talke. The mysterie of iniquitie is commonly referred.

referred to Heretikes, who worke to the same, and doe that that Antichrist shal doe, but yet not openly, but in couert and vnder the cloke of Christs name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himself shal openly attempt and archieue the foresaid desolation, and Satan now seruing his turne by Heretikes vnder hand, shal toward the last end vtter, reueale, and bring him forth openly. And that is here, to be reuealed, that is, to appeere in his owne person.

These other words, *Only that he which now holdeth, hold*; Some expound of the Emperour, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholly desolate, destroyed, & taken away before or by his coming: which is more then a defection from the same, whereof was spoken before: for there shal be a reuolt from the Church also, but it shal not be vtterly destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Gospell, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist. Whom al Heretikes serue in myserie, that is, couertly and in the Diuels meaning, though the world seeth it not, nor the selues at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. *In al power.*) Satan, whose power to hurt is abridged by Christ, shal then be let loose, & shal assist Antichrist in al manner of signes, wonders, and false miracles, whereby many shal be seduced, not only Iewes: but al such as be deceiued & caried away by vulgar speech only, of Heretikes that can worke no miracles much more shal follow this man of sinne doing so great wōders. And such both now doe follow Heretikes, & then shal receiue Antichrist, that deserue so to be forsakē of God, by their forsaking of the vnitie & happie fellowship of SS. in the Catholike Church, where only is the *Charisme of truth*, as the Apostle here speaketh.

15. *Traditions*) Not only the things written and set downe in the holy Scriptures, but al other truths and points of religion vttered by word of mouth and deliuered or given by the Apostles * to their scholars by tradition, be so here approued & els. where in the Scripture it self that the Heretikes purposely, guilefully, and of ill conscience (that belike reprehendeth the) reframe in their translatiōs, from the Ecclesiastical & most vñal word, *Tradition*, euer more when it is taken in good part, though it expresse most exactly the signification of the Greek word: but when it soundeth in their fond phantasie against the traditions of the Church (as indeed in true sense it neuer doth) there they vse it most gladly. Here therefore and * in the like places, that the reader might not so easily like of Traditions vnwritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and what they can inuent els, to hide the truth from the simple or vnwarie Reader, whose translatiōs haue no other end but to beguile such by art and couñcie.

But S. Chrysostom (*ho. 4. in 1. Thes. 1.*) and the other Greeke scholies or commentaries say hereupon, both written and vnwritten precepts the Apostles gaue by traditiō, and both be worthy of obseruatiō. S. Basil (*De Sp. Sancto c. 19. in principio*) thus, *I account it Apostolike to continue firmly euen in vnwritten traditiōs*. And to proue this, he alleageth this place of S. Paul. In the same booke c. 17. he saith: *If we once goe about to rectifie vnwritten customs as things of no importance, we shal, ere we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Gospell to a naked name*. And for example of these necessarie traditiōs, he nameth the signe of the Crosse, praying towards the east, the words spoken at the eleuation or shewing of the holy Eucharist, with diuerse ceremonies vsed before and after the consecration, the hallowing of the font, the blessing of the oile, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcismes of the partie that is to be baptized &c. *What scripture* (saith he) *taught these and such like? none truly, al comming of secretes and silens tradition, wherewith our Fathers thought it meet to couer such mysteries*.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 18. ad Licinium*) reckneth vp diuers the like traditiōs willing men to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. S. Augustin esteemeth the Apostolike traditiōs so much, that he plainly affirmeth in sundrie places, not only the obseruatiō of certaine festiuities fasts, ceremonies, and whatsoeuer other solemnities vsed in the Catholike Church to be holy, profitable, and Apostolike, though they be not written at al in the Scriptures: but he often also writeth that many of the articles of our religion and points of highest importance, are not so much to be proued by scriptures, as by tradition. Namely aueouching that in no wise we could beleue that children in their infancie should be baptized, if it were not an

The myserie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himself.

What kind of men shal follow Antichrist.

Heretical translation.

Traditions vnwritten.

Their authoritie and estimation, & examples of some peculiar traditions out of the Fathers.

S. Chrysostom.
S. Basil.

S. Hierom.

S. Augustin.

Apostolical tradition, De Gen ad lit. li. 10. c. 23. Tradition caused him to beleue that the baptized of heretikes should not be rebaptized, notwithstanding S. Cyprian's authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And without this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeald. *We must use tradition,* (saith S. Epiphanius *her. 61. Apostolicorum.*) *For the Scripture hath not al things: and therefore the Apostles deliuered certaine things in writing, certaine by tradition.* And for that, he alleageth this place also of S. Paul. And againe *her. 55. Melchised.* *There be bounds set downe for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way fenced.*

S. Epiphanius.

S. Irenæus.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions we must haue recourse to the traditions of the Apostles: teaching vs withal, that the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wise, which neuer had Scriptures, but learned only by tradition. Tertullian (*lib. de corona militis, nu. 3.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in a manner the same) wherof in fine he concludeth: *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleaged the author, custom the confirmer, and faith the obseruer.* Origen also of this matter writeth in plaine termes, that there be many things done in the Church (which he there nameth) wherof there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch c. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Augustin *De cura pro mortuis c. 1.* S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

Tertullian.

S. Cyprian.

Origen.

The Scriptures giuen vs by tradition, and the sense thereof.

The Creed an Apostolical tradition.

An inuincible argument for the credit of Traditions.

We might adde to al this, that the Scriptures themselues, euen al the books and parts of the holy Bible, be giuen vs by tradition: els we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue and heretikes haue not) remaineth stil in the Church by tradition. The Creed is an Apostolike tradition. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Serm. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And what Scriptures haue they to proue that we must accept nothing not expressely written in Scriptures? We haue to the contrarie, plaine Scriptures, al the Fathers, most euident reasons, that we must either beleue traditions or nothing at al. And they must be asked whether, if they were assured that such things and such (which be not expressed in Scriptures) were taught & deliuered by word of mouth from the Apostles, they would beleue them or no? If they say no, then they be impious that wil not trust the Apostles preaching: if they say they would, if they were assured that the Apostles taught it: then to proue vnto them this point, we bring them such as liued in the Apostles daies, and the testimonies of so many Fathers before named neer to those daies, and the whole Churches practise and asseueration descending downe from man to man to our time. Which is a sufficient prooue (at least for a matter of fact) in al reasonable mens iudgement: Specially when it is knowen that S. Ignatius the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth *li. 3. Ec. hist. c. 30.* And Tertullians book of prescriptions against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer doe.

C H A P. III.

He desireth their prayers, 4 and inculcaterh his precepts and traditions namely of working quietly for their owne living, commanding to excommunicate the disobedient.

EP. 6. **18.** **Col. 4.** **3.** **1 Th. 2.** **1 Cor. 2.** **1 Cor. 2.** **2, 6.** **Gal. 6.** **9.**

OR the rest, Brethren, pray for vs, that the word of God may haue course and be glorified, as also with you : 2. and that we may be deliuered from importunate and naughtie men. For al men haue not faith. 3. But our Lord is faithfull, who wil confirme and keep you from euil. 4. And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. 5. And our Lord direct your harts in the charitie of God, and patience of Christ.

6. And we denounce vnto you, Brethren, in the name of our Lord I E S V S Christ, that you withdraw your selues from euery Brother walking inordinately, and not according to the tradition which they haue receiued of vs. 7. For your selues know how you ought to imitate vs : for we haue not been vnquiet among you: 8. * neither haue we eaten bread of any man gratis, but in labour & in toile night and day working, lest we should burden any of you.

9. * Not as though we had not authoritie : but that we might giue our selues a paterne vnto you for to imitate vs. 10. For also when we were with you, this we denounced to you, that if any wil not worke, " neither let him eate. 11. For we haue heard of certaine among you that walke vnquietly, working nothing, but curiously meddling. 12. And to them that be such we denounce, & beseech them in our Lord I E S V S Christ, that working with silence, they eate their owne bread.

13. But you, Brethren * faint not wel-doing. 14. And if any " obey not our word, " note him by an epistle : 15. and doe not companie with him, that he may be confounded : and doe not esteem him as an enemy, but admonish him as a Brother. 16. And the Lord of peace himself giue you euerlasting peace in euery place. Our Lord be with you al. 17. The salutation, with mine owne hand, Paules : which is a signe in euery epistle. So I write. 18. The grace of our Lord I E S V S Christ be with you al. Amen.

" Here also (as is noted before 2. *Thess. 2. 15*) the Aduersaries in their translations auoid the word, Tradition being plaine in thee Greek, lest the selues might seem to be noted as men walking inordinately, and not according to Apostolical Tradition, as al Schismatikes, Heretikes, and rebels to God's Church doe.

A N N O T A T I O N S.

C H A P. III.

20 *Neither let them eate.*) It is not a general precept or rule, that euery man should liue by his handy-worke, as the Anabaptists argue falsely against Gentlemen & the Calvinists cauillation apply it peruerfly against the vacant life of the Clergie, specially of Monkes and other Religious men: But it is a natural admonition only, giuen to such as had not wherewith to liue of their owne, or any right or good cause why to challenge their finding of others, and to such as vnder the colour of Christian libertie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to doe such workes as were agreeable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, when

the Apostle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospell, wrought for their liuing: * protesting neuertheles continually, that they might haue done otherwise, as well as S. Peter and the rest did, who wrought not, but were found otherwise iustly and lawfully, as al sorts of the Clergie preaching or seruing the Church and the altar, be, and ought to be, * by the law of God and nature. Whose spiritual labours farre passe al boldly trauailes, where the duties and functions of that vocation be done accordingly: as S. Augustin affirmeth of his owne extraordinarie paines incident to the Ecclesiastical affaires & regiment: instead of which, if the vse of the Church and his infirmities would haue permitted it he wishteth he might haue laboured with his hands some houres of the day. As some of the Clergie did euer voluntarily occupie themselves in teaching, writing, grauing, painting, planting, sowing, embrodering, or such like seemely and innocent labours. See S. Hierom, ep. 114. seu pref. in Iob. and in vit. Hilario.

The spiritual
trauailes of the
Clergie.

Religious mens
working with
their hands.

And Monkes for the most part in the primitiue Church (few of them being Priests, and many taken from seruile workes and handy-crafts, yea often-times professed of bond-men, made free by their maisters to enter into religion) were appointed by their superiours to worke certaine houres of the day, to supply the lackes of their Monasteries: as yet the Religious doe (women specially) in many places, which standeth wel with their profession. And S. Augustin writeth a whole booke (*de opere Monachorum* 10. 3.) against the error of certaine disordered Monkes that abused thesfe words, (*Nolite esse solliciti*, be not careful &c. and *Respicite volatilia celi*, behold the fowles of the aire &c.) to proue that they should not labour at al, but pray only and commit their finding to God: not only so excusing their idleness, but preferring themselves in holines aboue other their fellows that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to proue they should not be shauen after the manner of Monkes. Which letting their heads to grow he much blameth also in them. See li. 2. *Retract.* c. 11. & *de op. Monach.* c. 31. and S. Hierom ep. 48 c. 3. of Nonnes cutting their haire.

Monkes were
shauen in the
primitiue
Church, and
Nonnes clipped
of their haire.

S. Augustines
opinion con-
cerning Reli-
gious mens
working or not
working.

Where by the way you see that the Religious were shauen euen in S. Augustines time, who reprocheth them for their haire, calling them *Crinitos*, *Haircelings*, as the Heretiks now contrariwise deride them by the word *Rasos*, *Shauelings*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand-labours, as S. Augustin in the book alledged would not haue Religious folke to refuse them, where necessitie, bodily strength, and the order of the Church or Monasterie permit or require them; so he expressly writeth, that al can not nor are not bound to worke, and that whosoever preacheth or ministreth the Sacraments to the people or serueth the altar (as al Religious men commonly now doe) may challenge their liuing of them whom they serue, and are not bound to worke, no nor such neither as haue been brought vp before in state of Gentlemen, and haue giuen away their lands or goods, and made themselves poore for Christes sake. Which is to be noted, because the Heretikes affirme the said Scripture and S. Augustin to condemne al such for idle persons.

Ecclesiastical
censures against
the disobedient.

14 *Obeȳ not.*) Our Pastours must be obeied, and not only secular Princes. And such as wil not be obedient to their spiritual Gouvernours, the Apostle (as S. Augustin saith) giueth order and commandment that they be corrected by cōreption or admonition, *By degradation, excommunication, and other lawful kinds of punishments.* *Con. Donatist. post Collat. c. 4. 10.* Read also this holy Fathers answer to such as said: *Let our Prelates command vs only what we ought to doe, and pray for vs that we may doe it: but let them not correct vs.* Where he proueth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Li. de corrup. & great. c. 1.*

Not to commu-
nicate with ex-
communicate
persons but in
certaine cases.

14 *Note him*) Disobedient persons to be excommunicated, and the excommunicated to be separed from the companie of other Christians, and the faithful not to keep any companie or haue conuersation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescribed and permitted by the law: al this is here insinuated, and that al the Churches censures be grounded in Scriptures and the examples of the Apostles.

1 Cor.
9.

* See S.
Cyprian,
ep. 66

li de op.
Monach.
c. 11.



THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.



AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read *Act. 16.* how S. Paul in his visitation took him in his traine at Lystra, circumciding him before, because of the Iewes. He was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. *1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.*

He writeth therefore vnto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: These things I write to thee, that thou maiest know how thou oughtest to conuerse in the House of God, which is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both himself, and others. And touching himself, to be an example and a Spectacle to al sorts, in al vertue. As touching others, to prohibit al such as goe about to preach otherwise then the Catholike Church hath receined, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the rich, to every sort conueniently. With what circumspection to the orders, and to what persons: for whom to pray: whom to admit to the vow of widowhood, &c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at libertie. And therupon it is, that he might say here: I hope to come to thee quickly, to wit vnto Ephesus, where * he had desired him to remaine. Although in his voyage to Hierusalem, before his being at Rome, he said at Milerum to the Clergie of Ephesus, vpon probable feare: And now behold I know, that you shal no more see my face.

Where it was written, it is vncertaine: though it be commonly said, at Laodicea. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.



THE
FIRST EPISTLE
OF S. PAUL TO
TIMOTHEE.

C H A P. I.

He recommendeth unto him, to inhibit certaine Iewes who iangled of the law as though it were contrarie to his preaching. 11. Against whom he auoucheth his ministration, though he acknowledge his unworthines.

PAVL an Apostle of IESVS Christ according to the commandment of God our Sauour, and of Christ Iesus our hope: 2. to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the Father, and from Christ IESVS our Lord.

3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine " not to teach otherwise, 4. nor to attend " to fables and genealogies hauing no end: which Minister " questions rather then the edifying of God which is in faith. 5. But " the end of the precept is charitie from a pure hart, and " a good conscience, and a faith not feined. 6. From the which things certaine straying, are turned into c vaine-talke, 7. " desirous to be Doctours of the Law, not vnderstanding neither what things they speake, nor of what they affirme. 8. But we know that * the Law is good, if a man vse it law fully: 9. knowing this, that " the Law is not made to the iust man, but to the vniust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, 10. to fornicatours, to lyers with mankind, to man-stealers, to liers, to periured persons, and what other thing soeuer is contrarie to sound doctrine, 11. which is according to the Ghospel of the glorie of the blessed God, which is committed to me.

12. I giue him thanks which hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, putting me in the ministerie. 13. Who before was blasphemous and a persecutour and contumelious. But I obtained the mercie of God, because I did it being ignorant in incredulitie. 14. And the grace of our Lord ouer-abounded with faith and loue, which is in Christ IESVS. 15. A faithful saying, and worthie of al acceptation, that Christ IESVS came into this world * to saue sinners, of whom I am the cheefe. 16.

But

¶ S. Augustin
saith: He that
list to haue the
hope of Heauen:
let him look
that he haue a
good conscience.
To haue, a good
conscience, let
him beleue and
worke wel For
that he be-
leueth, he hath
off faith; that
he worketh, be
hath of charitie.
Præfat. in Ps. 31.

c μα-
ταίον
λογισμ.

Ro. 7.
18.

M. 11. 9.
13.
Mr. 2
17.

But therefore haue I obtained mercie: that in me first of al Christ I E s v s might shew al patience, & to the information of them that shall beleue on him vnto life euertlasting. 17. And to the King of the worlds, in immortal, inuincible, only God, honour & glorie for euer and euer. Amen.

18. This precept I commend to thee, o Time thee: according to the prophecies going before & on thee, that thou warre in them a good warfare, 19. Lauing faith and a good conscience, which certaine reueling haue made ship-wrack about the faith. 20. Of whom is Hymeneus & Alexander: whom I haue deliuered to Satan, that they may learne not to blasfeme.

" Tail life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Again, this plainly reprooueth the Heretikes false doctrine, saying, that no man can fall from the faith that he once truly had.

ANNOTATIONS.

CHAP. I.

1. *Not to teach a babbling wife*) The proper marke of Heretikes and false Preachers is to teach otherwise or contrarie to that which they haue taught and beleueed generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and defended downe from them to al Nations and Ages following without contradiction, being assuredly erroneous. * The Greek word which the Apostle here useth, expresseth this point somewhatly, that in one compound terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher otherwise. Which euen it self alone is the easiest rule euen for the simple to discern a false Prophet or Preacher by, specially when an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al Preachers of one voice and doctrine touching the B. Sacrament and other Articles: to that whatsoever he taught against that which he found preached and beleueed, must needs be another doctrine, a later doctrine, an after-teaching or teaching otherwise: and therefore consequently must needs be false. And by this admonition of S. Paul, al Bishops are warned to take heed of such, and specially to provide that no such odde Teachers arise in their dioceses.

Teaching others, wife then the doctrine receiued. is a special marke of Heretikes. Luthers teaching otherwise.

4. *To fables*) He speaketh specially of the Iewes after-doxtrines and humane constitutions repugnant to the Lawes of God, whereof Christ giueth warning Mt. 23 and in other places, which are conteined in their Cabala and Talmud: generally of al heretical doctrines, which indeed, how so euer the simple people be beguiled by them, are nothing but fabulous inventions, as we may see in the Valentiniens, Manichees, and other of old: by the Brethren fables, of some Puritans, Anabaptistes, and Calumnies of our time. For which cause Theodoret entitlerh his booke against Heretikes, *Hereticarum fabularum, O Hereticall fables.*

Al heretical doctrine is

4. *Questions*) Let our louing Brethren consider whether these contentious and curious questionings & disputes in religion, which these vnhappy heresies haue ingendred, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our diies, and then that they easily iudge of the truth of these new opinions, and the end that wil follow of these innovations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Curious questioning in religion.

9. *The end of charitie*) Here againe it appeareth that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. And yet the Admirables are so fond as to preserve faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride and stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustification, as the workes proceeding thereof, be the workes of iustice. *Charitas inchoans* (saith S. Augustin) *in bona iustitia: charitas promota, promota iustitia: charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est.* Charitie now beginning, is iustice beginning: Charitie grown or increased is iustice grown or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. *Li. de nat. & grew. c. 70.*

Charitie the very formal cause of our iustification.

7. *Desirous to be Doctours*) It is the proper vice both of Iudicial & of Heretical false Teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in the

Heretikes great boasters, but vndermined.

the sight of the learned most ignorant of the word of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that read their books, or heare them preach.

Libertines al-
ledge Scripture.

9. *The law not made to the iust.*) By this place and the like, the Libertines of our daies would discharge themselves (whom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth wel, not as compelled by law or for feare of punishment due to the transgressours thereof, but of grace and mere loue toward God and al goodnes, most willingly, though there were no law to command him.

Excommunica-
tion of Hereti-
kes, and the ef-
fect thereof.

20. *Delivered to Satan.*) Hymenezus and Alexander are here excommunicated for falling from their faith and teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan was ioyned to excommunication. Where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Whereof S. Hieron (ep 1, ad Heliod.) hath these memorable words: *God forbid (saith he) I should speake sinistrously of them, who succeeding the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: who hauing the keyes of heauen, doe after a sort iudge before the day of iudgement: who in sobrietie and Chastitie haue the keeping of the spouse of Christ. And a litle after, They may deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be saued in the day of our Lord Iesus. And in the old Law whosoener was disobedient to the Priests, was either cast out of the camp and so stoned of the people, or laying downe his neck to the sword, expiated his offense by his blood: but now the disobedient is cut-off with the spiritual sword, or being cast out of the Church is torne by the furious mouth of diuels,* So saith he. Which words would God euery Christian man would weigh.

The Priests
high authoritie
of Excommuni-
cation.

The terrible ef-
fect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praiers to be made for al men without exception: 8. also men to pray in al places: 9. and women also in seemly attire, 11. to learne of men, and not to be Teachers in any wise, but to seeke saluation by that which to them belongeth.

¶ Euen for
heathen Kings
and Emperours
by whom the
Church suffereth
persecution:
much more for
al faithful Prin-
ces and Powers
and people both
spiritual and
temporal, for
whom as mem-
bers of Christes
body, & therefore
ioyning in praier
and oblation
with the Mi-
nisters of the
Church, the
Priestes more
properly and
particularly offer
the holy Sacri-
fice.

See S. Augustin
de orig. anim. li.
1. c. 9.



Desire therefore first of al things that " obsecrations, praiers, postulations, thankes-giuings be made for al men, 2. for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chastitie. 3. For this is good and acceptable before our Sauour God, 4. " who wil al men to be saued, and to come to the knowledge of the truth. 5. For there is one God, " one also Mediatour of God and men, man Christ I E S V S: 6. who gaue himself a redemption for al, " whose testimonie in due times is confirmed. 7. * Wherein I am appointed a Preacher and an Apostle (I say the truth, I lie not) Doctour of the Gentils in faith and truth.

8. I wil therefore that men pray in euery place: lifting vp pure hands, without anger and altercation. 9. In like manner * women also in comely attire: with demurnesse and sobrietie adorning themselves, not in plaited haire, or gold, or pretious stones, or gorgeous apparel, 10. but that which becommeth women professing pietie by good workes. 11. Let a woman learne in silence, with al subiection. 12. But * to teach " I permit not vnto a woman, nor to haue dominio ouer the man: but to be in silence. 13. For * Adam was formed first; then Eue. 14. and Adam was not seduced: but the woman being seduced, was in preuarication. 15. Yet she shal be saued by generation of children: it " they continue in faith and loue and sanctification with sobrietie.

" a testimo-
nie.
1. Tim.
1. 11.

1. Pet.
3. 3.

1. Cor.
14. 34.
Gen. 2.
27. 3. 6.

" she

ANNOTATIONS.

A N N O T A T I O N S.

C H A P. II.

1. *Ofsecrations.*) This order of the Apostle S. Augustin (*ep. 59.*) findeth to be fulfilled specially in the holy celebration of the Masse, which hath al these kinds, expressed here in foure diuers words pertaining to foure sorts of praier. The difference wherof he exactly seeketh out of the proper signification and difference of the Greeke words. And he teacheth vs that the first kind of prayers which here be called, *obsecrations*, are those that the Priest saith before the consecration: that the second called, *Praiers*, be al those which are said in and after the Consecration, and about the Receiuing, including specially the *Pater noster*, wherwith the whole Church (saith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. Sic docuit, &c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, *Pater noster* &c. *Li. 3. cont. Pelag. cap. 5.* where he alludeth to the very words now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster.* The third sort called here in the text. *Postulations*, be those which are vsed after the Communion, as it were for dimissing of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is *Thankes-givings*, concludeth al, * when the Priest and people give thankes to God for so great a mysteie then offered & receiued. Thus the said holy father handleth this text, *ep. 59. to Paulinus.*

The praier and petitions in the Masse, deduced out of the Apostles wordes by S. Augustin, & other fathers.

PATER NOSTER in the Masse.

S. Epiphanius also insinuateth these words of the Apostle to pertaine to the Liturgie or Masse, when he thus writeth to Iohn Bishop of Hierusalem. *When we accomplish our praier after the rite of the holy Mysteries, we pray both for al others, and for al thee also.* *ep. 60. c. 2. ad Io. Hierosolim.* apud Hieronymum. And most of the other Fathers expound the foresaid words, of publike praier made by the Priest, which are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as Kings and others. See S. Chrys. in 6. in 1. *Tim.* & S. Ambr. in hunc loc. *Prosper de vo. as li. 1. c. 4.* So exactly doth the practise of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants doe so prophanely, popularly, and lightly skim ouer, that they can neither see nor endure the truth.

Praier in the Masse for Kings and other.

4. *Who wil al men*) The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath provided a general medicine and redemption to saue al from perishing that wil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so would haue al saued by his conditional wil and ordinance: that is, if men wil themselves, by accepting, doing, or hauing done vnto them al things requisit by God's law. For God vseth not his absolute wil or power towards al in this case. But he that list see the manifold senses of al good and true) that these words may beare, let him see S. Augustin, *Ad articul. subi falso impos. resp. 2. 10. 7. Ench. c. 103. Ep. 107. De cor. & greas. c. 13. and S. Damascens. li. 1. de orthod. fide c. 29.*

God wil no mans perdition but the saluation of al.

5. *One Mediatour.*) The Protestants are too peeuish and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrones and intercessours before God. We tel them therefore that they vnderstand not what it is to be a Mediatour, in this sense that S. Paul taketh the word, and in which it is properly and only attributed to Christ. For, to be thus a Mediatour, is, * by nature to be truly both God and man, to be that one eternal Priest and Redeemer, which it is to be such a by his Sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his bloud as a full and sufficient ransom for al our sinnes, himself without need of any redemption,

How there is but one Mediatour, Christ, & what it is to be such a Mediatour.

reception, never subject to possibility of sinning; a mine, to be the singular Advocate and Patron of mankind; that by himself alone, and by his owne merits procureth all grace and mercie to mankind in the sight of his Father, none making any intercession for him, nor giuing any grace or force to his prayers, but he to all: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustin truly saith, Cont. ep. Parm. lib. 2. c. 8.) neither Peter nor Paul, nor our B. Lady, nor any creature whatsoever, can be our Mediatour. The Aduersaries thinke too basely of Christes mediation, if they imagin this to be his only prerogative, to pray for vs, or that we make the Saints our Mediatours in that sort as Christ is, when we desire them to pray for vs. Which is so farr inferior to the singular mediation of him, that no Catholike eener can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but we say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs*: and not, *Christ pray for vs*, as we say to our Ladie and the rest. Therefore to inuocate Saints in that sort as the Catholike Church doth, can not make them our Mediatours as Christ is, whom we must not inuocate in that sort. And as we make the faithful yet liuing, our Mediatours (by the Aduersaries arguments) when we desire their prayers, as the departed Saints.

The different manner of praying to Christ, and to Saints.

How there be many Mediatours, as there be many Saviours, Saints, but good men liuing, that pray for vs and help vs in the way of saluation, may and Redeemers, and are rightly called Mediatours. As S. Cyrill 12. Thesaur. c. 10. proueth, that Moyses according to the Scriptures, and Ieremie, and the Apostles, and others be Mediatours. Read his owne words, for they plainly refute all the Aduersaries camillations in this case. And if the name of * Saviour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why the same may not be many Mediatours, in an inferior degree to the only and singular Mediatour? S. Bernard saith, *O, se est mediatore ad Mediatorem Christum, nec aliter nobis utilior quam Mari;* that is, we haue need of a mediatour to Christ the Mediatour, and there in none more for our profit then our Ladie. Bernard Serm. qui incipit, *Signum magnum apparuit ecc. v. Et Ser. s. ut assumpt.* S. Basil also in the same sense, writing to Iulian the Apostata, desireth the meditation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of Gods mercie and remission of his sinnes. His words are cited in *Con. Nic. 2. act. 4. p. g. 10 & 11*. Thus did and thus beleueed all the holy Fathers, most agreeably to the Scriptures, and thus must all the children of the Church doe, be the Aduersaries neuer so importunate and wilfully blind in these matters.

But now touching the word *Mediatour*, though in that singular sense proper to our Saviour, it agreeth to no mere creature in Heauen or earth, yet taken in more large and common sort by the vse of Scriptures, Doctours, and vulgar speech, not only the many Saviours, Saints, but good men liuing, that pray for vs and help vs in the way of saluation, may and Redeemers, and are rightly called Mediatours. As S. Cyrill 12. Thesaur. c. 10. proueth, that Moyses according to the Scriptures, and Ieremie, and the Apostles, and others be Mediatours. Read his owne words, for they plainly refute all the Aduersaries camillations in this case. And if the name of * Saviour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why the same may not be many Mediatours, in an inferior degree to the only and singular Mediatour? S. Bernard saith, *O, se est mediatore ad Mediatorem Christum, nec aliter nobis utilior quam Mari;* that is, we haue need of a mediatour to Christ the Mediatour, and there in none more for our profit then our Ladie. Bernard Serm. qui incipit, *Signum magnum apparuit ecc. v. Et Ser. s. ut assumpt.* S. Basil also in the same sense, writing to Iulian the Apostata, desireth the meditation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of Gods mercie and remission of his sinnes. His words are cited in *Con. Nic. 2. act. 4. p. g. 10 & 11*. Thus did and thus beleueed all the holy Fathers, most agreeably to the Scriptures, and thus must all the children of the Church doe, be the Aduersaries neuer so importunate and wilfully blind in these matters.

Women great talkers of Scripture, and promoters of heresie.

11. *I permit*) In times of licentiousnes, libertie, and heresie, women are much giuen to reading, disputing, charting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. But S. Paul vterly forbiddeth it, & the * Greek Doctours vpon this place note that the woman taught but once, that was when after her reasoning with Satan, she perswaded her husband to transgression, and so she vndid all mankind. And in the Ecclesiastical Writers we find that women haue been great promoters of euery sort of heresie (whereof see a notable discourse in S. Hieron. *Epist. ad Cyprian. b. cont. P. lag. c. 1.*) which they would not haue done, if they had according to the Apostles rule, followed pietie and good workes, and liued in silence and subiection to their husbands.

CHAP. III.

Of what qualitie they must be, whom he ordaineth Bishops, & and Deacons. 14 and the rule of his writing to be, the excellencie of the Catholike Church, and of Christ, who is the object of our religion.



Tim. 1.
6.

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Faithful saying, If a man desire a Bishops office, he desireth " a good worke. 2. * It becometh therefore " a Bishop to be irreprehensible, the husband " of one wife, sober, wife, comely, chaste, a man of hospitalitie, a Teacher, 3. not given to wine, no fighter, but modest, no quarrelor, not contentious, 4. well ruling his owne house, & having his children subject with all chastitie. 5. c He saith, *having children, not getting children,* b. Amb. 1 p 22. But if a man know not to rule his owne house, how shal he have care of the Church of God: 6. " Not being a neophyte: lest purged into pride, he fall into the judgement of the Diuel. 7. And he must have also good testimonie of them that are without: that he fall not into reproch and the snare of the Diuel.

8. Deacons in like manner chaste, not double-tongued, not given to much wine, not followers of filthy lucre: 9. having the mysteric or faith in a pure conscience. 10. And let these also be proved first: so let them minister, having no crime. b Neophytes is he that was lately christened or newly planted in the mystical body of Christ.

11. The women in like manner chaste, not detracting, sober, faithful in all thing. 12. Let Deacons be the husbands of one wife: which rule wel their children, and their houses. 13. For they that have ministered wel, shal purchase to themselves a good degree, and much confidence in the faith which is in Christ Iesus.

14. These things I write to thee, hoping that I shal come to thee quickly. 15. But if I tary long, that thou maist know how thou oughtest to converse " in the house of God, which is the CHURCH of the living God, " the pillar and ground of truth. 16. And manifestly it is a great sacrament of pietie, which was manifested in flesh, was justified in spirit, appeared to Angels, hath been preached to Gentils, is believed in the world, is assumed in glorie.

ANNOTATIONS.

CHAP. III.

1. *A good worke*) Nothing (saith S. Augustin) in this life, and specially in this time, is easier, The great char-pleasant, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be good, and great done only for the sake of contentment: yet but nothing be so good more miserable, more lamentable, more merit, or becomendable. Again, there is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but by the grace of God, nothing more blessed, if the worke be such as our Captain commandeth. August: ep. 148.

2. *A Bishop*) That which is here spoken of a Bishop (because the words Bishop & Priest The Apostle vnder the name of in the new Testament be often taken indifferently for both or either of the twaine, as is noted in another place) the same is meant of every Priest also: though the qualities here Bishop instituted required, ought to be more singular in the Bishop then in the Priest, according to the difference of their degrees, dignities, and callings.

3. *Of one wife*) Certaine Bishops of Vigilantius Sect (whether vpon false construction of this text, or through the filthines of their fleshly lust) would take none to the Clergie, except they would be married first, not beleeving (saith S. Hieron aduers. Vigilant. c. 1.) that
any

The Heretikes
opinion concern-
ing Priests
marriage.

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THE FIRST EPISTLE OF S. PAUL

any single man liueth chafly, shewing how hotly they liue themselves, that suspect il of euery man; and will not giue the Sacrament (of Order) to the Clergie, vnles they see their wiues haue great bellies and children walling at their mothers breasts. Our Protestants though they be of Vigilantius Sect, yet they are scarce come so farre, to command euery Priest to be married. Neuertheles they mislike them that wil not marrie, so much the worse, & they suspect il of euery single person in the Church, thinking the guist of chastitie to be very rare among them; & they doe not only make the state of marriage equal to chaf single life, with the Heretike Iouinian. but they are bold to say sometimes, that the Bishop or Priest may doe his duety and charge better married, then single: expressly against S. Paul, who affirmeth that the vnmarried thinke of the things that belong to God, and that the married be diuersely distracted and intangled with the world.

1. Cor 7.

S. Pauls place,
of one wife, exclu-
deth bigamos.
fro holy Orders.

The Apostle then, by this place we now treat of, neither commandeth, nor counseleth, nor wisheth, nor would haue Bishops or Priests to marrie, or such only to be receiued as haue been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twise married or being *bigamus* should be admitted to that holy Order. And this exposition only is agreeable to the practise of the whole Church, the definition of ancient Councils, the doctrine of al the Fathers without exception, and the Apostles tradition. Which sense S. Chrysostom wholly followeth vpon the Epistle to Titus (though here he follow not wholly the same sense) *Hom. 2. in Epist. ad Tit.* S. Ambrose also vpon this place & most plainly and largely in his 81. Epistle *post med.* giuing the cause why *bigamus* can not be made Bishop or Priest, in fine affirmeth not only the Apostle, but the holy Council of Nice to haue take order that none should be receiued into the Clergie, that were twise married. S. Hierom *Epist. 83. ad Oceanum c. 2* & *epist. 1. c. 18. ep. 11. c. 2* expressly writeth that the Clergie is made of such as haue had but one wife, at least after Baptisme: for he thought that if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose *ep. 81* S. Augustin *de bono Coniug. c. 18*. S. Innocentius the first *ep. 2. c. 5. 6. to 11. Concil. S. Leo ep. 87.* * S. Gregorie, and after them the whole Church, exclude those also which haue been twise married when so euer. Whereof S. Augustin giueth a goodly reason and example in the place alleaged. S. Leo *ep. 87* addeth further, and proueth that the man is counted *bigamus*, and not the husband of one wife, in respect of holy Orders, not only if he hath had two wiues, but if his one wife were not a virgin. Which being obserued in the high Priests of the old law, must needs be much rather now. See also the booke *de Ecclesiasticis dignitatibus c. 72*, in S. Augustines workes.

* li. 2.

ep. 25.

Leuis.

22.

Who are coun-
ted *bigami*.

The heretical
Clergie nothing
regardeth the
Apostles prescrip-
tion of one wife
None euer mar-
ried after holy
Orders.

And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolike and al the Fathers practise and doctrine herein. Who doe not only take men once or twise married before, but (which was neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twise, and as often as their lusts require. Whereas it was neuer lawful in God's Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For these of whom Nice Council speaketh, were married before, & were but tolerated only to vse their wiues: the Fathers in the same Council prouiding expressly at the same time, that none from thence forth should marrie after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozomenus de-

Socras.

li. 1. c. 8.

Sozomo.

li. 1 c.

22.

They that were
made Priests of
euer they haue
been permitted to
haue carnal dealing
euen with their wiues
whom they had
before, is was not
according to the
exact rule of the
Apostles and Churches
tradition,

by which al that be in holy Orders, should wholly abstaine, not only from marrying, but euen from their wiues before married. Whereof thus writeth S. Epiphanius *hares. 19 cont. Catech.* The holy preaching of God receiueth not, after Christ, them that marrie againe after their wiues departure, by reason of the great dignitie and honour of Priesthood. And thus the holy Church of God obserueth with al sincerity. Yea she doth not receiue the once married person that yet vseth his wife and begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say vnto me, that in certaine places Priests, Deacons, and Subdeacons doe yet beget children (belike this holy Father neuer heard of any Bishop that did so, and therefore he leaueth out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to man's mind, which by time slacketh, and for the great multitude (of Christian people) when there were not found sufficient for

eloa

the ministerie, &c. the rest of his words be goodly for that purpose.

Eusebius also *Euang. demonstr. li. 1. c. 9.* saith, that such as be consecrated to the holy ministerie, should abstaine wholly from their wives which they had before. S. Hieron *Apolog. ad Pammach. c. 8.* proueth, that such of the Apostles as were married, did so, and that the Clergie ought to doe the same by their example. Yea in his time he testifieth (*Cons. Pigh. c. 1.*) that they did liue single in a manner through the world euen in the East Church also. What saith he, *that the Churches of the East doe, what they of Ægypt, of the See Apostolike; which take to the Clergie, either virgins, or the continents and unmarried, or such as, if they haue wives, cease to be husbands?* And againe he saith in *Apolog. ad Pammach. c. 3.* (See also c. 8.) *If married men like not wel of this, let them not be angrie with me, but with the holy Scriptures, with al Bishops, Priests, Deacons, & the whole companie of Priests & Leuites, that know they can not offer Sacrifices, if they use the act of marriage.* S. August. *de adul. coniug. li. 2. c. 10.* maketh it so plaine a matter that al Priests should liue chaste, that he writeth, that euen such as were forced (as many were in the primitive Church) to be of the Clergie, were bound to liue chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of liuing chaste, as our fleshly companie of new Ministers and Superintendents doe now, that thinke it no life without women. Much like to S. Augustin before his conuersion, when he was yet a Manichee. who (as himself reporteth *Confess. 1. 6. c. 1.*) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: *What hope he had, and against the tentations of his excellencie what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his hart, what sauourie and sweet ioyes it tasted of thy bread, neither could I coniecture, neither had I tried.*

See Tertullian *lib. 1. ad uxorem S.* Cyprian *de singul. clericor.* the first Council of Nice *can. 1.* Tertullian. *3. Cor. 1. Toles. 2. can. 3. Conc. Aurelian. 1. can. 2.* of Carthage the second *cap. 1.* of Neocæsarea *cap. 1.* of Ancyra *cap. 10.* and you shall find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamours of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the Authours or the Clergies single life.

6. *Nota Neophyt*) That which is spoken here properly & principally of the newly baptized (for so the word Neophyt doth signifie) the Fathers extend also to al such as be but newly retired from prophane occupations, ciuil gouernment, warfare, or secular studies, whom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. Though for some special preogative & excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men Tertulian (*li. de prescript.*) noteth Heretikes for their lightnes in admitting euery one without discretion to the Clergie. *Their Orders* (saith he) *are rash, light, inconstant: now they place Neophytes, then secular men, then our Apostates, that they may tie them by glorie and preferments, whom with the truth they can not. No where may a man sooner prosper and come forward, then in the camp of rebellles, where to be only, is to deserve much. Therefore one to day a Bishop, to morrow some what els: to day a Deacon, to morrow Lecter, that is, a Reader: to day a Priest, to morrow a lay man, for to laie men also they enioyne the functions of Priests. And S. Hieron ep. 8; ad Oceanum c. 4. saith of such, Yesterday a Cathecumen or newly conueried, to day a bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maiesties, in the morning at the altar: a while agoe a great patron of stage-plaiers, now a consecrator of holy virgins. And in another place, One of the bestome of Plato and Aristophanes they are chosen to a Bishoprike, whose care is, not how to suck out the marrow of the Scriptures, but how to sooth the peoples eares with flourishing declamations.* Dialog. cont. Lucifer. c. 1.

8. *Deacons*) Vnder the name of Deacons are here contained Subdeacons, as before vnder The three holy the name of Bishops Priests also were comprehended. For to these foure pertaineth the Orders, only Apostles precept and order touching one wife, & touching continencie and chastitie, as by bound to chaste, the alleged Councils and Fathers (namely by the words of S. Epiphanius) doth appeare. *scilicet.* For they only be in holy Orders, as serving by their proper function about the Altar and the B. Sacrament: in respect whereof the law of chastitie pertaineth to them, and not to the foure inferiour Orders of *Alyti, Exorciste, Lectores, and Ostiary,* who neither by precept nor The 4. inferiour vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, orders not bound both by precept and promise or solemn assent: made when they took Subdeaconship to chastitie.

At the same time. At these degrees and orders to have been ever since Christes time in the Church of God; it might be proud by all inquirie. But for as much as the Apostles purpose is not here to reckon up all the Ecclesiastical Hierarchie, it need not be treated of in this place. But we with the learned to read the 1. 4. 16. 7. 8. 9. chapters of the 4. Council of Carthage, whereat S. Augustin was present: where they shal see the expresse callings, offices, and manner of ordering or creating at the said sorts, and shal wel perceiue these things to be most ancient and venerable. Let them read also Eusebius historie, the 35. Chapter of the 6. booke, where for all these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely ep. 55. no. 1. Where see the notes vpon the same. S. Hier. ep. 2. c. 6. Of Subdeacon there is mention in S. Augustin ep. 74. and ep. 20. *de epistolis* 22. in edn. Paris. S. Epiph. her. 50. S. Cyprian ep. 74. S. Ignatius ep. 9. ad Antiochenos, and in the 48. canon of the Apostles, *Conc. Tolet.* 2. can. 13. & 3. *Conc. Loadien.* can. 21. *Epist. Epiph. apud H. r. 60. c. 1.*

S. Ambrose call-
eth the B. of
Rome Rectour
of the whole
Church.
The heretikes
say directly con-
trarie to the
Apostle, that
the Church is
not the pillar of
truth.

15. *In the house of God*) At the world being Gods, yet the Church only is his house, the Rectour or Ruler whereas this day, (saith S. Ambrose vpon this place) *at Damasus*. Where let our louing Brethren note wel, how cleare a case it was then, that the Pope of Rome was not the Governour only of one particular See, but of Christes whole house, which is the Vniuersal Church, whose Rectour this day is Gregorie the thirteenth.

15. *The pillar of truth*) This place pincheth all Heretikes wonderfully, and so it euer did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle: Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many Ages: some, to be driuen to a corner only of the world: some, that it is become a stewes and the Seat of Antichrist: lastly the Protestants most plainly & directly that it may and doth erre and hath shamefully erred for many hundred yeares together. And they say herein like themselves, and for the credit of their owne doctrine which can not be true in very deed, except the Church erre, euen the Church of Christ, which is here called the house of the liuing God.

That the
Church is the
pillar of truth &
can not erre, is
proued by many
persons.

But the Church which is the house of God, whose Rectour (saith S. Ambrose) in his time was Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establishment of all veritie: therefore it can not erre. It hath the Spirit of God to lead it into all truth til the worlds end: therefore it can not erre. It is builded vpon a rocke, the gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the world he hath placed in it Apostles, Doctours, Pastours, and Rulers to the consummation & full perfection of the whole body, that in the meane time we be not carried about with euery blast of doctrine: therefore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Governour thereof faile not: it is his house, his spouse, his body, his lot, Kingdom and inheritance given him in this world: he loneth it as his owne flesh, and it can not be diuorced or separated from him: therefore it can not erre. The new Testament, Scriptures, Sacraments, and Sacrifice can not be changed, being the euerglasting dowrie of the Church, continued and neuer rightly occupied in any other Church, but in this our Catholike Church: therefore it can not erre. And therefore all these points of doctrine, faith, and worship, which the Arians Manichees, Protestants, Anabaptistes, other old or new Heretikes, vntruly thinke to be errors in the Church, be no errors indeed but themselves most shamefully are deceived, and so shal be still til they enter againe into this house of God, which is the pillar and ground of all truth: that is to say, not only it self free from all errour in faith and religion, but the pillar and stay to leane vnto in all doubts of doctrine and to stand vpon against all heresies and errors that it times yeald,

The meaning of
the article, *I be-
lieue the Cath.
Church.*

without which there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our *creed*, to beleue the CATHOLIKE and APOSTOLIKE CHVRCH. Which is, not only to acknowledge that there is such a Church, as heretikes falsely say; but that that which is called the Catholike Church, and known so to be, and communicateth with the See Apostolike, is the Church: and that we must beleue, heare, and obey the same, as the touch-stone, pillar, and fundament of truth. For, all this is comprised in that principle, *I beleue, the Catholike Church*. And therefore the Council of Nice laid, *I beleue in the Church*, that is, *I beleue and trust the same in all things.*

Neither can the Heretikes escape by flying from the known visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension of Wicleffe and his followers. The companie of the Predestinate maketh

10. 14
16.
M. 1. 16
M. 1. 8
Eph. 4
10. 17.
Luc. 22
Psal. 1
Eph. 1

pi 15 10
E. 5 7
Eph. 1
Eph. 1

not any one Societie among themselves, many of them being yet vnborne, and many yet Infidels and heretikes, & therefore be not of the one house of God which is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a seuerall cōpanie from the known Catholike Church, but are baptised, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacrament, nor saluation. S. Paul instructeth not Timothee how to teach, preach, correct and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

It is the visible Church that is the pillar of truth and can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of errour in faith, seeing al men may erre: he must know that it is not by nature, but by priuilege of Christes presence, of the holy Ghosts assistance, of our Lordes promise and praiser. See S. Augustin vpon these words of the 118. Psalme *Cōc. 13 Ne auferas de ore meo verbum veritatis usquequaque*. Where he hath goodly speeches of this matter. For the same purpose also these words of Lactantius are very notable: *It is the Catholike Church only, that keepeth the true worship of God; this is the fountaine of truth, this the house of faith, this the Temple of God: whither if any man enter not, or frō which if any man goe out, he is an alien & stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flatter himself, for it standeth vpon life and saluation, &c.* S. Cyprian saith, *The Church neuer departeth from that which she once hath knowne*. Ep. 55. ad Cornel. no. 3. S. Irenæus saith, *That the Apostles haue laid up in the Church as in a rich treasure, al truth*. And, *that she keepeth with most sincere diligence, the Apostles saith and preaching*. li. 3. c. 4. & 40. & li. 1. c. 3. It were an infinite thing to recite al that the Fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

Whence the Church hath this priuledge neuer to erre.

S. Augustin;
Lactantius.

S. Ciptian;
S. Irenæus.

C H A P. I I I I.

He prophecieth that certaine should depart from the Catholike faith, willing Timothee therefore to inculcate to the people those articles of the said faith. 7. Item to exercise himself in spiritual exercise, 12. to get authoritie by example of good life, 13. to studie, to teach, to increase in the grace given him by holy Orders.

2. Tim. 3.
3. Pet. 2.
Iude v.
18.



AND the Spirit manifestly saith that in the last times certaine" shal depart from the faith attending to spirits of errour, and doctrines of diuels, 2. speaking lies in hypocrisie, and hauing their conscience seared, 3. "forbidding to marrie, to abstaine from meats which God created to receaue with thanks-giuing for the faithful, and them that haue knowen the truth. 4. For "euery creature of God is good, and nothing to be reiected that is receiued "with thanks-giuing. 5. For it is "sanctified by the word of God and praiser.

6. These things proposing to the Brethren, thou shalt be a good Minister of Christ Iesus, nourished in the words of the faith and the good doctrine which thou hast attained vnto. 7. But foolish and old wiues fables auoid: and exercise thy self to pietie. 8. For "corporal exercise is profitable to little: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come. 9. A faithful saying and worthie of al acceptation: 10. For to this purpose we labour and are reuiled, because we hope in the liuing God which is the Saviour of al men, specially of the faithful. 11. Command these things and teach.

12. Let no man contemne thy youth: but be an example of the faithful, in word, in cōuersation, in charitie, in faith, in chastitie. 13. Til I come, attend vnto reading, exhortation, "doctrine. 14. Neglect not "the grace that is in thee: which is giuen thee by prophecie, "with imposition of the hands "of priesthod. 15.

"We see plainly by these words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation.

"Some (saith S. Chrysostome) expound this of fasting, but they are deceived: for fasting in a spiritual exercise. See a goodly cōmentarie of these words in S. Aug. li. de mor. Eccl. c. 33.

Thide

1. Tim. 1.
4. Tim. 2.
9.

and

These things doe thou meditate, be in these things : that thy profit may be manifest to al. 16. Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt " saue both thy self and them that heare thee.

ANNOTATIONS.

CHAP. IIII.

All Heretikes are Apostates from the faith.

1. *Shal depart.*) It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greek word importeth; to giue eare to particular spirits of errour & deception, rather then to the Spirit of Christ in his Church, to follow in hypocritie and strew of vertue the pernicious doctrine of Diuels, who are the suggesters and prompters of al Sects, and are lying spirits in the mouths of al Heretikes and false Preachers: men that haue put their conscience to silence & made it senseles to the Holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fal and of their obduration in heresie.

2. *For bidding to marrie.*) He speaketh (saith S. Chrysostom) of the Manichees, Encratites, & Marcionistes *ho. 12. in 1. 7 in S. Ambrose* vpon this place, addeth to these the Patritians also. S. Irenæus *li. 1 c. 30.* S. Epiphanius *her. 4 c. 16. 61 30.* S. Hierom *1. cons. Ioum. c. 1 & ep. 50 c. 1. & 3.* S. Augustin *her. 2 c. 40.* and generally al inquirie affirme the same both of them, and also of the Heretikes called Apollolici, Ebionitæ, and the like. Their heresie about marriage was, that to marrie or to vse the act of matrimonic, is of Satan, as S. Irenæus witnesseth *li. 1 c. 21.* and that the distinction of male and femal, & the creation of man and woman for generation, came of an il God. They taught their hearers, * saith S. Augustin, that if they did vse women, they should in any wise prouide, that they might not conceiue or beare children. Clemens Alexandrinus (*li. 3. Strom in principio*) writeth that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apostle

cap. 19.

The old Heresies against matrimonic.

For the second point consisting in the prohibition of meats or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eate certaine sorts of meats, specially of beasts and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And wine they called the gal of the Prince of darkenes, and not to be drunke at al, and the vine, whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. her. Manich. 46. & her. 25. Pass in. & 100 libro de mor. Manich. 10. 1.* Loc these were the Heretikes and their heresies which S. Paul here prophecietieth of, that forbid marriage and meats as you haue heard, for which they and their followers were condemned in diuers Councils.

• *Aug. her. 46.*

The old Heresies about abstinence from meats.

Is it not now an intolerable impudencie of the Protestants, who for a smal similitude of words in the eares of the simple, apply this text to the fasts of the Church, & the chastitie of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meats, the Church or any Catholike man cōdemned the said meats: Vnles the Rechabites *Hierem. 35.* or the Nazarites *Num. 6* or the Niniuites *Ion. 3.* or Moyses *Exod. 34.* or Elias *Reg. 19.* or holy Anna the widow *Luc. 2.* or Iohn Baptist *Mat. 3 & 9.* or Christ himself *Mat. 4.* commending, vsing, & following a precript number of fasting daies, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certaine tree, and after appointed so many fasts in the Law, vnles he therefore, condemned his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some, or to abstaine from some meats: as, for obedience, as in Paradise: for signification, as the Iewes: for that they haue been offered to idols, as in the Epistle to the Corinthians: for chastning the bodie and penance, for health al o: and only those causes are vnlawful for which the Manichees and other Heretikes abstained.

The Catholikes impudently charged with the said old heresies. Abstinence from certaine meats is no cōdemnation of the meats.

Diuers good causes of abstinence.

Concerning

Forbidding certaine persons to marrie is no condemnation of matrimonie.

Catholikes esteeme matrimonie more then the Protestants doe.

The Protestants obiections answered long agoe by S. Hierom and S. Augustin.

Blessing of the table or of meates, specially by a Priest.

To blesse is a preeminence of the better person.

Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the law: as well might they charge Christ and the Apostle for prohibiting the man to marrie, during his wifes life: and appointing widowes that serue the Church to liue vnmarrried, and not admitting a married woman as well as a widow, nor her that hath had moe husbands, as well as her that hath been married but once; as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keepe their promise of chastitie. No, the holy Church is so farre from condemning wedlock, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they doe not, who onely vse it to lust as the Heathen doe, and not to religion.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutichians slandered the Council of Chalcedon and S. Leo to be Nestorians, & to make two persons in Christ, because they said there were two natures. *Vigilius li. 5. cont. Eutychen.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Sooras. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 3.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused * the holy Doctours and Catholikes vpon this same place, to be Manichees, and to condemne meats, and marriage, as both S. Hierom and S. Augustin doe testifie. And they both answer to the Heretike, that the Church indeed & Catholikes doe obtaine from some for ever, & some for certaine daies, & euery Christian man lightly al the 40 daies of Lent fast: not for that they thinke the meats vnleane, obominable, or of an ill creation, as the Manichees doe: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for marriage, the said Doctours answer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but only preferreth virginie and continencie before it, as a state in it-self more agreeable to God & more meet for the Clergie. See S. Augustin against Faustus the Maniche. *li. 10. c. 5. 6.* and *her. 15.* in the name *Apostolici*, S. Hierom *ep. 10. c. 1. & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impndencie they beare it out stil.

4. *With thankes-giuing*) By the most ancient custom of the faithfull both before Christ and sience, men vse to blesse their table and meats, by the hand and word of a Priest, if any be present, or otherwise by such as can conueniently doe it. And in husbandmens houses where they haue no other meanes, they should at least blesse God's gifts and themselves with a *Pater noster* or the signe of the Crosse: not only to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Greek word vsed of S. Paul, by Ecclesiastical vse, when it concerneth meats, signifieth not only thanks-giuing, but blessing or sanctifying the creatures to be receiued, as being al one with εὐλογία, and in English we call it grace, not only that after meat, which is only thanks to God but that before meat which is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For which cause a Priest should euer doe it rather then a lay man or any of inferiour order in the Clergie. In so much that S. Hierom (*ep. 85.*) reprehendeth certaine Deacons whom he saw say grace or blesse the meat & the companie, in the presence of a Priest Who also recordeth in the life of S. Paul the holy Eremit the great curtesie and humilitie of him and S. Antonie, yealding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogative as the Apostle witnesseth, declaring the preeminence of Melchisedech in that that he blessed Abraham. Read the note following.

5. *Sanctified*) Al creatures be of God's creation, none of the Diuel, or of any other cause. No creature il and beginning: as the Manichees blasphemed: and therefore none are il, abominable, or vn- by nature, yet cleane by creation, nature, and condition, but al good and made for mans vse, though al be one more sanctified then another. He made leuen daies, but he sanctified only one of them. He made al places, but he sanctified none but the Temple and such like deputed to his other seruice, as the Arke, the altar, and the rest which were by sacred vse both holy themselves, & Holy times and gaue also holines & sanctification to things that touched them or were applied vnto them. places, & euery. So our Saviour saith, that the Temple sanctified the gold, and the altar the gifts; and gene. thing deputed to rally al creatures seuered from common and profane vse, to religion & worship of God, are the seruice of made sacred thereby. So the places and daies of God's apparition or working some special God holy,

wonders

* Aug. li. 2. c. 5. de nupt. & concupisc.

μετὰ εὐλογίας.

Heb. 7.

M. 11. 23.

wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christes Nativité, Passion, burial, Resurrection, Ascension: which is so plaine a case, that the hill where he was transfigured only, is called therefore by *2. Pet. i.* S. Peter, *the holy mount.*

Creatures hal-
lowed by the
signe of the
Crosse.

The blessing of
our meat what
a vertue it hath.

Holy bread,

The signe of the
crosse used in
blessing.

The Churches
exorcismes.
Holy water.

These therefore be holy memories and monuments of al sorts sanctified, besides that creatures (as we see here) be sanctified also by the word of God and prayer, that is to say, by benediction and inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *ho. 12. in 1. ad Tim.* by the which the aduersarie power of Satan vsurping vniuittly vpon God's creatures through man's sinne, and seeking deceitfully in or by the same to annoy man's body or soule, is expelled, and the meats purged from him and made holesom. S. Gregorie (*lib. 1. Dialog. c. 4.*) recordeth that the Diuel entred into a certaine religious woman by eating the herbe lettuce vnblest. And S. Augustin *li. 18 de ciu. Dei c. 18.* sheweth at large, what waies he hath by meats and drinks and other vsual creatures of God, to annoy men: though his power be much lesse then it was before Christ. But stil much desire he hath on al sides to molest the faithful by abusing the things most neer and necessarie vnto them, to their hurt both bodily and Ghostly. For remedie whereof, this sanctification which the Apostle speaketh of, is very soueraigne, pertaining not only to this common and more vulgar benediction of our meats & drinks, but much more (as the proprietie of the Greek word vsed by the Apostle for sanctification, *ἀγίασις* doth import) to other more exact sanctifying & higher applying of some creatures, & blessing thē to Christes honour in the Church of God, & to man's spiritual & corporal benefits. *Aug. 2. ad 2. cor. 11.*

For as S. Augustin writeth *lib. 2. de pec. meris. c. 16.* besides this vsual blessing of our daily food the Cathecumens (that is, such as were taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) which they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the B. Sacraments: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it was a common vse in the primitiue Church to blesse loaves, and send them for sacred tokens from one Christian man to another. And that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and wisest. Such hallowed breads send S. Paulinus send to S. Augustin and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*) how Princes and learned Bishops & other of al sorts came to that holy man for holy bread, *panem benedictum*. In the primitiue Church the people commonly brought bread to the Priests to be hallowed. *Author op. imp. ho. 14 in Mt.* The 3. Councell of Carthage cap. 24. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4. Canon of the Apostles. And not only diuers other creatures vsed at certaine times in holy Churches seruice, as waxe, fire, palmes, ashes, but also the holy oile, Chrysme, & the water of Baptisme, that also which is the cheefe of al Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified. For without sanctification, yea (as S. Augustin affirmeth *tract. 118. in Ioan.*) without the signe of the Crosse none of these things can rightly be done.

Can any man now maruel that the Church of God by this warrant of S. Pauls word expounded by so long practise & tradition of the first Fathers of our religion, doth vse diuers elements and blesse them for man's vse and the seruice of God, expelling by the inuocation of Christes name, the aduersarie power from them, according to the authoritie given by Christ, *Super omnia demonia, ouer al Diuels:* and by praier, which importeth as the Apostle here speaketh desire of help, as it were by the vertue of Christ, to combat with the Diuel, & so to expel him out of God's creatures, which is done by holy exorcisme, and ever beginneth, *Adiutorium nostrum in nomine Domini*, as we see in the blessing of holy water and the like sanctification of elements? Which exorcismes, namely of children before they come to Baptisme, see in S. Augustin *li. 6. cont. Iulian. c. 5. & de Ec. dogmas. c. 31. De nupt. & concupis. li. 1. c. 10.* & of holy water, that hath been vsed these 1400. yeares in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Theodoret *li. 5. c. 11.* and in Epiphanius *her. 30. Ebionitarum*. See S. Gregorie to S. Augustin our Apottle, of the vse thereof in hallowing the Idolatrous temples to be made the Churches of Christ *apud Bedam li. 1. c. 30. hist. Angl.* Remember how the Prophet Elieus applied salt to the healing & purifying of waters, *4. Reg. 2:* how the Angel Raphael vsed the liuer of the fish to driue away the Diuel, *Tob. 6. 8:* how Dauids harp and Psalmodie kept the euil spirit from Saul, *1. Reg. 16:* how a peece of the holy earth saued

such

such a man's chamber from infestation of Diuels, *Aug. de Ciuit. dei li. 17. c. 8.* how Christ himself, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles by. *Theodo. res. li. 3. c. 3.* See in S. Hierom against Vigilantius c. 12. how holy Reliques torment them. * In the historie of Iulianus the Apostata, how the signe of the Crosse, in the Actes (cap. 19.) how the name of I E S V S yea and of Paul putteth them to flight.

Furnish your selues with such examples and grounds of Scriptures and antiquitie, and you shal contemne the Aduersaries canillations, and blasphemies against the Churches practise in such things, and further also find these sacred actions and creatures, not only by increase of faith, seruour, and deuotion, to purge the impuritie of our soules, and procure remission of our daily infirmities, but that the cheefe Ministers of Christes Church, by their soueraigne authoritie granted of our Lord, may ioyne vnto the same, their blessing and remission of our venial sinnes or spiritual debts: as we see in S. Iames, remission of all sinnes to be annexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Protestants was but a temporal ceremonie, and to some of them not of Christes institution, but of the Apostles only. In their owne sense therefore they should not manue that such spiritual effectes should proceed of the vse of sanctified creatures, whereas venial trespasses be remitted many waies, though mortal ordinarily by the Sacraments only. S. Gregorie did commonly send his benediction and remission of sinnes, in and with such holy tokens as were sanctified by his blessing & touching of the Apostles bodies and Martyrs Reliques, as now his Successours doe in the like hallowed remembrances of religion. See his 7. booke, epistle 126: and 9. booke, epistle 60. Thus therefore and to the effects aforesaid the creatures of God be sanctified.

If any man object that this vse of creatures is like coniuration in Necromancie, he must know the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commanded, forced, and tormented by Christes word & by prayers: but in the other wicked practises, they be pleased, honoured, and conuenanted withal: and therefore the first is godly and according to the Scriptures, but Necromancie abominable and against the Scriptures.

14. *The grace*) S. Augustin declareth this grace to be the giuft of the holy Ghost giuen vnto him by receiuing this holy Order, whereby he was made fit to execute the office to his owne saluation and other mens. And note withal, that grace is not only giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impositionem, by impositiō of hands.* For so he speaketh 1. *Tim* 1 which is here said, *cum impositione, with impositiō of hands.*

14. *With imposition.*) S. Ambrose vpon this place, implieth in the word *imposition of hands*, al the holy action and sacred words done and spoken ouer him when he was made Priest. Whereby (saith he) he was designed to the worke, and receiued authoritie, that he durst offer Sacrifice in our Lordes steed vnto God. So doth the holy Doctour allude vnto the words that are said now also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro viuīs & mortuis in nomine Domini;* That is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* For the which S. Hierom also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice.*

14. *Of Priesthood.*) The practise of the Church giueth vs the sense of this place, which the ancient Council of Carthage doth thus set downe. *When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands, &c.* Who seeth not now, that holy Orders giuing grace by an external ceremonie and worke, is a Sacrament? So al the old Church counteth it. And S. Augustin. (*cont. ep Parmen li. 1. c. 13.*) plainly saith that no man doubteth but it is a Sacrament. And lest any man thinke that he vseth not the word Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Againe who seeth not by this vse of imposition of hands in giuing Orders & other Sacraments, that Christ, the Apostles, and the Church may borow of the Iewish rites, certaine couenient ceremonies & Sacramental actions, seeing this same (* as the Heretikes can not deny) was receiued of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See *Exod. 39. Num. 17. 23.*

16 *Sauē Both thy self.*) Though Christ be our only Sauour, yet the Scriptures forbear not to speake freely and vulgarly & in a true sense, that man also may saue himself & others. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Christes honour. With such hypocrites haue we now aduaies to doe.

The force of sanctified creature:
The holy land.
Reliques.
The crosse.
The name of I E S V S,

Remission of venial sinnes annexed to halowed creatures.

S. Gregorie:

The difference betweene the Churches exorcismes & other coniurations.
Grace giuen in the Sacrament of Orders.

Consecration of Priests by imposition of handes.

Holy Orders a Sacrament.

Men also are called Sauours without derogation to Christ.

CHAP. V.

How to behaue himselfe towards yong & old. 3. To bestow the Churches oblations vpon the needy widowes, 9 and not to admit the said Churches widowes vnder threescore yeares old. 17 In distribution to respect wel the Priests that are painful: 19 & how in his Confestorie to heare accusations against Priests. 22. To be strait in examining before he giue Orders. To be chaste, and to remit somewhat of his drinking water.

The Epistle vpo
S Monica's day.

May. 4. And for
holy widowes.

¶ Because of
this continual
prayer which
standeth not
with coniugal
& carnal actes
of matrimonie
(as the Apottle
signifieth

1 Cor. 7, 5)
therefore were
these widowes to
liue in the state
of perpetual con-
tinencie.

c Double honour
& liuethood due
to good Priests.

¶ d Here the A-
pottle wil not

haue euery light
fellow to be

heard against a
Priest So S Aug

for the like reue-
rence of priest-

hoo!, admo-
nished Panca-

rius that in no
wise he admit

any testimonies
or accusations of

Heretikes against
a Catholike

Priest ep. 11.

¶ e Bishops must
haue great care

that they giue
not Orders to any

that is not wel
tried for his

faith, learning,
and good be-
haviour.



Seniour rebuke not : but beseech as a father : yong men, as brethren : 2. old women, as mothers : yong women, as sisters, in al chastitie.

3. Honour widowes, which are " widowes indeed. 4. But if any widow haue children or nephewes; let her learne first to rule her owne house, & to render mutual dutie to her parents. For this is acceptable before God. 5. But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & ¶ b praiers night and day. 6. For she that is in delicioufnes, liuing is dead. 7. And this command that they be blamelesse. 8. But if any man haue not care of his owne and especially of his domesticals, " he hath denied the faith, and is worse then an infidel. 9. " Let a widow be chosen of no lesse then three-score yeares, which hath been the " wife of one husband, 10. hauing testimonie in good workes, if she haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue ministred to them that suffer tribulation, if she haue followed euery good worke. ¶ 11. But the yonger widowes auoid. For when they shal be " wanton in Christ, " they wil marrie : 12. " hauing damnation, because they haue made void " their first faith. 13. And withal idle also they learne to goe about from house to house : not only idle, but also ful of words & curious, speaking things which they ought not. 14. " I wil therefore the yonger to marrie, to bring forth children, to be house-wiues : to giue no occasion to the aduersarie for to speake euil. 15. For now certaine are turned backe " after Satan. 16. If any faithful man haue widowes, let him minister to them, and let not the Church be burdned : that there may be sufficient for them that are widowes indeed.

17. The Priests that rule wel, let them be esteemed c worthie of double honour : especially they that labour " in the word and doctrine. 18. For the Scripture saith: *Thou shalt not moosel the mouth to the ox that treadeth out the corne*; and, *The worke-man is worthie of his hire*. 19. ¶ d Against a Priest receiue not accusation, but vnder two or three witnesses. 20. Them that sinne, reprove before al : that the rest also may haue feare.

21. I testifie before God and Christ I E S V S, and the elect Angels, that thou keep these things without preiudice, doing nothing by declining to the one part. 22. Impose hands on no man ¶ e lightly, neither doe thou communicate with other mens sinnes. Keep thy self chaste. 23. Drinke not yet " water; but vse a litle wine for thy stomake, and thy often infirmities. 24. Certaine mens sinnes be manifest, going before to iudgement : and certaine men they follow. 25. In like manner also good deeds be manifest, and they that are otherwise, can not be hid.

ANNOTATIONS.

Deut.

25.

1 Cor. 9.

Mat. 10.

10.

also

A N N O T A T I O N S ,

C H A P . V .

Ambr. in hunc loc. Luc. c. 2, 37. 3. *Widowes indeed.*) S. Ambrose calleth them widowes and desolate indeed, that might marrie, but to make them selves better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating * holy Anne, who in fasting and prayers serued Widowhood; God night and day, neuer knowing but one husband. Such professed widowes then are to be honoured and succoured. Neither doth he speake only of the Churches widowes (of whom specially afterward) but of al that by profession kept their widowhood, exhorting them to passe their time in praier and fasting, v. 1. Which was an honourable and holy state much written of and commended in the primitiue Church, namely by S. Ambrose and by S. Augustin, who wrote bookes intituled thereof, and make it next to virginitie. *Ambr. de. viduis. August. de bono viduitatis.*

8. *He hath denied.*) Not that by this or by any other deadly sinne (except incredulitie or doubtfulness in beleefe) they lose their faith: but that their facts be not answerable to their faith and to Christian religion, which prescribeth al such duties.

9. *Let a widow be chofer.*) Now he speaketh more particularly and specially of such widowes as were nourished and found by the oblations of the faithful and the almes of the Church, and did withal some necessarie seruices about women that were to be professed or baptized, for their instruction and addresssing to that and other Sacramens, and also about the sick and impotent: and withal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect whereof they also and the like are called *Diaconisse*. Eusebius li. 6. c. 35. reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40. Priests, fixe Deacons, seven Subdeacons, Acoluthi 42, Exorcistes, Lectors, & Ostiarij 52, widowes together with the poore 150, al which God nourisheth in his Church. See *Act. Apost. c. 6.* S. Chrysostom li. 3 *de Sacerdotio proprius finem.* S. Epiphanius in *heresi 39. Collyridianorum.* Now then what manner of women should be taken into the fellowship of such as were found of the Church, he farther declareth.

9. *The wife of one husband.*) If you would haue a plaine paterne of Heretical fraud, corruption, and a adulteration of the native sense of God's word, and an inuincible demonstration that these new Glossers haue their consciences seared and harts obdured, willingly peruertering the Scriptures against that which they know is the meaning thereof, to the maintenance of their Sects; marke wel their handling of this place about these widowes of the Church. S. Paul prescribeth such only to be admitted as haue been the wiues of one husband, that is to say, once only married, not admitting any that hath been twise married. By which words the Catholikes proue first, that the like phrase * vled before of Bishops and Deacons, that they should be the husbands of one wife, must needs signifie that they can not be twise married, nor admitted to these and the like functions, if they were more then once married before. Secondly, we proue by this place against the Aduersaries, that the state of widowhood is more worthy, honourable, decent, and pure in respect of the seruice of the Church, and more to be relieued of the reuenues thereof, then the state of married folkes. And that not only (as the Aduersaries perhaps may answer) for their greater necessity, or more leisure, freedom, or expedition to serue, in that they be not combered with husband and household, but in respect of their vidual continencie, chastitie, and puritie. For els such as were widowes with intention and freedom to marrie afterward, might haue been admitted by the Apostle, as wel as those that were neuer to marrie againe.

Thirdly, we proue that second marriage not only after admission to the almes or seruice of the Church, but before also, is disagreeable & a signe of incontinencie or more lust and fleshlines then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops,

11 2 Priests,

These widowes must haue had but one husband: wherof many Catholike conclusions are deduced.

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2

3

Priests, Deacons, and of the Churches refusing generally *bigamos* or twice married persons; must needs much more meane that no man twice married should be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marrie againe, so none should euer be receiued to minister the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or state of the said widowes,) that intended to marrie againe. To receiue the body of Christ (saith S. Hierom in *Apolog. pro lib. cont. Iouin. ep. 50. c. 6.*) is a greater and holier thing then praier, and therefore Priests that must both continually pray and also be occupied about the receiuing or ministering the holy Sacrament daily, must liue continently.

Fourthly, we proue that it is not vnlawful to annexe, by precept or the parties promise, single life or chastitie to a whole State or Order of the faithfull: because the Apostle & the whole Church in his time ioyned to this State of the Churches widowes perpetual continencie. Fifthly, we proue hereby that to refuse and not to accept the twice married or such as wil not liue single, into the State of widowes or holy Orders, is not to contemne or forbid second marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Iouinianistes) doe blasphemize the Church. For then did S. Paul allow and teach doctrine of Diuels, who refuseth a twice married woman, and bindeth others by their entring into this State, neuer to marrie againe: as no doubt he did the Clergie men much more in the 3. chapter before. Thus loe we Catholikes conferre & conster the Scriptures, and for this meaning we haue al the Doctours without exception. What shift then haue the Heretikes here? For marrie and remarrie they must, let the Scriptures, & al the Doctours in the world say nay to it. In truth they doe not expound the word of God, but fly from the euidence of it, some one way & some another.

And of al other, their extremest and most shameful tergiversation is, that the Apostle here forbiddeth * not the admission of such widowes as haue been twice married, but only *upō tōi tōi* place. here that haue had two husbands at once. Which was a very vnprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as S. Hierom saith ep. 83. *malō nodum alius cuneus*: but here that an exception should be made only against widowes that had two husbands together (which was a thing neuer lawfull nor neuer heard of) that is a most intolerable impudencie, and a construction that neuer came to any wise mans cogitation before; & yet these their fancies must be God's word, and *bigamus* or *bigamia* must against their old natures, and vse of al Writers, be al one with *Poligamus* and *Poligamia*. They giue an example of such widowes, in women diuorced iustly from their husbands in the old law. As though S. Paul here tooke order for the Iewes widowes only, or that had been such a common case among the Iewes also, that the Apostle needed to take so careful order for it. Finally, they let not to say that if the Apostle should be vnderstood to refuse a widow twice married at sundrie times, it were vnreasonable and injurious to second marriages, which haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are with the Apostle and al antiquitie.

11. *Wanton in Christ.*) Widowes waxing warme, idle, and wel fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendents marrie, specially after they haue gotten good Ecclesiastical liuings. Which is to waxe wanton in Christ, or against Christ *κατὰ χριστόν* * The Greek word signifieth to cast off the raines or bridle, that is the bond or promise of continencie which they had put vpon them.

* κατὰ
τηνύμν

11. *They wil.*) In the chastitie of widowhood or Virginitie (saith S. Augustin) the excellencie of a greater gift is sought for. Which being once desired, chosen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to haue she wil to marrie is damnable. Aug. li. de bono, viduit. cap. 9.

12. *Having damnation.*) It signifieth not blame, check, or reprehension of men, as some to make the fault seeme lesse, would haue it: but * iudgement or eternal damnation, which is a heavy sentence. God grant al married Priests and Religious may consider their lamentable case. What a grieuous sinne it is, see S. Ambrose *ad virginem lapsam* cap. 5. & 8.

* κερμα

12. *Their first faith.*) Al the Ancient Fathers that euer wrote commentaries vpon this Epistle, Greek and Latin, as S. Chrysostom, Theodoret Oecumenius, Theophylactus, Primate, S. Ambrose Ven. Bede, Haimo, Anselme, & the rest also al others that by occasion they breake their vse this place, as the 4. Councel of Carthage cap. 104. & the 4 of Tolet. cap. 55. S. Athanasius li. de virginitate, S. Epiphanius *hæc.* 48. S. Hierom *cons. iouinianum* li. 1. c. 7. & in c. 44. *Exech.*

Prope

The Calvinists
most absurd ex-
position of the
Apostles wor-
des.

Their blasphemie
against the
plaine text.

There very wil to
breake the vow
of chastitie, is
damnable.

Breaking of their
first faith, is (by
the consent of al
antiquities) when
they breake their
vow of chastitie.

Prope finem. S. Augustin in exceeding many places: al these expound the Apostles words of the vow of Chastitie or the faith and promise made to Christ to liue continently. What is to breake their first faith? faith S. Augustin. They vowed, and performed not. In pl. 75. *prope finem.* Againe in another place, They breake their first faith, that stand not in that which they vowed. *Li. de Sancta uirg n. c. 33.* Againe he and al the Fathers with him in Carthage Council before named: If any widowes, how yongue so euer they were left of their husbands deceased, haue vowed Why this vow is themselves to God, lest their laical habit, and vnder the testimonie of the Bishop and Church haue called faith or appeared in religious weed, & after ward goe any more to secular marriage, according to the Apostles fidelitie. sentence they shal be damned, because they were so bold to make void the faith or promise of chastitie wherby they vowed to our Lord. So faith he and 215. Fathers moe in that Council.

And this promise of chastitie is called, *faith*, because the fidelitie betwix married persons is ordinarily called of holy Writers, *faith*: and the vow of chastitie made to God, ioy-neth him and the persons, to vowing, so it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleaged Council, *God's adulterers*. In the 3. to the Romanes also and often els where, faith is taken for promise or fidelitie. And that it is so taken here, the words *irritum facere* (to frustrate and make void) doe proue: for that terme is commonly vsed in matter of vow, promise, or compact. *Gen. 17. Num. 30.* This promise is called here *prima fides* (the first faith) in respect of the later promise which vow-breakers make to them with whom they pretend to marrie. So faith S. Augustin *lib. de bono uiduis. c. 8. & 9.* and Innocentius 1. *ep. 1. cap. 23. to. 1. Conc.* And this is the only natie, euidet, and agreeable sence to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is friuolous: to wit, that *first faith* here significth the faith of Baptisme or Christian beleefe, and not the promise or vow of Chastitie. But we aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so euer they writh themselves to defend their sacriledge or pretended marriages, they lose their labour and struggle against their owne conscience and plaine Scripture.

Why the first faith?

The heretikes exposition of this first faith, impossible and against the text.

14. *I wil the younger* He speaketh of such yong ones as were yet free. For such as had already made vow, neither could they without damnation marrie. were they yong or old, nor he without sinne command or counsel them to it. Neither (as S. Hierom proueth to * Gerontia, and S. Chrylostom vpon this place) doth he precitely command or counsel the yong ones that were free, to marrie. or absolutely forbid them to vow chastitie: God forbid say they. But his speech containeth only a wife admonition to the frailer sort, that it were farre better for them not to haue vowed at al, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession, Which is no more but to preferre second marriage before fornication: and a good warning, that they which are to profess, looke wel what they doe. S. Pauls experience of the fal of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeares of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falsely affirme: but shewing what was meet for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiours; but the professed (as S. Paul here noteth) coursed and wandered vp and downe idly, as now our professed virgins or Nunnes doe not neither can doe. Of whom therefore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *lib. de uiduis*, prouing by the example of holy Anna who liued a widow euen from her youth til 30. yeares of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduis in initio*.

S. Paul meaneth not that widowes professed should marrie.

It is better for the fraile sort, that are in danger of falling, to marrie rather then to vow.

Yong women may be professed and taken into religion.

15. *After Satan.* We may here learne, that for those to marrie which are professed, is to turne backe after Satan. For he speaketh of such as were married contrarie to their vow. And hereupon we cal the Religious that marrie (as Luther, Bucer, Peter Martyr and the rest) Apoltataes. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not

To marrie after the vow of Chastitie, is to goe after Satan.

the guift of Chaftritic. For notwithstanding al thefe excuses, thefe yong profefled widowes if they marrie, goe backward after Satan, and be Apoftataes, and damned except they repent. For as for the Apoftles words to the Corinthians, *It is better to marrie then to burne*, we have before declared out of the Fathers, and here we adde, that it pertaineth only to perfons that be free and haue not vowed to the contrarie. As S. Ambrose *li. ad virg. laps. c. 5.* S. Auguftin *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iouin. c. 7.* expound it.

The heretikes only remedie againft concupifcence is marriage.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage, and fo did S. Auguftin when he was yet a Manichee. *Putabam me miserum &c. I thought* (saith he *li. 6. Confef. c. 11.*) *that I should be an unhappie and miserable man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the same infirmities I thought not upon, because I had not tried it: and I imagined that Continencie was in a mans owne power and libertie, which in my self I did not feele: being so foolish not to understand that no man can be continent unles thou gine it. Verily thou wouldest gine it, if with inward mourning I would knocke at thy eares, and with sound faith would cast my care upon thee.*

The vow of chaftritic lawful, possible to be kept, more grateful to God, Iouinians heresie in this point, condemned of old, is called of the Protestants, Gods word.

By al which you may easily proue, that chaftritic is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chaftelement of mens concupifcence, that it is a thing more grateful to God then the condition of married perfons: for els it should not be required either in the Clergie or in the Religions. Finally that it is most abominable to perswade the poore virgins or other profefled to luch sacrilegious wedlocke, which S. Auguftin auoucheth to be worfe then aduoutrie. *de bono vidu. c. 4. 11.* Iouinian was the first that euer made marriage equal with virginities or chafte life, for which he was condemned of heresie. *Anq. in argumeto li. de bono Coniug. li. De pec. merit. li. 3. c. 7. Li. de heres. her. 82.* He was the first that perswaded profefled virgins to marrie, which S. Auguftin saith was so clerely and without question wicked. that it could neuer infect any Priest. but certaine miserable Nunnes. Yea for this strange perswasion he calleth Iouinian a monster, saying of him thus *li. 2. Retract. cap. 21.* *The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster.* S. Hierom called the said Heretike and his Complices, *Christian epicures. li. 2. cont. Iouin. c. 19.* See S. Ambrose *ep. 8. ad Percellen/emp. episcopum in initio.* But what would these holy Doctours haue said, if they had liued in our doleful time, when the Protestants goe quite away with this wickednes, and cal it Gods word?

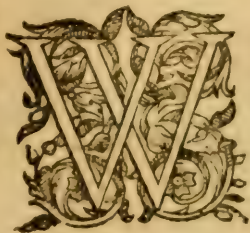
Many good and worthie Bishops, that haue not the guift of preaching and teaching.

17. *In word and doctrine.*) Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and doe take paines therein. Where we may note, that al good Bishops or Priests in those daies were not so wel able to teach as some others, and yet for the ministerie of the Sacraments, and for wisdom and gouernement were not vnmeet to be Bishops and Pastours. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular guifts no lesse necessarie. S. Auguftin laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that guift. *Pofsid. in vit. Aug. c. 5.* And some times and countries require Preachers more then other. Al which we note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

21. *Water.*) You see how lawful and how holy a thing it is, to fast from some meates or drinckes, either certaine daies, or alwaies, as this B. Bishop Timothee did: who was hardly induced by the Apostle to drinke a litle wine with his water in respect of his infirmities. And marke withal, what a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinckes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chryfostom vpon these words, to. 5.

C H A P. VI.

What to teach seruants. 3 If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. 11 But the Catholike Bishop must follow vertue, having his eye alwaies to life euermlasting and to the comming of Christ. 17. What to command the rich. 20 Finally, to keep most carefully the Catholike Churches doctrine, without mutation.



WHOSOEVER are seruants vnder yoke, let them count their Masters worthie of al honour; lest the name of our Lord and his doctrine be blasphemed. 2. But they that haue faithful Masters, let them not contemne them because they are Brethren, but serue the rather, because they be faithful and beloued, which are partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to the sound words of our Lord I E S V S Christ, and to that doctrine which is according to pietie, 4. he is proud, knowing nothing, but languishing about questions and strife of words: of which rise enuies, contentions, blasphemies, euil suspicions, 5. conflicts of men corrupted in their mind, and that are deprived of the truth, that esteeme gaine to be pietie. 6. But pietie with sufficiencie is great gaine. 7. For we brought nothing into this world: doubtlesse, neither can we take away any thing. 8. But hauing food, and wherewith to be couered, with these we are content. 9. For they that wil be made rich, fall into temptation and the snare of the Diuel, and many desires vnprofitable and hurtful, which drowne men into destruction and perdition. 10. For the root of al euils is couetousnes; which certaine desiring haue erred from the faith, and haue intangled themselves in many sorrowes.

11. But thou, o man of God, by these things; and pursue iustice, pietie, faith, charitie, patience, mildnes. 12. Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast confessed a good confession before many witnesses. 13. I command thee before God who quickneth al things, and Christ I E S V S who gaue testimonie vnder Pontius Pilate a good confession, 14. that thou keep the commandment without spot, blamelesse vnto the comming of our Lord I E S V S Christ. 15. Which in due times the Blessed and only Mightie wil shew, the King of kings and Lord of lords, 16. who only hath immortality, and inhabiteth light not acceffible, whom no man hath seen, yea neither can see, to whom be honour and empire euermlasting. Amen.

17. Command the rich of this world not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (who giueth vs al things abundantly to enioy) 18. to doe wel, to become rich in good workes, to giue easily, to communicate, 19. to heap vnto themselves a good foundation for the time to come, that they may apprehend the true life.

20. O Timothee, keep the depositum, auoiding the profane nouelties of voices, and oppositions of falsely called knowledge. 21. Which certaine promising, haue erred about the faith. Grace be with thee. Amen.

c See the annotation before cap.

1. 3. 4. b The epistle for S Alexius, Int. 17.

As in the 1. chap. lacke of faith and good

conscience, so here couetousnes

or desire of these temporal things, and in the end of

this chap. presumption and boasting of

knowledge, are causes of falling

from the faith: heresie often being the punishment of former finnes.

b The epistle for S. Timothee, 1. an. 24.

Almes-deedes and good workes laid for a foundation and ground

to attaine euermlasting life. So say the Doctours

upon this place.

A N N O T A T I O N S.

C H A P. VI.

4. *Languishing.*) Euen these be the good disputes of our new Sect-naisters: and the world hath too long proued these inconueniences here named, to be the fruits of such endles altercation in religion as these vnhappie Sects haue brought forth.

Deposum, is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end.

20. *Deposum*) The whole doctrine of our Christianitie being taught by the Apostles, & deliuered to their Successours, and comming downe from one Bishop to another is called the *Deposum*, as it were a thing laid into their hands, and committed vnto them to keep. Which because it passeth from hand to hand, from Age to Age, from Bishop to Bishop without corruption, change, or alteration, is al onewith Tradition, and is the truth giuen vnto the holy Bishops to keep, and not to lay men. See the notable discourse of Vicentius Lirinensis vpon this text: *li. con. profan. her. Nouationes* And it is for this great, old, and known treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depositorium* diues, *the rich treasure of truth.* lib. 4. c. 4. And as Clemens Alexandrinus writeth *li. 2. Strom.* this place maketh so much against al Heretikes who doe al change this *Deposum*, that for it only such men in his daies denied this Epistle. The Heretikes of our daies change also the truth, and say it is the old truth. But they leap 14. or 15. hundredth yeares for it ouer mens heads to the Apostles. But we cal for the *Deposum*, and aske them in whose hands that truth which they pretend, was laid vp, and how it came downe to them. For it can not be Apostolical, vnles it were *Deposum* in some Timothees hand, to continue from one Bishop to another vntil our time and to the end

The Protestants can shew no such *deposum*.

20. *Profane nouelties.*) *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed profanas nouitates. Nam si viuanda est nouitas, seruenda est antiquitas: si profana est nouitas, sacrata est vetustas;* that is, He said not, ANTIQVITIES: he said not, ANCIENNES: but PROFANE NOVELTIES. For if noueltie is to be avoided, antiquitie is to be kept: if noueltie be profane, anciennies is holy and sacred. See his whole booke against the profane nouelties of heresies.

Profane nouelties of words how to be tried and examined.

We may not measure the newnes or oldnes of words and termes of speaking in religion, by holy Scriptures only: as though al those or only those were new and to be reiected that are not expressly found in holy writ: but we must esteeme them by the agreableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speech come vnto vs by tradition of al Ages and Churches, & to the prescription of holy Councils and Schooles of the Christian world: which haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falshood.

Catholike termes not expressly in the Scriptures, but in sense, are no such nouelties of words.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse*, and many more, are not (in that sense wherein the Church vseth them) in the Scriptures at al, and diuers of them were spoken by the Apostles before any part of the new Testament was written, some of them taken vp straight after the Apostles daies in the writings and preachings of holy Doctours, and in the speech of al faithful people, and therefore can not be counted Nouelties of words. Others beside these, as, *Consubstantial, Deipara, Transubstantiation*, & the like, which are neither in expresse termes found in Scriptures, nor yet in sense (if we should follow the iudgement of the special Sects against Nicene Council, for the first; the Nestorians against the Ephesine Council, for the second; the Lutherans and Calvinists against the Lateran and the later Councils, for the third) these words also notwithstanding, by the iudgement of holy Church, and Councils approued to be consonant to Gods word, and made authentical among the faithful, are found and true words, and not of those kind which the Apostle calleth *Nouelties*.

These

ὁμο-
ουσιον.
ἐπί-
σκο-
πος.

These words then here forbidden, are the new prophane termes and speeches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentiniāns had a number most monstrous: as the Manichees had also diuers, as may be seen in S. Augustin. The Arians had their *Similis substantiæ*, and Christ to be *ex non existentibus*: the other heretikes after those daies had their * *Christiparam*, and such like, agreeable to their Sects. But the Protestants passe in this kind, as they exceed most heretikes in the number of new opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christes iustice*, their *imputatiue & gheuousnes*: their horrible termes of terroures, anguishes, distresses, distrust, feares and feeling of hel paines in the soule of our Sauour, to expresse their blasphemous fiction of his temporal damnation, which they cal his descending to hel: Their *marker*, *tokens*, and *badges Sacramental*, their *ompanation*, *Impanation*, *Circumpanation*, to auoid the true couersion in the Eucharist: their presence in *figure*, in *faith*, *signe*, *spirit*, *pledge*, *effect*, to auoid the real presence of Christes body. These and such like innumerable which they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitful words, and are *nouitates uocum* here forbidden.

Heretical nouel-
ties of words.

The Protestants
prophane no-
uelties of words.

And though some of the said termes haue been by some occasion obiter without il meaning spoken by Catholikes before these Heretikes arose, yet now knowing them to be the proper speeches of Heretikes, Christian men are bound to auoid them. Wherein the Church of God hath euer been as diligent to resist Nouelties of words, as her Aduersaries are busy to inuent them. For which cause she wil not haue vs communicate with them, nor follow their fashion and phrase newly inuented, though in the nature of the words sometime there be no harme. In S. Augustines daies when Christian men had any good befallen them, or entred into any man's house, or met any freind by the way, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellians of that time being new-fangled, forsooke the old phrase, and would alwaies say, *Laus Deo*: from which the Catholike men did so abhorre (as the said Doctour writeth) that they had as leefe met a theefe as one that said to them, *Laus Deo*; instead of *Deo gratias*. As now we Catholikes must not say, *The Lord*, but, *Our Lord*: as we say, *Our Lady*, for his mother, not, *The Lady*. Let vs keep our forefathers words, and we shal easily keep our old and true faith that we had of the first Christians. Let them say, *Amendment*, *abstinence*, *the Lordes Supper*, *the Communion table*, *Elders*, *Ministers*, *Superintendent*, *Congregation*, *so be it*, *praise ye the Lord*, *Morning-Praier*, *Euening-praier*, and the rest, as they wil: Let vs auoid those Nouelties of words, according to the Apostles precript, and keep the old termes, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Massé*, *Masson*, *Even-song*, *the E. Sacrament*, *Altar*, *Oblation*, *Hof*, *Sacrifice*, *Alleluia*, *Amen*, *Lent*, *Palme-Sunday*, *Christians*, and the very words wil bring vs to the faith of our first Apostles, and condemne these new Apostates new faith and phrases.

Catholikes must
abhorre from he-
retical phrases &
words.

in Ps.
134.

20 *Falsely called knowledge.*) It is the propertie of al Heretikes to arrogate to themselves great knowledge, and to condemne the simplicitie of their Fathers the holy Doctours and the Church. But the Apostle calleth their pretended skil, a knowledge falsely so called, being in truth high and deep blindness. Such (saith S. Irenæus lib. i. c. 17.) as forsake the preaching of the Church, argue the holy Priests of unskilfulness, not considering how farre more worth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be. And againe Vincentius Lirinensis (speaking in the person of Heretikes) saith, *Come, o ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid in my Ages heresofore, but is reuealed & shewed of late, &c.* See his whole booke concerning these matters.

Heretikes arro-
gate knowledge
falsely so called,



THE ARGVMENT OF THE
SECOND EPISTLE OF S. PAVL
TO TIMOTHEE,

HE cheefe scope of this second to Timothee, is, to open vnto him that his martyrdome is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would greiue him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble; and of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwaies to suffer for it, to fulfil his ministerie to the end, as himselfe now had done his.

Whereby it is certaine, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words Chap. 1: Onesiphorus was not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. And of his martyrdome, thus: For I am now ready to be offered, and the time of my resolution (or death) is at hand. Cap. 4.

THE



T H E
SECOND EPISTLE
OF S. PAVL TO
TIMOTHEE.

C H A P. I.

With his praises he couerly exhorteth him not to be dismayed for his trouble, 6 (having grace giuen in Orders to help him. 8 and knowing for what cause he is persecuted, and namely with the example of Onesiphorus.

PAVL an Apostle of I E S V S Christ by the wil of God, according to the promise of the life which is in Christ I E S V S: 2. to Timothee my dearest sonne, grace, mercie, peace from God the Father, and Christ I E S V S our Lord. :: Here againe it is plaine that holy Orders giue grace, and that euen by and in the external ceremony of imposing the Bishops hands.

3. I giue thanks to God, whom I serue from my Progenitours in a pure conscience, that without intermission I haue a memorie of thee in my prayers, night and day 4. desiring to see thee, mindful of thy teares, that I may be filled with ioy, 5. calling to mind that faith which is in thee not feined, which also dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. 6. For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my hands. 7. For God hath not giuen vs the spirit of feare: but of power, and loue, and sobrietie. 8. Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but traual with the Ghospel according to the power of God, 9. who hath deliuered and called vs by his holy calling, And it is a manner of speach specially vsed in this Apostle, and S. Luke, that Orders giue grace to the ordred, and that to take orders or authoritie to minister Sacraments or preach, is, to be giuen or deliuered: to God's grace.

10. according to our workes, but according to his purpose and grace, which was giuen to vs in Christ I E S V S * before the secular times. 11. But it is manifested now by the illumination of our Sauour I E S V S Christ, who hath destroyed death, and illuminated life and incorruption by the Ghospel: 12. wherein I am appointed a preacher and Apostle and Maister of the Gentils. 13. For the which cause also I suffer these things: but I am not confounded. For I know whom

whom 2d. 14. 25.

Tit. 1. 5.

Tit. 1. 11.

1 Tim. 2. 7.

c Faith and loue whom I haue beleeued, and I am sure that he is able to keep my *depositum* vnto that day.

coupled cōnonly together in this Apostles writings.

What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be ashamed of their disgrace, yrons, or what mileries to euer.

13. Haue thou " a forme of found words, which thou hast heard of me in faith and c in the loue in Christ I **s v s.** 14. Keep the good *depositum* by the Holy Ghost, which dwelleth in vs.

καὶ τὸ ἅγιον πνεῦμα

15. Thou knowest this, that al which are in Asia, be auerted from me : of whom is Phigelus and Hermogenes.

16. Our Lord giue mercie to * the house of Onesiphorus : because he hath often refreshed me, and hath : not been ashamed of my chaine: 17. but when he was come to Rome, he sought me carefully, and found me. 19. " Our Lord grant him to find mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowest better.

2 Tim. 4. 19.

ANNOTATIONS.

CHAP. I.

A great blessing to haue Catholike progenitours : and very commendable to cleaue fast to their faith.

5. *In thy grandmother.*) Though God shew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education & to haue good faithful progenitours and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to follow strange doctrines, abandoning not only our next natural parents faith, but the ancient faith and beleefe of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable euen in a Bishop, how much more is it now laudable to cleaue fast to the faith of so many our progenitours and Ages that continued in the same Christian religion which they first receiued.

The peoples speeches of their fathers faith, is very Christian and laudable.

Our Protestants in their great wisdom laugh at good simple men when they talke of their fathers faith But S. Hierom, *I am a Christian*, said he, and borne of Christian parents, and carie the signe of the crosse in my forehead. And againe ep. 65. c. 3. *Until this day the Christian world hath been without this doctrine, that faith wil hold fast being an old man, wherein I was borne a child.* And the holy Scriptures set vs often to schole to our fathers. *Aske thy fathers, and they wil shew thee, thy ancestors, and they wil tel thee.* And againe, *Our fathers haue showed vnto vs.* And commonly the true God is called the God of the faithful and of their forefathers, *Dan. 2. 3.* And false Gods and new doctrines or opinions be named, *New and fresh, such as their fathers worshipped not, Deut. 32.* Finally S. Paul both here and * often els alleageth for his defense and commendation, that he was of faithful progenitours. And it is a case that Heretikes can not lightly bragge of, no one sect commonly during so long without intermission, that they can haue many progenitours of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

Apol. cont. Ruff. l. 1. c. 8. Deut. 32. Ps. 43. * Act. 24. 2 Cor. 11.

Al our good deedes are laid vp with God, to be rewarded.

12. *depositum.*) A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the worldly losses sustained for defense or confession of their faith, be extant with God, and kept as *depositum*, to be repaid or receiued againe in heauen. Which if the worldlings beleeued or considered, they would not so much maruel to see Catholike men so willingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

13. *A forme.*) The Apostles did set downe a platforme of faith, doctrine, and phrase of Catholike speech and preaching, & that not so much by writing (as here we see) as by word of mouth; to which he referreth Timothee ouer and aboue his Epistles vnto him. And how precisely

precisely Christian Doctours ought to keep the forme of words anciently appropriated We must speake to the mysteries & matters of our religion, S. Augustin expresseth in these wordes li. 10 in Catholike ter-
de ciuit. c. 13. Philosophers speake with freedom of words &c. but we must speake according to a mes, after a cer-
certain rule, lest licentious libertie of words breed an impious opinion of the things also that are taine rule of
signified by the same. Trinitie, person, essence, Consubstantial, Transubstantiation, Masse, faith, and forme
 Sacrament, and such like, be *Verba sana* (as the Apostle speaketh) *sound words*, giuen to of wordes.
 expresse certaine high truths in religion, partly by the Apostles and first Founders of our
 religion vnder Christ, and partly very aptly inuented by holy Councils & Fathers, to ex-
 presse as neere as could be the high ineffable or vnspeakeable veritie of some points, and to
 stop the Heretikes audacitie and inuention of new words and prophane speeches in such
 things, which the Apostle warneth Timothee to auoid 1. ep. c. 6. 20. and 1. ep. 1, 16. See the
 Annotations there.

18. *Our Lord.*) To haue this praier of an Apostle, or any Priest or poore Cath. man so re- Relieuers of
 lieued, giueth the greatest hope at the day of our death or general iudgement, that can be: Cath. prisoners;
 and it is worth al the lauds, honours, and riches of the world.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, & his
 denial of them that deny him: 14 Not to contend, but to shun heretikes: neither to be
 moued to see some subuerted, considering that the elect continue Catholikes, and that in
 the Church be of al sorts. 24 Yet with al sweetenes to reclame the deceived.

HOV therefore, my sonne, be strong in the grace which is in
 Christ I E S V S : 2. and the things which thou hast heard of me
 by many witnesse, these commend to faithful men, which shal
 be fit to teach others also. 3. Labour thou as a good souldiar of
 Christ I E S V S . 4. " No man being a souldiar to God, intangleth
 himself with secular businesse; that he may please him to whom he hath ap-
 proued himself. 5. For he also that striueth for the maisterie, is not crowned
 vnlesse he strue lawfully. 6. The husband-man that laboureth, must first take
 of the fruits. 7. Vnderstand what I say: for our Lord wil giue thee in al things
 vnderstanding. 8. b Be mindfull that our Lord I E S V S Christ is risen againe
 from the dead, of the seed of Dauid, according to my Gospell, 9. wherein I
 labour euen vnto bands, as a malefactor: but the word of God is not tied. 10.
 Therefore: I sustaine al things for the elect, that they also may obtaine the sal-
 uation, which is in Christ I E S V S, with heauenly glorie. ¶ 11. A faithful
 saying. For if we be dead with him, we will liue also together. 12. If we shal
 sustaine, we shal also reigne together. * If we shal deny, he also wil denie vs.
 13. * If we beleue not; he continueth faithful, he can not denie himself. 14.
 These things admonish: testifying before our Lord.

Contend not in word, for it is profitable for nothing, but for the sub-
 uersion of them that heare. 15. Carefully prouide to present thy self approued
 to God, a worke-man in not to be confounded, " rightly handling the word of
 truth. 16. But e prophane and vaine speeches auoid: for they doe much grow
 to impietie: 17. and " their speech spreadeth as a canker: of whō is Hymeneus
 and

b Part of the
 Epistle vpon S.
 Georges day.
 April. 25. The
 rest is pa. 541.
 " Marke here
 that the elect
 (though sure of
 saluation) yet are
 saued by meanes
 of their Preachers
 and Teachers, as
 also by their
 own endeaours.
 c See the Anno-
 tations before 1.
 Tim. 6, v. 20.

and Philetus : 18. who haue erred from the truth , saying that the resurrection is done already, and haue subuerted the faith of some.

19. But the sure foundation of God standeth , hauing this seale , Our Lord knoweth, who be his, and let euery one depart from iniquitie that nameth the name of our Lord. 20. But " in a great house there are not only vessels of gold and of siluer , but also of wood and of earth : and certaine indeed vnto honour, but certaine vnto contumelie. 21. If any man therfore shal " cleanse himself from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good worke.

22. But youthful desires fly , and pursue iustice , faith , charitie , and peace with them that inuocate our Lord from a pure hart. 23. And * foolish and vnlearned questions auoid , knowing that they ingender brauls. 24. But the seru-
uant of our Lord must not wrangle : but be mild toward al men , apt to teach, patient, 25. with modestie admonishing them that resist the truth : lest some-
time " God giue them repentance to know the truth : 26. and they recouer themselves from the snares of the diuel , of whom they are held captiue at his wil.

Conversion
from sinne & he-
resie is the gift
of God and of his
special grace: yet
herewe see, good
exhortations and
prayer, and
such other helps
of man be profi-
table thereunto.
Which could not
be if we had not
sacril.

Tit. 3
9,

ANNOTATIONS.

CHAP. II.

4. *No man being a soldier.*) First of al, the Apostle (1. Cor. 7.) maketh marriage and the needful cares, solicitude, and distractions therevpon euer depending , special impediments, of al such as should employ themselves wholly to God's seruice, as Bishops and Priests are bound to doe. *He that is with a wife* (saith he) *is careful for the world, how to please his wife, and is distracted or denided.* 1. Cor. 7.

Secondly , the practise of physicke, merchandise, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hawking, gamning, shewes, enterludes, or the like pastimes, is here forbidden.

Thirdly , the seruice of Princes and manifold base offices done to them for to obtaine dignities and promotions , are disagreeable to Priestly functions. Not so , to be their Chaplens for this purpose to preach vnto them, to heare their confessions , to minister the Sacramens vnto them , to say Diuine seruice before them , and such other spiritual dueties. For , al such seruices done to principal persons both of the Clergie and Laitie, be godly and consonant to Priestly vocation. As also seruing of Princes and Commonweales in ciuil causes and matters of state , in making peace and quietnes among the people , by deciding or compounding their controuersies , al such like affaires tending to the honour of God and good of men , and to the vpholding of true religion , when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be abundantly recompensed by the necessarie dueties done for the general good of Kingdom or Countrie : al such things (I say) be lawful and often very requisit. And S. Augustin, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein , as we see in S. Augustines booke *de opere Monachorum* c. 19. & *Posid. in vit.* c. 19.

15. *Rightly.*) The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes , but al is in the handling of them These later handle them guilefully, adulterating the word of God , as * els-where the Apostle speaketh : the other sincerely after the manner of the Apostles and Doctours of God's Church. Which the Greek expresseth by a significant word of cutting a thing straight by a line, *ὀρθοτομοῦντα*.

17. *Their speache.*) The speeches , preachings , and writings of Heretikes be pestiferous, contagious , and creeping like a canker. Therefore Christian men must neuer heare their sermons

What secular af-
faires doe not
agree nor consist
with spiritual
mens function.
How spiritual
men may serue
secular Princes,
& deale in ciuil
causes.

Catholikes on-
ly , right hand-
lers of the Scrip-
ture.

Heretikal books
and sermons are
to be auoided.

In vis.
S. Am-
brof. &
Bern.

1. Cor. 2.
& 4.

Hermons nor read their books. For such men haue a popular way of talke whereby the vnlearned, and specially women loden with sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as with voluble and rolling song to deceiue the rude people, which admire whatsoeuer they vnderstand not.* Ep. 2. ad Nepot. c. 10.

10. *In a great house.*) He meaneth not that Hymenæus and Philetus (of whom he spake immediately before) or other heretikes, be properly within the Church, as Catholike men are, though grieuous sinners: but that euil men who for the punishment of their sinnes become heretikes, were before they fel from their faith as vessels of contumelie, within the Church. Yea and often also after they be leuered in hart and in the sight of God, so long as they stand in external profelion and vse of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of themselves, nor cast out by the Gouvernours of the Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compasse of God's house. Many of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

11. *Cleanse himself.*) Man then hath free-wil to make himself a vessel of saluation or damnation: though saluation be attributed to God's mercie principally, the other to his iust judgement: neither of both being repugnant to our free-wil, but working with and by the same, al such effects in vs as to his prouidence and our deserts be agreeable.

C H A P. III.

He prophesieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (whatsoeuer persecution befall for it) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul himself) 15 and also because of his owne knowledge in the Scriptures.



AND this know thou, that * in the last daies shal approach perillous times. 2. And " men shal be louers of themselves, c. uetous, hautie, proud, blasphemous, not obediēt to their parents, vnkind, wicked, 3. without affection, without peace, accusers, incontinent, vnmmerciful, without benignitie, 4. traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: 5. hauing an appearance indeed of pietie, but denying the vertue thereof. And these auoid. 6. For of these be they that craftily enter into houses; & lead captiue scely " women loden with sinnes, which are led with diuers desires: 7. alwaies learning, and neuer attaining to the knowledge of the truth. 8. But as " a Iannes and Mambres * resisted Moyse, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. 9. But they shal prosper no further: for their " folly shal be manifest to al, as theirs also was.

10. b But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, 11. persecutions, passions: what manner of things were done to me at Antioche, at Iconium, at Lystra: what manner of persecutions I sustained. And out of al our Lord deliuered me. 12. And " al that wil liue godly in Christ IESVS, shal suffer persecutiō. ¶ 13. But euil men & seducers shal prosper to the worse: erring, and drauing into errour. 14. But thou, " continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned; 15. & because from thine infancie thou hast knowne

" a That those Magicians which resisted Moyse, were thus called, it is not written in al the old Testament: therefore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 3 Kings, of the penitent theefe, of the souldiar that pierced Christs side on the Crosse, and of they like. " In al d. meet and diuine in false Sects,

the

S. Pauls admonition is, euer to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fanſie. This is it which before be calleth *depoſitum*, 1 Tim. 6. and 2 Tim. 1.

the holy Scriptures, which can inſtruct thee to ſaluation, by the faith that is in Chriſt I E S V S.

16. * Al Scripture inſpired of God, is profitable to teach, to argue, to correct, to inſtruct in iuſtice: that the man of God may be perfect, inſtructed to euery good worke.

1. Pet. 1, 11.

ANNO TATIONS.

CHAP. III.

1. *Men ſhal be.*) Al theſe words S. Cyprian expoundeth of ſuch as by pride and diſobedience reſiſt Gods Priests. Let no faithful man, faith he, that keepeth in mind our Lordes and the Apoſtles admonition, maruel if he ſee in the later times ſome proud and ſtubburne fellows and the enemies of Gods Priests, goe out of the Church or impugne the ſame: when both our Lord and the Apoſtle foretold vs that ſuch ſhould be. *Cypr. ep. 55. nu. 3.*

Women eaſily ſeduced by heretie.

6. *Women loden.*) Women loden with ſinnes, are for ſuch their deſeruings, and through the frailtie of their ſexe, more ſubiect to the heretikes deceits, then men: the enemy attempting (as he did in the fal of our firſt parents) by them to ouerthrow men. See S. Hierom vpon the 3. chapter of Ieremie, where he addeth that euery heretie is firſt broched *propter gulam & uentrem*, for gluttonie and belly-cheere.

The folly of Heretikes in time appeareth.

9. *Folly manifeſt.*) Al heretikes in the beginning ſeeme to haue ſome ſhew of truth, God for iuſt puniſhment of mens ſinnes permitting them for ſome while in ſome perſons and places to preuaile: but in ſhort time God detecteth them, and openeth the eyes of men to ſee their deceits: in ſo much that after the firſt brunt they be mainteined by force only, al wiſe men in a manner ſeeing their falſhood, though for troubling the ſtate of ſuch common-weales where vnluckily they haue been receiued, they can not be ſo ſodenly extirped.

Perſecution.

12. *Al that wil liue.*) Al holy men ſuffer one kind of perſecution or other, being greeued & moleſted by the wicked, one way or another: but not al that ſuffer perſecution, be holy, as al malefactours. The Church and Catholike Princes perſecute heretikes, and be perſecuted of them againe, as S. Auguſtin often declareth. See *ep. 48.*

11. *Proſper*) Though hereties and the Authours of them be after a while diſcouered and by litle and litle forſaken generally of the honeſt, diſcret, and men careful of their owne ſaluation; yet their Authours and other great ſinners proceed from one errour and heretie to another, and finally to plaine Atheiſme and al diueliſh diſorder.

The great profit of reading the Scriptures.

16. *Al Scripture.*) Beſides the Apoſtles teaching and tradition, the reading of holy Scriptures is a great deſenſe and help of the faithful, and ſpecially of a Biſhop, not only to auoid and condemne al hereties, but to the guiding of a man in al iuſtice, good life, and workes. Which commendation is not here giuen to the books of the new Teſtament only (whereof he here ſpeaketh not, as being yet for a great part not written) but to the Scripture of the old Teſtament alſo, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforeſaid, if it be read and vnderſtood according to the ſame Spirit wherewith it was written.

The Heretikes fooliſh argumēt: Al Scripture is profitable, ergo only Scripture is neceſſarie & ſufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very ſimply in good ſooth) that therefore nothing is neceſſarie to iuſtice and ſaluation but Scriptures. As though euery thing that is profitable or neceſſarie to any effect, excluded al other help, and were only enough to attaine the ſame. By which reaſon a man might as wel proue that the old Teſtament were enough, and ſo exclude the new: or any one peece of al the old, and thereby exclude the reſt. For he affirmeth euery Scripture to haue the aforeſaid vtilities. And they might ſee in the very next line before, that he requireth his conſtant perſeuerance in the doctrine which he had taught him ouer and aboue that he had learned out of the Scriptures of the old Teſtament, which he had read from his infancie, but could not thereby learne al the myſteries of Chriſtian religion therein. Neither doth the Apoſtle affirm here that he had his knowledge of Scriptures, by reading only, without help of

Maſters.

Maisters and Teachers, as the Aduersaries hereupon (to commit the holy Scriptures to euery mans presumption) doe gather: but affirmeth only that Timothee knew the Scriptures and therefore had studied them by hearing good Readers and Teachers, as S. Paul himself did of Gamaliel and the like, and as al Christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

C H A P. IIIL.

He requireth him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching, 5 and to fulfil his course, as himselfe now hath done: 9 and to come vnto him with speed, because the rest of his traine are dispersed, and he draweth now to heauen.



Testific before God and I E S V S Christ who shal iudge the liuing and the dead, and by his aduent, and his Kingdom: 2 Preach the word. Vrge in season, out of season, reprove, beseech, rebuke in al patience and doctrine. 3. For "there shal be a time when they wil not beare sound doctrine: but according to their owne desires they wil heap to themselves Maisters, hauing itching eares, 4. and from the truth certes they wil auert their hearing, and to fables they wil be conuerted. 5. But be thou vigilant, labour in al things, doe the worke of an Euangelist, fulfil thy ministerie. Be sober. 6. For I am euen now :: to be sacrificed: and the time of my resolution is at hand. 7. I haue fought a good fight, I haue consummate my course, I haue kept the faith. 8. Concerning the rest, there is laid vp for me " a crowne of iustice, which our Lord wil render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming. ¶

9. Make hast to come to me quickly. 10. For Demas hath left me, louing this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. 11. * Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. 12. But Tychicus I haue sent to Ephesus. 13. The cloke that I left at Troas with Carpus, comming bring with thee, and the books, especially the parchment. 14. Alexander the Copper-smith hath shewed me much euil: our Lord wil reward him according to his workes: 15. whom doe thou also auoid, for he hath greatly resisted our words. 16. In my first answer no man was with me, but al did forsake me: be it not imputed to them. 17. But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and al Gentils may heare: and I was deliuered from the mouth of the lion. 18. Our Lord " hath deliuered" me from al euil worke: and wil saue me vnto his heauenly Kingdom. To whom be glorie for euer and euer. Amen.

19. Salute Prisca and Aquila, and * the house of Onesiphorus. 20. Erastus remained at Corinth. And Trophimus I left sicke at Miletum. 21. Make hast to come before winter. Eubulus and Pudens and c Linus and Claudia, and al the Brethren, salute thee. 22. Our Lord I E S V S Christ be with thy spirit. Grace be with you. Amen.

The Epistle for holy Doctours, and for S. Siluester. Decemb. 31. & for S. Hilario, Ian. 14. and S. Dominike

August 4. :: The martyrdom of Saints is so acceptable to God, that it is counted as it were a Sacrifice in his sight, and therefore hath many effects both in the partie that suffereth it, and in others that are partakers of the merit as of a Sacrifice: which name it hath by a Metaphore.

c This Linus was Coadiutor with and vnder S. Peter, and so counted second in the number of Popes,

ANNOTATIONS

CHAP. IIII.

The Apostle
prophecied of
our new delicate
Preachers.

3. *There shall be a time.*) If euer this time come (as needs it must that the Apostle fore-saw and fore-told) now it is vndoubtedly. For the properties sal to iust in euery point vpon our new Maisters and their Disciples, that they may seem to be poutered out, rather then prophesied of. Neuer were there such delicate Doctours that could so pleasantly claw and so sweetly rubbe the itching eares of their hearers, as these, which haue a doctrine framed for euery mans phansie, lust, liking, and desire; the people not so fast crying, *Speake placentia, things that please*: but the Maisters as fast warranting them to doe *placencia*.

Esai. 38.
v. 10.

Workes merito-
rious.

8. *A crowne of iustice.*) This place conuinceth for the Catholikes, that al good workes done by God's grace after the first iustification, be truly and properly meritorious, and fully worthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crowne, or recompense, which God by his iustice oweth to the persons so working by his grace. For he rendereth or repaieth heauen as a iust iudge, & not only as a merciful giuer. And the crowne which he paieth, is not only of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that we worke wel and merit heauen: it is his iustice, for thole merits to giue vs a crowne correspondent in heauen. S. Augustin vpon these words of the Apostle, expresseth both briefly thus, *How should he repay as a iust iudge, vnles he had first giuen as a merciful father*: *Li de great. & lib arbit c. 6*

How heauen is
due both of iusti-
ce and mercie.

It is not of vs, but
of God's grace,
that workes be
meritorious.

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans workes in this case, it is alwaies meant of workes considered in their owne nature and valure, not implying the grace of Chrill, by which grace it cometh, and not of the worke in it-self that we haue a right to heauen and deterue it worthily: which the Apostle in the 6. to the Hebrewes more then insinuateth, saying these words, *God is not vnjust, so forget your worke and loue which you haue shewed in his name, &c.* As though he would say, that he were vnjust if he did forget to recompense their workes. * The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement for that is *merces & μισθος* whereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire of al striuing, running, labouring, due both by promise & by couenant & right debt. See a notable place in S. Augustin in *Psalm. 81. in fine*: and 100 in *missio*, & *ho. 14. c. 2. li. 10. hom. S. Cyprian* also, and namely the later end of his booke *de opere & elemosyna*: and thou shalt easily contemne the contrarie falshood, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al worthines in mans merits. S. Augustines words be these, *Marke that he to whom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the rest here coted, where he examineth and explicated the matter at large.

Mar.
20.

In Ps.
100.

To such good
workes heauen is
due: to say the
contrarie, is to
derogate from
Gods grace.



THE ARGUMENT OF THE EPISTLE OF S. PAUL

TO TITVS.

THAT Titus was a Gentil, and not a Jew, and that he was in S. Pauls traine, at the least the 14. yeare after his conuersion, if not before, we vnderstand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the second to Timothee c. 4. Where he maketh mention that he sent him from Rome into Dalmatia, when himself was shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: Forthwith we sought to goe into Macedonia. Act. 16. For S. Paul also sent him to Corinth, between the writing of his 1. & 2. to the Corinthians (which time concurrerth with Act. 19) by occasion whereof he maketh much and honourable mention of him in the said second Epistle c. 2. & c. 7. and againe * he sent him with the same Epistle: both times about greit matters: so that no doubt he was euen then also a Bishop, and receiued according to the Corinthians, with feare and trembling. 2. Cor. 7. v. 15. But the same is plainer in this Epistle to himself c. 1. v. 5. Where the Apostle saith: for this cause I left thee at Crete, &c. By which words it is manifest also, that this Epistle was not written during the storie of the Actes (seeing that no mention is there of S. Pauls being in the ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by these words: When I shal send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to winter. 1 it. 3.

Therefore he instructeth him (and in him al Bishops) much like as he doth Timothee, what qualities he must require in them that he shal make Priests and Bishops, in what sort to preach, and to teach al sorts of men, to commend good workes vnto them: finally, himself to be their example in al goodnes.

THE



THE EPISTLE OF S. PAUL TO TITVS.

C H A P. I.

Of what qualitie the Priests and Bishops must be: 9 namely learned, considering the Iudaical seducers of that time. 12 That the Cretensians must be roughly vsed, to haue them continue sound in faith.

PAUL the seruant of God, and an Apostle of IESVS Christ according to the faith of the elect of God and knowledge of the truth: which is according to pietie. 2. Into the hope of life euerm-lasting, which he promised that lieth not, God,* before the secular times: 3. but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Sauour God: 4. to Titus my beloued sonne according to the common faith, grace and peace from God the Father, and Christ IESVS our Sauour.

5. For this cause left I thee in Crete, that thou shouldest reforme the things that are wanting, and shouldest ordaine Priests by cities, as I also appointed thee: 6. * If any be without crime, the husband of one wife, hauing faithful children, not in the accusation of riot, or not obedient. 7. For a Bishop must be without crime, as the steward of God: not proud, not angrie, not giuen to wine, no striker, not couetous of filthy lucre: 8. but giuen to hospitalitie, gentle, sober, iust, hoiey, continent: 9. embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gaine say it.

10. For there be many disobedient, vaine-speakers, and seducers, especially they that are of the Circumcision. 11. Who must be controuled. Who subuert whole houses, teaching the things they ought not, for filthy lucre. 12. One of them said, their owne proper Prophet, *the Cretensians alwaie liers, naughty beasts, shrowful bellies.* 13. This testimonie is true. For the which cause rebuke them sharply, that they may be found in the faith, 14. not attending to Iewish fables, and commandments of men, auerting themselves from the truth.

15. All things are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and conscience. 16. They confesse that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euery good worke reprobate.

*He speaketh not of the Churches abstaining from meates sometimes, which is not for any vncleane in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, who now being Christians, would not cease to put difference of cleane and vncleane according to their old law. See S. Augustin. *Cont. Faust. li. 31.*

1. Tim.
1, 9.

1. Tim.
3, 2.

Epime-
nides.

Rom.
14, 20.

ANNOTATIONS.

C H A P. I.

§. Ordaine Priests.) Though Priests or Bishops may be nominated and elected by the Priests must be Princes, people, or Patrons of places, according to the use of the time and diversitie of consecrated by Countries and fashions, yet they can not be ordered and consecrated but by a Bishop who Bishops only. was himself rightly ordered or consecrated before, as this Titus was by S Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choise of the persons, no mention being here made of any other election popular. Which though it were long used in the primitive Church, yet for diuers causes The popular and specially for continual tumultes, partialities, and disorders which S. Augustin much election of the complaineth of in his time, was iustly taken away, and other better meanes of their designe- Clergie taken ment appointed. See *Conc. Loadic, cap. 12. 13.* S. August de adul. coniug. li. 1. c. 10. Ep. 110. away. and *Posit. in vita Aug. c. 8.*

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferiour Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth sometimes to say that in the primitive Church there was no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders which preeminence he attributeth to Bishops only ep. 85. as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme, *Dial. cont. Lucifer. c. 4.* Note also that Aërius was of old condemned of heresie, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. her. 75.* them is Aërius- August. her 53. Note lastly the fraudulent translation of the Heretikes, alwaies turning for heresie. Priests (which here is euident to be a calling of Order and office) Elders, saying, *Tha thou Heret. transla- ordaine Elders.* Which in our vulgar tongue signifieth the age, and not the Office properly: tion, and al this for hatred of Priests.

6. Of one wife.) to that which is said vpon the like words 1. Tim. 3. adde this testimonie of Bigami excluded: S. Epiphanius li. 3. to 1. cont. hereses in fine. Holy Priesthood, saith he, for the most part proceeds of virgins: and if not of virgins, yet of them that live a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as continue from their wiues, or after once marrying remaine widowes. For, him that hath been married wife, it is not lawful to take to Priesthood, &c. If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same Authour li. 2. to. 1. heres. 59. S. Ambrose li. 1. Offic. c. 50. and vpon 1. Tim. 3. S. Augustin de bono Coniugal. c. 18. S. Hierom ep. 50. c. 5. ad Pammachium, and against Iouinian li. 1. c. 19. S. Leo ep. 87. and other ancient Authours.

And if the studious Reader peruse al antiquitie, he shal find al notable Bishops and The notable Priests of Gods Church to haue been single, or continent from their wiues, if any were men of both Testaments, that married before they came to the Clergie. So was S. Paul, and exhorteth al men to the like liued continently 1 Cor. 7, 7. So were al the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loued Iohn specially for his virginitic, *Apol. ad Pammach. c. 8 & li. 1. from wiues.* cont. Iovin. c. 4. S. Ignatius ep. 6. ad Philadelph. saith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckning vp of the old Testament diuers notable personages that did the same: as Elias, Iesus Naue (otherwise called Iosue) Melchisedech, Elisrus, Hieremie, Iohn Baptist. No man is ignorant that al the notable Fathers of the Greek and Latin Church liued chaste: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the Great. Certaine other notable Fathers had once wiues, but no holy men euer used them; much lesse married, after they were in holy Orders. A maruelous thing, that so many heretofore should haue the guist of chasticitie then, and now so few, if the Protestants say true; that skarse one among them in our Age of al their sectes, euen of their principal Superintendents, hath had it.

C H A P.

M m iij

С Н А Р. II.

What to preach both to old and yong (not only with word but with example also) and
to servants. 11 For there are of all sorts in the Church, and they must be instructed
accordingly.

BVT doe thou speake the things that become sound doctrine. 2. Old men that they be sober, & chaste, wise, sound in the faith, in loue, in patience. 3. Old women in like manner in holy attire, not ill speakers, not giuen to much wine: teaching wel, 4. that they may teach the yong women wisdom, to loue their husbands, to loue their children, 5. wise, chaste, sober, hauing a care of the house, gentle, subiect to their husbands, that the word of God be not blasphemed. 6. Yōg men in like manner exhort that they be sober. 7. In al things shew thy self an example of good workes, in doctrine, in integritie, in grauitie, 8. the word sound, irreprehensible: that he which is on the contrarie part, may be afraid, hauing no euil to say of vs. 9. * Seruants to be subiect to their Maisters, in al things pleasing, not gain saying: 10. not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Sauour God in al things.

11. For the grace of God our Sauour hath appeared to al men : 12. instructing vs that denying impietie and worldly desires, we liue soberly, and iustly, and godly in this world, 13. expecting the blessed hope and c aduent of the glorie of the great God and our Sauour Iesus Christ, 14. who gaue himself for vs, that he might redeeme vs from al iniquitie, and might cleanse to himself a people acceptable, a pursuer of good workes. 15. These things speake, and exhort **I** and rebuke :: with al authoritie. Let no man contemne thee.

The Epistle at
the first Masse
on Christmas
day, and vpon
the Circumci-
sion of our Lord.

2. Bishops must
bestout & com-
mand in Gods
cause and the
people must in
no wise disobey
or contemne
them.

c. 86
 v. 50
 p. 100

Eph. 6.
5.

Col. 3.

22.

1 Pet.

2,18.

Ἐπὶ

φάγειας

C H A P. III.

To teach them obedience vnto Princes, and meeknes towardes al men, considering that we also were as they, til God of his goodnes brought vs to baptisme. 8 To reach good workes, 9 and to auoid vaine questions, 10 and obſtinate Heretikes.



ADMONISH them to be ſubiect to Princes and Potestates, to obey at a word, to be ready to euery good worke, 2. to blaſpheme no man, not to be litigious, but modeſt: ſhewing al mildnes toward al men. 3. For we also were ſometime vnwiſe, incredulous, erring, ſeruing diuers deſires and voluptuousneſſes, liuing in malice and enuie, odible, hating one another. 4. But when ^b the benignitie and ^c kindnes toward man of our Sauour God appeared: 5. * not by the workes of Iuſtice which we did, but according to his mercie he hath ſaued vs :: by the lauer of regeneration and renouation of the Holy Ghoſt, 6. whom he hath powred vpon vs abundantly by I E S V S Chriſt our Sauour: 7. that being iuſtified by his grace, we may be heires according to hope of life euerlaſting. **I**

^b The Epiſtle at the 1. Maſſe on Chriſtmas day, &c within the octaue, and in the Votiu Maſſe of our B. Lady between Chriſtmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. Tim. 4. and 1 Tim. 3.) ſo here it is plaine that Baptiſme giueth grace, & that by it as by an inſtrumental cauſe we be ſaued.

:: Theſe admonitions or correptions muſt be giuen to ſuch as erre, by our Spiritual Gouvernours and Paſtours: to whom if they yeald not, Chriſtian men muſt auoid them.

8. * It is a faithful ſaying, and of theſe things I wil haue thee auouch earneſtly: that they which beleeue in God, be careful to excel in good workes. Theſe things be good and profitable for men. 9. But * fooliſh questions, and genealogies, and contentions, and controuerſies of the Law auoid. For they are vnprofitable and vaine.

10. A man that is " an heretike after the firſt and ſecond :: admonition auoid: 11. knowing that he that is ſuch an one, is " ſubuerter, and ſinneth, being condemned by his owne iudgement.

12. When I ſhal ſend to thee Artemas or Tycheus, haſten to come vnto me to Nicopolis. For there I haue determined to winter. 13. Set forward Zenas the lawyer and Appollos carefully, that nothing be wanting to them. 14. And let our men also learne ^c to excel in good workes to neceſſarie vſes: that they be not vnfruitful. 15. Al that are with me, ſalute thee: ſalute them that loue vs in the faith. The grace of God be with you al. Amen.

A N N O T.

Mm 4

ΕΦΙ-
ΛΑΘΩ-
ΠΙΣ
2. Tim.
3, 9.

2. Tim.
3, 23.

ΕΠΙ-
ΙΣΑΒΕΛ
ΠΡΑΞΕΙΣ.

ANNOTATIONS

C H A P. III.

Who is properly an Heretike, and who is not. Descriptions or marks how to know an Heretike.

10. *A man that is an Heretike.*) Not euery one that erreth in religion, is an Heretike, but he only that after the Churches determination wilfully and stubburnly standeth in his false opinion, not yealding to decree of Council or the cheefe Pastours of the Church therein. They (saith S. Augustin ep. 162.) that defend their sentence (though false and peruerse) with no stubburne stomake or obstinate hart, specially if it be such as themselves by bold presumption broched not, but receiued it of their decoiued parents, and doe seeke the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretikes. And againe li. 18. de Ciuit. c. 51. They that in the Church of Christ haue any crased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and wil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes: and going forth out of the Church, are counted for enemies that exercise vs. Againe li. 4 de Bapt. cont. Donat. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that which himself held &c. And in diuers places he declarerh that S. Cyprian, though he held an errour, yet was no Heretike because he would not haue defended it after a general Council had declared it to be an errour. li. 2 de Bapt. c. 4. So Possidonius in the life of S. Augustin reporteth, how, after the determination of the See Apostolike that Pelagius opinion was heretical, al men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustin saith, He is an Heretike in my opinion, that for some temporal commodity, and specially for his glorie and principalltie, coineerh or els followeth false or new opinions. de vtilit. credendi cap. 1.

17.
Aug. 6.
18.

The former markes agree to the Protestants.

Their bookes, seruice, and preaching must be auoided.

Let our Protestants behold themselves in this glasse. and withal let them marke al other properties that old Heretikes euer had, and they shal find al definitions and markes of an Heretike to fall vpon themselves. And therefore they must not maruel if we warne al Catholike men by the words of the Apostle in this place to take heed of them, and to shun their preachings, bookes, conuenticles and companies. Neither need the people be curious to know what they say, much lesse to confute them: but they must trust Gods Church, which doth refute and condemne them. And it is enough for them to know that they be condemned, as S. Augustin noteth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus demanding curiously what heresies Nouatianus did teach No matter, saith he, What heresies he hath or preacheth, when he teacheth without: that is to say, out of the Church.

Ep. 12.
nu. 7.

The Church seeketh the amendment of the most obstinate Heretikes. Heretikes cut themselves from the Church.

11. *Subuersed.*) Heretikes be often incorrigible yet the Church of God ceaseth not by al meanes possible to reuoke them. Therefore S. Augustin saith ep. 162. the Heretike himself though wilting with odious & detestable pride, and mad with the forwardnes of wicked contention, as we admonish that he be auoided lest he deceiue the weaklings and litle ones, so we refuse not by al meanes possible to seeke his amendement and reformation.

11. *By his owne iudgement*) Other grieuous offenders be separated by excommunication from communion of Saints and the fellowship of Gods Church, by the sentence of their Superiours in the same Church: but Heretikes more miserable and unfortunate then they runne out of the Church of their owne accord, and to giue sentence against their owne soules to damnation.



THE EPISTLE OF S. PAVL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemons vertue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitiue seruant Onesimus : not doubting but that he might commaund him, yet rather requesting that he wil forgiue him, yea and receiue him as he would Paul himself, who also hopeth to come vnto him.

PAVL the prisoner of Christ I E S V S, and brother Timothee : to Philemon the beloued and our Coadiutour, 2. and to Appia our dearest sister, and to Archippus our fellow-souldiar and to the Church which is in thy house. 3. Grace to you and peace from God our Father, and our Lord I E S V S Christ.

4. I giue thanks to my God, alwaies making a memorie of thee in my prayers, 5. hearing thy ^a charitie & faith which thou hast in our Lord I E S V S, and ^b toward al the Saints : 6. that the communication of thy faith may be made euident in the agnition of al' good that is in you in Christ I E S V S : 7. For I haue had great ioy and consolation in thy charitie, because the bowels of the Saints ^b haue rested by thee brother.

8. For the while thing hauing great confidence in Christ I E S V S to commaund thee that which pertaineth to the purpose : 9. for charitie rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of I E S V S Christ. 10. I beseech thee for my sonne whom I haue begotten in bands, * Onesimus, 11. who hath been sometime vnprofitable to thee, but now profitable both to me and thee, 12. whom I haue sent backe to thee. And ^b doe thou receiue him as mine owne bowels. 13. Whom I would haue reteined with me, that for thee he might minister to me in the bands of the Ghospel : 14. but without thy counsel I would doe nothing : that thy good might be not as it were of necessitie, but voluntarie. 15. For perhaps therefore he departed for a season from thee, that thou mightest take him againe for euer. 16. Now not as a seruant, but for a seruant, a most deare brother, especially to me, but how much more to thee both in the flesh and in our Lord : 17. If therefore thou take me for thy fellow ; receiue him as my self. 18. And if he hath hurt thee any thing or is in thy debt, that impute to me. 19. I Paul haue written with mine owne hand : I wil repay it : not to say to thee, ^b that thou owest me thine owne self also. 20. Yea brother. c God grant I may enioy thee in our Lord. Refresh my bowels in our Lord. 21. Trusting in thy obedience I haue written to thee, knowing that thou wilt doe aboute that also which I doe say. 22. And withal prouide me also a lodging. For I hope by your prayers that I shal be giue to you.

23. There salute thee Epaphras my fellow-prisoner in Christ I E S V S, 24. Marke, Aristarchus, Demas and Luke my Coadiutours. 25. The grace of our Lord I E S V S Christ be with your spirit. Amen,

^a a Faith and charitie commended alwaies together, both necessarie to make a complete Christian man & to iustification & saluation.

^b The duties of charitie and mercie done to Christes prisoners, are exceeding acceptable to God and al good men.

^c Al Spiritual men ought to be exceeding propent & ready to procure mens pardon and reconciliation to al penitents.

^d The great debt and dutie that we owe to such as be our spiritual parents in Christ.

ANNO T,

good
works

Col. 4,
2.

to
give

ANNOTATIONS.

Faith and beleefe in Saints, *f. Toward al the Saints.*) The Apostle sticketh not to say, Charitie and faith in Christ and al his Saints, which our captious Aduersaries count in Catholike mens speakes and writings, very absurd, feining that in al such we make no difference betwixt the loue we beare to Christ, and the loue we owe to our neighbours: betwixt the trust or beleefe we haue in God, and that which we haue in his holy Saints. Malice and contention doth so blind al Heretikes.



THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREWES.

THAT the Hebrewes were not al the Iewes, but only a part of them, it is manifest *Act. 6.* where the primitive Church of Hierusalem, although it consisted of Iewes only, as we read *Act. 2.* yet is said to consist of two sorts, Greekes and Hebrewes. Which againe is manifest *Phil. 3.* where S. Paul comparing himself with the Iudaical false-Apostles, saith, that he also is an Hebrew of Hebrwes. Finally, they seeme to haue been those Iewes which were borne in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierusalem and in the rest of Iurie, S. Paul writeth this Epistle, out of Italie: saying thereupon, The brethren of Italie salute you. *Heb. 13.* By which words, and by these other in the same place, Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you, it is euident, that he wrot this, not only after he was brought prisoner to Rome, wherein in S. Luke endeth the *Actes* of the Apostles, but also after he was set at libertie there againe.

Many causes are giuen of the Doctours, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apostle, &c. as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the Preacher and Apostle and Maister of the Gentils. And againe in another place he saith, *2. Tim. 3.* that himself was appointed the Apostle of the Gentils, as Peter of the Iewes. *Gal. 2. 1. Tim. 1. Per. 1.* Only S. Peter therefore writing to the Iewes, doth vse this stile: Peter an Apostle of IESVS Christ &c. because he was more peculiarly their Apostle, as being the Vicar of

Rem. 9.

of Christ, who was also himself * more specially the Minister of the Circumcision, that is (as himself speaketh) not sent but to the sheep which were lost of the house of Israel. Mat. 15.

* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship ouer the Iewes,

2. Cor. 13.

The Argument of the Epistle S. Paul himself doth tel vs in two words, calling it *verbum solatii*, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne Countreymen the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countreymen, was one great temptation vnto them. Another temptation was, the persuasions that they brought vnto them out of Scriptures, to cleane vnto the Law, and not to beleene in IESVS the dead man.

And whereas the Iewes did magnifie their Law, by the Prophets, and by the Angels by whom it was given, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronical or Leuitical priesthood and Sacrifices, by their Tabernacle, and by their Testament: he sheweth, that our Lord IESVS, as being the natural Sonne of God, passeth incomparably the Prophets, the Angels, and Moyses: that the rest or quietnes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedech farre passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, farre passed theirs. In all which he sheweth often at these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only, the Iewes were wholly bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be deuided into these parts: the first, Of Christes excellencie aboue the Prophets, Angels, Moyses, and Iosue, c. 1. 2. 3. 4. The second, of his priesthood and excellencie thereof aboue the Priesthood of the old Testament: c. 5. vnto the midst of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE

THE EPISTLE OF

S. PAUL THE

APOSTLE TO THE

HEBREWS.

Heretical corruption.

The Epistle to the Hebrewes is, S. Pauls.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuation of their owne, that S. Paul was not the Authour of this Epistle, * leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there was some doubt who should be the writer of it, but then when it was no lesse doubted whether it were Canonical Scripture at al, Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and deliuered it, as now she doth, to the faithful for Canonical, and for S. Pauls Epistle. Notwithstanding the Aduersaries would haue refused the Epistle, aswel as they doe the Authour, but that they falsely imagin certaine places thereof to make against the Sacrifice of the Masse.

C H A P. I.

The Epistle at the third masse on Christmas day.

God spake to their fathers by the Prophet: but to themselves by his owne Sonne, 14 who incomparably passeth al the Angels.

b. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The excellencie of Christ aboute Angels.

The holy Angels (saith S. Augustin) to the societie of whom we aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know and felicitie to rest: for they doe help vs without al difficultie, because with their spiritual motiōs pure & free, they labour or trauail not *De Ciuir. lib. 1. c. 31.*



DIVERSELY and many waies in times past God speaking to the Fathers in the Prophets, 2. last of al in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of al, by whō he made also the worlds. 3. *Who being the brightnesse of his glorie, and the figure of his substance, and carying al things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Maiestic in the high places: 4. being made so much better then Angels, as he hath inherited a more excellent name aboute them.

5. For to which of the Angels hath he said at any time, *Thou art my Sonne, to day haue I begotten thee?* and againe, *I wil be to him a Father, and he shal be to me a Sonne.* 6. And when againe he bringeth in the first-begotten into the world, he saith, *And let al the Angels of God adore him.* 7. And to the Angels truly he saith, *he that maketh his Angels, spirits: and his Ministers, a flame of fire.* 8. But to the Sonne: *Thy throne O God for euer and euer: a rod of equity, the rod of thy Kingdom.* 9. *Thou hast loued iustice, and hated iniquitie: therefore thee, God, thy God hath anointed with the oile of exultation aboute thy fellowes.* 10. And, *Thou in the beginning O Lord didst found the earth: and the workes of thy hands are the heauens.* 11. *They shal perish, but thou shalt continue: and they shal al waxe old as a garment.* 12. *And as a vesture shalt thou change them, and they shal be changed: but thou art the self-same, and thy yeares shal not faile.* 13. But to which of the Angels said he at any time: *Sit on my right hand, until I make thine enemies the foot-stoole of thy feet?* 14. Are they not al, a ministring spirits: sent to minister for them which shal receiue the inheritance of saluation?

ANNO T.

* In the English Bible of she yeare 1579.

Sap. 7. 16. καπνὸς γαρμα

Pf. 1. 7. 2. reg. 7. 14. Pf. 96. 8. Pf. 103. 4.

Pf. 44. 7. Pf. 101. 16.

Pf. 109. 1. 1. Cor. 15. 1. 5.

ANNOTATIONS,

CHAP. I.

3 The figure.] To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other wordes to the Philipians c. 2. v. 6. that he is the forme and most expresse resemblance of his Fathers substance. So S. Ambrose and others expound it, and the Greeke word *Charakter* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and Sacrifice vpon the Crosse, yet may be and is the self-same in substance.

The B. Sacramēt a figure, and yet the true body.

6. *Let all the Angels adore.*) The heretikes manel that we adore Christ in the B. Sacrament, when they might learne by this place, that wherefoeuer his person is there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored; we answer that no more was he incarnate purpote to be adored: but yet straight vpon his descending from heauen, it was the duty both of Angels and al other creatures to adore him.

The adoration of Christ in the B. Sacrament.

CHAP. II.

He inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3 considering the irrefragable authoritie of the Apostles also. 5 Then he prosecuteth the excellencie of Christ above the Angels, 9 who neuertheles, was made lesser then Angels, to suffer and die for men to destroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and be a fir Priest for men.

THEREFORE more abundantly ought we to obserue those things which we haue heard: c lest perhaps we runne out. 2. For if the word that was spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reward: 3. how shal we escape if we neglect so great saluation? which when it was begun to be declared by our Lord, of them that heard was confirmed on vs, 4. * God withal testifying by signes, and vonders, and diuers miracles, and ditributions of the Holy Ghost according to his wil. 5. For not to Angels hath God made subiect the world to come, whereof we speake. 6. But one hath testified in a certaine place, saying: What is man, that thou art mindful of him: or the sonne of man, that thou visitest him? 7. Thou dost minesh him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy hands. 8. All things hast thou made subiect vnder his feet. For in that he subiected al things to him, he left nothing not subiect to him. But now we see not as yet al things subiect to him. 9. But * him that was

c As that which runneth out of a broken vessel, or that runneth by, is lost.

ε μὴ
ποῖε
παρεσ
βωμεν

Mar.
16, 10.

2 Cor.
13, 5.

1 Cor.
15
Eph. 1.
Philip
3, 8.

“ This proueth against the Calvinists that Christ by his Passion merited his owne glorification: which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea euen in Christ also. And therefore they translate also this sentence heretically, by transposing the words. *In the Bible printed the yeare 1579.* c The dignitie of man, in that Christ tooke our nature vnto his Person in Deitie, and not the nature of Angels.

a little lessened vnder the Angels, we see I E S V S, “ because of the passion of death, crowned with glorie and honour: that through the grace of God he might tast death for al. 10. For it became him for whom al things, and by whom al things, that had brought many children into glorie, to consummate the Authour of their saluation, by his passion. 11. For he that sanctifieth, and they that be sanctified; al of one. For the which cause he is not ashamed to cal them Brethren, 12. saying, *I wil declare thy name to my Brethren: in the middes of the Church wil I praise thee.* 13. And againe, *I wil haue affiance in him.* And againe, *Behold here am I & my children: whom God hath giuen me.* 14. Therefore because the children haue communicated with flesh and bloud, himself also in like manner hath been partaker of the same: that * by death he might destroy him that had the empire of death, that is to say, the Diuel: 15. and might deliuer them that by the feare of death through al their life were subiect to seruitude. 16. For no where doth he take Angels: but the seed of Abraham be taketh. 17. Wherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people. 18. For in that wherein himself suffered, and was tempted: he is able to help them also that are tempted.

CHAP. III.

By example of Christ (who is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their reward shal be, to enter into euerlasting rest, if they perseuer: as contrariwise to be excluded (as was shadowed in their forefathers in the wildernes) if they faine and become incredulous.

The excellencie of Christ aboue Moyses.



HEREFORE, holy Brethren, partakers of the heavenly vocation, consider the Apostle, and high Priest of our confession I E S V S: 2. who is faithful to him that made him, as also * Moyses in al his house. 3. For, this man is esteemed worthie of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it. 4. For euery house is framed of some man. But he that created al things, is God. 5. And Moyses indeed was faithful in al his house as a seruant, for a testimonie of those things which were to be said: 6. but Christ as the Sonne in his owne house: which house are we, if we keep firme the confidence and glorie of hope vnto the end.

7. Wherefore, as the Holy Ghost saith, *To day if you shal heare his voice, 8 harden not your hearts, as in the exacerbation according to the day of tentation in the deserte, 9 where your fathers tempted me: proued and saw my workes 10 fourtie yeares. For the which cause I was offended with this Generation, and said, They doe alwaies erre in hart. And they haue not knowen my waies.* 11. *'to whom' I sware in my wrath, If they shal enter into my rest.*

12. Beware Brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. 13. But exhort your selues euery day,

Ps. 117.

23.

Ps. 117.

Es. 8.

18.

Ose. 13.

14.

1 Cor.

15, 54.

Nu. 12.

7.

148.

Ps. 94.

8.

day, whiles *to day* is named, that none of you be obdurate with the fallacie of sinne. 14. For we be made partakers of Christ: yet so if we keep the beginning of his substance firme vnto the end. 15. While it is said, *to day if you shall heare his voice, doe not obdurate your hearts as in that exacerbation.* 16. For some hearing did exasperate: but not al they that went out of Ægypt by Moyſes. 17. And with whom was he offended fourtie yeares? was it not with them that sinned,* whose carcasses were ouerthrowen in the desert? 18. And to whom did he sweare that they should not enter into his rest: but to them that were incredulous? 19. And we see that they could not enter in, because of incredulitie.

¶ Faith is the groundworke of our creation in Christ, which if we hold not fast, al the building is lost.

C H A P. IIII.

That they must feare to be excluded out of the foresaid rest (which he proueth out of the psalme) 12 considering that Christ seeth their inward secrets. 12. And that he (as their Priest who also himself suffered) is able and ready to strengthen them in confession of their faith.

¶ a If the Apostle had not euidently here shewed that the Sabbath rest was a figure of the eternal repose in heauen, who durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? Or how can our Aduersaries now reprehend the like application manyfoldly cited in al holy ancient Writers to the like end?

¶ b Whatſoever God threatneth by his word concerning the punishment of sinne and incredulitie, shall be executed, be the offense neuer so secret, deepe, or hidden in our hearts because Gods speach passeth easily and searcheth thoroughly euery part, power, and facultie of mans soul.

The Epistle in a Masse for the election of the Pope.

LET vs feare therefore lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting. 2. For to vs also it hath been denounced, as also to them. But the word of hearing did not profit them, not mixt with faith of those things which they heard. 3. For we that haue beleueed, shall enter into the rest: as he said, *As I swaie in my wrath, if they shall enter into my rest:* & truly the workes from the foundation of the world being perſited. 4. For he said in a certaine place of the seuenth: (a) day thus: *And God rested the seuenth day from al his workes.* 5. And againe in this, *if they shall enter into my rest.* 6. Because then it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incredulitie: 7. againe he limiteth a certaine day: *to day*, in Dauid saying, after so long time, as is aboue said, *to day if you shall heare his voice: doe not obdurate your hearts.* 8. For if Iesus had giuen them rest: he would neuer speake of another day afterward. 9. Therefore there is left a sabbatisme for the people of God. 10. For he that is entred into his rest, the same also hath rested from his workes, as God from his.

11. Let vs hasten therefore to enter into that rest: that no man fall into the same example of incredulitie. 12. For ¶ b the word of God is liuely and forcible, and more perſing then any two-edged sword: & reaching vnto the diuision of the soule and the spirit, of the ioynts also and the marowes, and a discernor of the cogitations and intents of the hart. 13. And there is no creature inuisible in his sight. But al things are naked and open to his eyes, to whom our speech is.

14. Hauing therefore a great high Priest that hath entred the heauens, IESVS the Sonne of God, let vs hold the confession. 15. For we haue not a high Priest that can not haue compassion on our infirmities: but tempted in al things by similitude, except sinne. 16. Let vs goe therefore with confidence to the throne of grace: that we may obtaine mercie and find grace in seasonable aid.

A N N O T.

ANNOTATIONS.

C H A P. I V.

Scripture abused
against inuocatio
of Saints.

16. *Let vs goe with confidence.*) The Aduersaries goe about to proue by these words that we need no help of Saints to obtaine any thing, Christ himself being so readie, and we being admonished to come to him with confidence as to a most merciful Mediatour and Bishop. But by that argument they may as well take away the helps and praier of the liuing one for another. And we doe not require the help either of the Saints in heauen, or of our brethren in earth, for any mistrust for God's mercie, but of our owne vnworthines: being assured that the praier of a iust man auaieth more with him, then the desire of a grievous sinner; and of a number making intercession together, rather then of a man alone. Which the Heretikes can not deny except they reprove the plaine Scriptures. Neither doe we come lesse to him, or with lesse confidence, when we come accompanied with the praier of Angels, Saints, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we praied our selues alone.

C H A P. V.

That Christ being a man and infirme, was therein but as al Priests; and that he also was called of God to this office: offering as the others: 8 and suffered obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hebrewes haue need rather to heare their Catechisme againe.

The Epistle vpo
the feast of S.
Thomas of Can
terburie Decem.
24. And in his
Translatiō Julij.
7. And for a Bis
hop that is a
Confessor.



OR "every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer guiltes and Sacrifices for sinnes: 2. that can haue compassion on them that be ignorant and doe erre: because himself also is compassed with inhrmitie: 3. & therfore he ought, as for the people, so also for himself to offer for sinnes. 4. * Neither doth any man " take the honour to himself, but he that is called of God, * as Aaron. ¶ 5. So Christ also " did not glorifie himself that he might be made a high Priest; but he that spake to him, *My Sonne art thou, 1 this day haue begotten thee.* 6. As also in another place he saith, *Thou art " a Priest for euer, according to the order of Melchisedech.* ¶ 7. Who in the daies of his flesh, " with a strong crie and teares, offering praier and supplications to him that could saue him from death, was heard " for his reuerence. ¶ 8. And truly whereas he was the Sonne, he learned by those things which he suffered, obedience: 9. and being consummate, " was made to al that obey him, cause of eternal saluation, 10. called of God a high Priest according to the Order of Melchisedech.

11. Of whom we haue great speech and " inexplicable to vtter: because you are become weake to heare. 12. For whereas you ought to be Maisters for your time, you need to be taught againe your selues what the elements of the beginning of the words of God: & you are become such

2 Par.
16 18.
1 Par.
13, 13.
Pf. 2.
7.
Psal.
109, 4.

as haue need of milke, and not of strong meat. 13. For euery one that is partaker of milke, is vnskilful of the word of iustice: for he is a child. 14. But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

ANNOTATIONS

CHAP. V.

1. Euery high Priest. By the descriptiō of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellēt sort. First then, a Priest must not be an Angel, or of any other nature but man's. Secōdly, euery mā is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so sequestred and picked out from the residue, is to take charge of Diuine things, to deale as a Mediatour betwixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, gifts, and Sacrifices to God for the sinnes of the people: without which kind of most soueraigne dueties, no person, people, or common-wealth can appertaine to God: and which can be done by none, of what other dignitie or calling soeuer he be in the world, that is not a Priest: diuers Princes (as we read in the Scriptures) punished by God, and King Saul deposed from his Kingdom, specially for attempting the same.

The descriptiō of a Priest, and his office.

And generally we may learne here, that *in his que sunt ad Deum*, in al matters touching God, his seruice, and religion, the Priest hath only charge & authority: as the Prince temporal is the peoples Gouvernour, Guider, & Soueraigne, in the things touching their worldly affaires: Which must for al that by him be directed and manneged no other wise, but as is agreeable to the due worship and seruice of God. Against which if the terrene Powers commit any thing, the Priests ought to admonish them from God.

The Princes temporal authority how farre it extendeth,

We learne also hereby, that euery one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deale in their sutes and causes with God, to pray, to Minister Sacraments, and to Sacrifice for them. And whereas the Protestants wil haue no Priest, Priesthood, nor Sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Seruice of the old law, and Christes Person alone, and after him of no moe; therein they shew themselves to be ignorant of the Scriptures, & of the state of the new Testament, and induce a plaine Atheisme and Godlesnesse into the world. For so long as man hath to doe with God, there must needs be some deputed, & chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and these must be Priests. For els, if men need to deale no more, but immediately with Christ, what doe they with their Ministers? Why let they not euery man pray, and Minister for himself & to himself: What doe they with Sacraments, seeing Christes death is as wel sufficient without them, as without Sacrifice? Why standeth not his death as wel with Sacrifice, as with Sacraments: as wel with Priesthood, as with other Ecclesiastical function? There is no other cause in the world, but that (Sacrifice being the most principal act of religio that mā oweth to God, both by his Law, and by the Law of nature) the Diuel by these his Ministers, vnder pretence of deferring or attributing the more to Christes death, would abolish it.

There is a peculiar order & calling of Priests of the new Testamēt.

Priests and Sacrifice necessarie in the new Testament, and nothing derogatorie to Christ's priesthood or Sacrifice.

This definition of a Priest and his function, with al the properties thereto belonging, holdeth not only in the law of Moyses, and order of Aarons Priesthood, but it was true before, in the law of nature, in the Patriarches, in Melchisedech, and now in Christ, and al his Apostles, and Priests of the new Testament. Seeing that it is a peculiar excellencie in Christ, that he only offered for other mens finnes, and not at al for his owne, as al other doe.

The difference & excellence of Christ's Priesthood.

4. Take it to himself. A special prouiso for al Priests, Preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their

Al true Priests
and Preachers
must be lawfull
ly called there-
to.

The dignitie
and function of
Priesthood is
not to be vsur-
ped.

Christ both
Priest & King:
but his Priest-
hood more ex-
cellent of the
two.

Christ a Priest
as he is man
not as he is
God.

The Sacrifice
on the Crosse
was the princi-
pal acte of
Christ's priest-
hood.

Priests praiers
more effectual.

Christ's Prie-
stly actions.

Notorious He-
retical transla-
tion to main-
taine Caluin's
horrible blas-
phemie,

owne hands, but by lawfull calling & consecration, euen as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like or if al such as now a-daies intude themselves into sacred functions, looke into their consciences, great and foul matter of damnation wil appeare.

5. *Did not glorifie himself.*) The dignity of Priesthood must needs be passing high and so- ueraigne, when it was a promotion & preferment in the Sonne of God himself according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his Fathers expresse commission and calling thereunto. An eternal example of humility, & an argument of condemnation to al mortal men, that arrogate vniustly any function or power spiritual, that is not giuen them from aboue, and by lawfull calling and commis- sion of their Superiours.

6. *A Priest for euer.*) In the 109. Psalm, from whence this testimonie is taken, both Christes Kingdom and Priesthood are set forth. But the Apostle vrgeth specially his Priesthood, as the more excellent & preminent state in him, our Redemption being wrought & atchieued by Sacrifice, which was an act of his Priesthood, and not of his Kingly power: though he was properly a King also, as Melchisedech was both Priest & King, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, & his allegations here out of the Psalmes) at the very first moment of his conception or incar- nation. For you must beware of the wicked heresie of the Arians and Calvinists (except in these later it be rather an error proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did Sacrifice, according to his Godhead. Which is to make Christ God the Fathers Priest, & not his Sonne, & to doe Sacrifice & homage to him as his Lord, and not as his equal in dignity & nature. Therefore S. Augustin saith in *Psalm. 109. That as he was man, he was Priest: as God, he was not Priest.* And Theodoret in *Psalm. 109. As man, he did offer Sacrifice: but as God, he did receive Sacrifice.* And againe, *Christ touching his huma- nity was called a Priest, and he offered no other host but his owne body, &c.* Dialog. 1. circa med. Some of our new Maisters not knowing so much, did let fall out of their pennes the con- trarie, and being admonished of the error, and that it was very Arianisme, yet they per- sist in it of mere ignorance in the grounds of Diuinitie.

7. *With a stronger cry.*) Though our Sauour make intercession for vs, according to his humane nature, continually in heauen also, yet he doth not in any external creatures make Sacrifice, nor vse the praiers Sacrificial, by which our redemption was atchieued, as he did in the time of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this praier, *In manus tuas commendo spiritum meum*, he voluntarily deposed his soul, yealding it in most proper sort for a Sacrifice. For in that last point of his death, consisteth specially his high Priestly office, and the very worke and consummation of our redemption.

Obserue more-ouer, that though commonly euery faithful person pray both for him- self and others, and offer his praiers to God, yet none offereth by office and special de- putation, and appointment, in the person of the whole Church and people, sauing the Priest. Whose praiers therefore be more effectual in themselves, for that they be the voice of al faithful men together, made by him that is appointed & receiued of God for the peoples Legate. And of this kind were al Christes praiers, in al his life and death, as al his other actions were: his fasting, watching, preaching, instituting, ministring, or re- ceiuing Sacraments: euery one being done as Priestly actions.

7. *For his reverence.*) These words haue our English translatours perniciously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrarie to the ver- sion and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greek word, as Beza himself defineth it *Luc. 1. v. 25.* and contrarie to the propriety of the Greek phrase, as not only the Catholikes, but * the best learned Lutherans doe shew & proue by many examples. They follow herein the singular presumption of Cal- uin, who was the first (as his fellow Beza confesseth) that euer found out this interpreta- tion. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could euer espie. Where, only to haue made choise of that impious and arrogant Secta- ries sense, before the said Fathers & al the Churches besides, had been shameful enough; but to set the same downe for very Scripture of God's blessed word, that is intolerable, and passeth al impiety. And we see plainly that they haue no conscience, indifferencie,

nor

Psalm. 109.

Reten- pag. 89.

Luc. 23. 46.

and eu- λαβειας. Fla c. 11. lyl. upon this pla- ce.

nor other purpose, but to make the poore Readers beleeue, that their opinions be Gods owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what point of doctrine they haue thus framed their translation, they would abhorre them to the depth of Hel. Forsooth it is thus: they would haue this Scripture meane, that Christ was in horrible feare of damnation, & that he was not only in paines corporal vpon the Crosse (which they hold, not to haue been sufficient for man's redemption) but that he was in the very sorrowes & distresses of the damned, without any difference, but that it was not euermore lasting, as theirs is.

For this horrible blasphemie (which is their interpretation of Christes descending into Hel) God's holy word must be corrupted, and the Sacrifice of Christes death (whereof they talke so presumptuously) must not be enough for our redemption, except he be damned for vs also to the paines of Hel. Woe be to our poore Countrie, that must haue such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations vpon this place, & you shall see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before. *Act. 2, 27.* and *Mat. 27. 46.*

9. *Consummate.*) The full worke of his Sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yealding vp of his spirit to God the Father, when he said, *Consummatum est*: though for to make the same effectual to the saluation of particular men, he himselfe did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessitie. See the next Annotation.

9. *Was made to al.*) The Protestants vpon pretence of the sufficiencie of Christes Passion, and his only redemption, oppose themselves guilefully in the sight of the simple, against the inuocation of Saints, and their intercession, and help of vs, against our penitential workes or suffering for our owne sinnes, either in this life or the next: against the merits of fasting, praying, almes, and other things commended to vs in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of it selfe farre more sufficient and forcible, then the Protestants in their basenesse of vnderstanding can consider, yet profiteth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefit thereof to themselves, as he appointeth in his word, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefites vnto vs, are hereby also easily refused. For we doe not obey him only by beleeuing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne workes, obedience, or free-will: but with this condition alwaies, if men will obey him, and doe that which he appointeth. See S. Augustin (or Prosper) to. 7. Respons. *Prosperi li. 2. articulo 1. ad obiectiones Vincentij*, where he saith of the cup of Christes passion, *It hath indeed in it selfe, so profit al: but if it be not drunken, it healeth not.*

11. *Inexplicable.*) Intending to treat more largely and particularly of Christes or Melchisedechs Priesthood, he fore-warneth them that the myserie thereof is farre passing their capacitee, and that through their feeblenes in faith and weakenes of vnderstanding, he is forced to omit diuers deep points concerning the Priesthood of the new law. Among which (no doubt) the myserie of the Sacrament and Sacrifice of the altar, called MASSE was a principal & pertinent matter: which the Apostles & Fathers of the Primitive Church vsed not to treat of so largely & particularly in their writings, which might come to the hands of the vnfaithful, who of al things tooke soonest scandal of the B. Sacrament, as we see *Io. 6. He spake to the Hebrewes (saith S. Hierom ep. 126.) that is to the Iewes, and not to faithfull men, so whom he might haue been hold to utter the Sacrament.* And indeed it was not reasonable to talke much to them of that Sacrifice which was the resemblance of Christes death, when they thought not right of Christes death it selfe. Which the Apostles wisdom and silence our Aduersaries wickedly abuse against the holy Masse.

Caluins blasphemie that Christ suffered hel paines vpon the Crosse, and that his death

otherwise whereof insufficient.

Christ yealding vp the Ghost, accomplishing or redemption.

Christ's Passion sufficient for al but profitable to them only which obey, not by faith only, but by doing as he & his Church, command.

The Apostle omitteth to speake of the B. Sacrament as a Myserie then too deep for the Iewes capacitee.

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CHAP. VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens againe, 4. considering they can not be baptized againe: 9. and remembring their former good workes, for the whi. h God wil not faile to performe them his promise, if they faile not to imitate Abraham by perseuerance in the faith with patience. 20. And sendeth his digression, and returneth to the matter of Chastes Priesthood.



HERFORE intermitting the word of the beginning of Christ, let vs proceed to perfection, not againe laying^r the foundation of penance from dead workes, & of faith toward God, 2. of the doctrine of Baptismes, & of imposition of hands, & of the resurrection of the dead, & of eternal iudgment. 3. And this shal we doe, if God wil permit. 4. For * it is^r impossible for them that were once

illuminated, haue tasted also the heauenly guift, & were made partakers of the holy Ghost, 5. haue moreouer tasted the good word of God, & the powers of the world to come, 6. and are fallen, to be renewed againe to penance, crucifying againe to theselues the Sonne of God, and making him a mockerie. 7. For the earth drinking the raine often coming vpon it, & bringing forth grasse commodious for them by whom it is tilled, receiueth blessing of God. 8. But bringing forth thornes and bryers, it is reprobate, and very neer a curse, whose end is, to be burnt.

9. But^r we confidently trust of you, my best Beloued, better things and neerer to saluation; although we speake thus. 10. For^r God is not vnjust, that he should forget your worke & loue which you haue shewed in his name, which haue ministred to the Saints and doe minister. 11. And our desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end: 12. that you become not slouthful, but imitators of them which by faith and patience shal inherit the promises. 13. For God promising to Abraham, because he had none greater by whom he might sweare, he sweare by himself, 14. saying^r Vnles blessing I shal blesse thee, and multiplying shal multiply thee. 15. And so patiently enduring he obtained the promise. 16. For men sweare by a greater then themselves: and the end of al their controuersie, for the cōfirmatiō, is an oth. 17. Wherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed on othe: 18. that by two things vnmoueable, whereby it is impossible for God to lie, we may haue a most strong comfort. Who haue fled to hold fast the hope proposed, 19. which we haue as an anker of the soule, sure and firme, and going in into the inner parts of the veile, 20. where I E S V S the Precursour for vs is intred, made a high Priest for euer according to the order of Melchisedech.

* It is euident by these wordes, against the Nouatians and the Calvinists, that S. Paul meant not precisely, that they had done, or could doe any such sinne, whereby they should be put out of al hope of saluation, & be sure of damnation, during their life.

Heb. 10.
26.

Gen.
22, 16.

ANNOTATIONS.

CHAP. VI.

1. *The foundation of penance*) We see hereby, what the first grounds of Christian institution or Catechisme were in the Primitive Church, and that there was euer a necessa-
 rie instruction and beleefe of certaine points had by word of mouth and tradition, be-
 fore men came to the Scriptures: which could not treat of things so particularly, as was
 requisit for the teaching of al necessarie grounds. Among these points were the 12. Ar-
 ticles contained in the Apostles Creed: the doctrine of penance before Baptisme: the mā-
 ner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme,
 called Confirmation: the articles of the Resurrection, Iudgement, and such like. With-
 out which things first laid, if one should be sent to picke faith out of the Scripture, there
 would be made rule quickly. See S. Augustin in *exposit. inchoas. ep. ad Rom. versus finem*.

4. *Impossible.*) How hard the holy Scriptures be, and how dangerously they be read of
 the vnlearned, or of the proud be they neuer so wel learned, this one place might teach
 vs. *Wher at the Nouatians of old did so stumble, that they thought, & heretically taught
 that none, falling into any mortal sinne after Baptisme, could be receiued to mercie or
 penance in the Church: and so to a contentious man, that would follow his owne sense,
 or the bare words, without regard of the Churches sense and rule of faith (after which
 euery Scripture must be expounded) the Apostles speach doth here sound. Even as to the
 simple, and to the Heretike that submitteth not his sense to the Churches iudgement,
 certaine place of this same Epistle seeme at the first sight, to stand against the daily obla-
 tion or Sacrifice of the Masse: which yet in truth make no more for that purpose, then
 this text we now stand on, serueth the Nouatians: as when we come to the places, it shal
 be declared.

And let the good Readers beware here also of the Protestants exposition, for they are
 herein worse then Nouatians, specially such as precisely follow Caluin; holding im-
 piously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth
 an Apostata or an Heretike, to be receiued to penance or to God's mercie. To esta-
 blish which false and damnable sense, these fellows make nothing of S. Ambrose's, S.

Chrysostom's, and the other Fathers expositions, which is the holy Churches sense,
 That the Apostle meaneth of that penance which is done before and in Baptisme. Which
 is no more to say, but that it is impossible to be baptized againe, and thereby to be reno-
 uated and illuminated, to die, be buried, and rise againe the second time in Christ, in so
 easie and perfect penance and cleansing of sinnes, as that first Sacrament of generation
 did yeald: which applieth Christes death in such ample manner to the receiuers, that it
 taketh away al paines due for sinnes before committed: and therefore requireth no further
 penance afterward, for the sinnes before committed, al being washed away by the force
 of that Sacrament duely taken. S. Augustin calleth the remission in Baptisme, *Magnam*
indulgentiam, a great pardon. *Enchir. c. 64.*

The Apostle therefore warneth them, that if they fal from their faith, and from Christ's
 grace and Law which they once receiued in their Baptisme, they may not looke to haue
 any more that first great and large remedie applied vnto them, nor no man els that sin-
 neth after Baptisme: though the other penance, which is called the *Second table after ship-*
wracke, which is a more painful medicine for sinne then Baptisme, requiring much fa-
 sting, praying, and other afflictions corporal, is open not only to other sinners, but to al
 once baptized, Heretikes, or oppugners of the truth maliciously, and of purpose, or what
 way so-euer, during this life. See S. Cyprian *ep. 51.* S. Ambrose vpon this place. S. Au-
 gustin *cons. ep. Parm. li. 2. c. 13.* and *ep. 50.* S. Damascene *li. 4. c. 16.*

10. *God is not iniust.*) It is a world to see, what wringing & writhing the Protestants ma-
 ke to shift themselves from the euidence of these words, which make it most cleere to al
 not blinded in pride and contention, that good workes be meritorious, and the very cau-
 se of saluation, so farre that God should be iniust, if he rendered not Heauen for the same.
Remera grandis iniustitia Dei (saith Hierom) *si tantum peccata puniret, & bona opera non*
susciperet. That is, *Indeed great were God's iniustice, if he would only punish sinnes, and would not*
receiue good workers. *Li. 2. cont. Iovin. c. 3.*

The Apostles
 forme of Cate-
 chisme, and the
 points thereof

The Nouatians
 (as al Hereti-
 kes) made
 Scripture the
 ground of their
 heresies.

Other places
 make no more
 for the Prote-
 stants then this
 doth for No-
 uatus.

Caluins here-
 sic vpo this pla-
 ce, worse then
 the Nouatians.

The fathers ex-
 position of this
 place.

The Sacramēt
 of penance is
 ready for al
 sinners whoso-
 euer.

Gods iustice is
 rewarding me-
 ritorious wor-
 kes.

CHAP. VII.

To proue the Priesthood of Christ incomparably to excel the Priesthood of Aaron (and therefore that Leuitical Priesthood now to cease, and that law also with it) he scan- neth euery word of the verse alleaged out of the Psalme, Our Lord hath sworn: thou art a Priest, for euer, according to the order of Melchisedech.



OR this " Melchisedech, the King of Salem, Priest of the God most high, * who met Abraham returning from the slaughter of the Kings, and blessed him: 2. to whom also Abraham deuided tithes of all: first indeed by interpretation, " the King of iustice: & then also King of Salem, which is to say, King of peace, 3. " without father, without mother, without Genealogie, hauing neither beginning of daies nor end of life, but likened to the Sonne of God, continueth a Priest for euer.

When the Fathers & Catho- like Expositours pike out allegories and mysteries out of the names of men the Protestants not endow- ed with the Spirit whereby the Scriptures were giue, de- ride their holy labours in the search of the same: but the Apostle findeth high mystrie in the very names of persons & places, as you see.

The tithes gi- uen to Melchisedech were not giuen as to a mere mortal man, as al of the Tribe of Leui & Aarons order were: but as to one represen- ting the Sonne of God, who now liueth & reigne: his Priest- hood & the suc- cessions thereof for euer.

4. And " behold how great this man is, to whom also Abraham the Patriarke gaue " tithes of the principal things. 5. And certes * they of the sonnes of Leui that take the priesthood haue commandement to take tithes of the people according to the Law, that is to say, of their Brethren: albeit themselues also issued out of the loines of Abraham. 6. But he whose Generation is not numbred among them, tooke tithes of Abraham, and blessed him that had the promises. 7. But without al contradiction, that which is lesse, " is blessed of the better. 8. And here indeed, " men that die, receiue tithes: but there he hath witnes, that he liueth. 9. And (that it may so be said) by Abraham Leui also, which receiued tithes, was tithed. 10. For as yet he was in his Fathers loines, when Melchisedech met him. 11. If then consummation was by the Leuitical Priesthood (for vnder it the people receiued the Law) " what necessitie was there yet another Priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron? 12. For the Priesthood being " translated, it is necessarie that a translation of the Law also be made. 13. For he on whom these things be said, is of another Tribe, of the which, none attended on the altar. 14. For it is manifest that our Lord sprung of Iuda: in the which Tribe Moyses spake nothing of " Priestes. 15. And yet it is much more euident: if according to the similitude of Melchisedech there arise another Priest, 16. which was not made according to the Law of the carnal commandement, but according to the power of life indissoluble. 17. For he witnesseth, *That thou art " a Priest for euer, according to the order of Melchisedech.* 18. Reprobation certes is made " of the former commandement, because of the weaknesse and vnprofitableness thereof. 19. For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God. 20. And in as much as it is not without an othe, (the othe- ther truly without an othe were made Priestes: 21. but this " with an-

Gen. 14, 18.

Nu 18, 21. Deut 18, 1. Ios. 14, 4.

Priest- hood.

Psa. 109, 4.

othe

Ps. 109. 4. othe, by him that said vnto him: *Our Lord hath sworne, & it shal not repens him: thou art a Priest for euer*) 22. by so much, is **I E S V S** made a suretie of a better Testament, 23. And the other indeed were made Priestes, "being many, because that by death they were prohibited to continue: 24. but this, for that he continueth for euer, hath an euerlasting priesthood. 25. whereby he is able to saue also for euer 'going' by himself to God: " alwaies liuing to make intercession for vs.

26. For it was seemely that we should haue such a high Priest, holy, innocent, impolluted, separated from sinners, and made higher then the Heauens. 27. which hath not necessitie daily (as the Priestes) first * for his owne sinnes to offer Hostes, then for the peoples. For " this he did once, in offering himself. **¶** 28. For the Law appointeth Priestes men that haue infirmities: but the word of the othe which is after the Law, the Sonne for euer perfected.

The Epistle v^o S. Leo his day Iunii 28. And for some other Confessours Bishops. " Christ according to his humane nature praieth for vs, & continually representeth his former passion and merits to God the Father.

ANNOTATIONS

CHAP. VII.

1. *Melchisedech.*) The excellencie of this person was so great, that some of the antiquitie tooke him to be an Angel, and some the holy Ghost. Which opinion not only the Hebrewes, that auouch him to be Sem the Sonne of Noe, but also the cheefe Fathers of the Christians doe condemne: not doubting but he was a mere man, and a Priest, and a King, whosoeuer he was. For els he could not in office and order and Sacrifice haue been so perfect a type and resemblance of our Sauour, as in this Chapter and other is shewed.

3. *Without father.*) Not that he was without father and mother, saith S. Hierom *ep.* 136. for Christ himself was not without father, according to his diuinity, nor without mother in his humanity: but for that his Pedegree is not set out in the Genesis, as the Genealogie of other Patriarches is, but is suddenly induced in the holy historie, no mention made of his stocke, Tribe, beginning, or ending, and therefore in that case also resembling in a sort the Sonne of God, whose generation was extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, & a mother in the other: his Person hauing neither beginning nor ending, & his Kingdom, & Priesthood specially, in himself & in the Church, being eternal, both in respect of the time past, and the time to come; as the said Doctour in the same epistle writeth.

The resemblance of Melchisedech to Christ, in many points

4. *Behold.*) To proue that Christes Priesthood farre passeth the Priesthood of Aaron; and the Priesthood of the new Testament, the Priesthood of the old law; & consequently that the Sacrifice of our Sauour and the Sacrifice of the Church doth much excel the Sacrifice of Moyses law, he disputeth profoundly of the preeminences of Melchisedech about the great Patriarch Abraham who was father of the Leuites.

4. *Tithes.*) The first preeminence, that Abraham paid tithes, and that of the best and most cheefe things that he had, vnto Melchisedech, as a duty and homage, not for himself only in person, but for Leui, who yet was not borne, and so for the whole Priesthood of Leuites stocke, acknowledging thereby, Melchisedech not only to be a Priest, but his Priest and Superiour, & so of all the Leuitical order. And it is here to be obserued, that whereas in the 14. of Genesis whence this holy narration is taken, both in the Hebrew, and in the 70. it standeth indifferent or doubtful whether Melchisedech paid tithes to Abraham or tooke tithes of him; the Apostle here putteth al out of controuersie, plainly declaring that Abraham paid tithes to the other, as the inferiour to his Priest and Superiour. And touching payment of tithes, it is a natural duety, that men owe to God in all lawes & to be giue to his Priests in his behalfe, for their honour & livelihood, Iacob promised or vowed to pay them, *Gen.* 28. Moyses appointed the *Leuit.* 27. *Nu.* 18. *Deut.* 18. 14. 26.

By the sundrie excellencies of Melchisedechs Priesthood is proued the excellencie of the Priesthood and Sacrifice of the new Testamēt.

He receiued tithes of Abraham, and consequently of Leui and Aaron.

Christ confirmeth that duety *Mat. 23.* and Abraham specially here giueth the to Melchisedech: plainly thereby approuing them or their 'equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the Law of Moyses, or in the Law of Nature. Of which tithes due to the Clergie of Christes Church see *S. Cypr. ep. 66.* *S. Hierom ep. 1. c. 7. and ep. 2. c. 5.* to Heliodorus and Nepotianus, *S. Augustin ser. 119. de tempore.*

He blessed Abraham.

Blessing a great preeminence, specially in Priests.

7. *Is blessed of the better.*) The second preeminence is, that Melchisedech did blesse Abraham: which we see here S. Paul maketh a great and soueraigne holy thing, grounding our Sauours prerogatiue aboue the whole Order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to blesse, then the person that hath not, and therefore the Priests vocation to be in this behalfe farre aboue any earthly King, who hath no power to giue benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech, so Christ blessed much more, and so haue the Bishops of his Church done, and doe. Which no man can maruel that our Fore-fathers haue so highly esteemed and sought for, if he marke the wonderful myserie and grace thereof here expessed. This Patriarch also which here taketh blessing of Melchisedech, himself (though in an inferiour sort) blessed his sonnes, as the other Patriarches did, and fathers doe their children by that example.

The full accomplishment of man's redemption was not by Aaron, but by Melchisedechs Priesthood.

11. *If consummation.*) The principal proposition of the whole Epistle and al the Apostles discourse, is inferred and grounded vpon the former prerogatiues of Melchisedech aboue Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al man's dueties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of al man-kind, was not archieued by any or al the Priests of Aarons Order, nor by any Sacrifice or act of that Priesthood, or of al the law of Moyses, which was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

The Apostle to confute the Iewes false persuasion of Aarons Priesthood and Sacrifices, speake th altogether of the Sacrifice of the Crosse.

11. *What necessitie*) This disputatiō of the preeminēce of Christes Priesthood aboue the Leuitical Order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthood, and Sacrifices to be euerlasting, & to be sufficient in themselves without any other Priest then Aaron and his Successours, and without al relation to Christes Passion or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were al figures of Christes death, and to be ended and accomplished in the same. Which point wel vnderstood and kept in mind, wil cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the Sacrifice of the Church. For, the scope of the Apostles deputation being, to auouch the dignity, preeminence, necessitie, and eternal fruit and effect of Christes passion, he had not to treat at al of the other, which is a Sacrifice depending of his Passion, specially writing to the Hebrewes, that were to be instructed & reformed first touching the Sacrifice of the Crosse before they could fruitfully heare any thing of the other. Though in couert and by most eident sequelle of disputation, the learned and faithfull may easily perceiue whereupon the said Sacrifice of the Church (which is the Masse) is grounded. And therefore *S. Hierom saith, ep. 26.* that al these commendations of Melchisedech are in the type of Christ *cuius profectus Ecclesie sacramenta sunt.*

No lawful State of people without an external Priest-

12. *Transfused.*) Note wel this place, and you shal perceiue thereby, that euery lawful forme and manner of law, state, or gouernement of God's people dependeth on Priesthood; riseth, standeth, falleth or altereth with the Priesthood. In the Law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moyses, of another: in the state of Christianity, of another; & therefore in the former sentence, the Apostle said, that the Iewish people or Common-wealth had their law vnder the Leuitical Priesthood, and the Greek more properly expresth the matter, that they were *legitimatus*, that is to say, made a lawful people, or communitie vnder God, by the Priesthood. For there is no iust nor lawful Common-wealth in the world, that is not made legal & God's peculiar, and distinguished from vnlawful Common-weales that hold of false God's, or of none at al, by Priesthood. Whereupon it is cleere, that the new law, & al Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestants shamefully are deceiued, and deceiue others, that would haue Christian Common-weales to lacke an external Priesthood, or Christes death

External Priesthood necessary for the state of the new Testament.

death to abolish the same. For, this is a demonstration, that if Christ haue abolished Priesthood, he hath abolished the new Law, which is the new Testament & state of Grace, which all Christian Common-wealthe liue vnder. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Christes death, where the new law began. For so the law should not depend on Priesthood, but dure whe al Priesthood were ended: which is against S. Pauls doctrine.

Furthermore it is to be noted, that this legitimation or putting Communities vnder law, & Priesthood, of what Order soeuer, is no other wise, but by ioyning one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as no lawful state can be without Priesthood, so no Priesthood can be without Sacrifice. And we meane alwaies of Priesthood & Sacrifice taken in their owne proper signification, as here S. Paul taketh them. For, the constitution, difference, alteration, or translation of states & lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but vpon those things in proper acception, as it is most plaine.

Lastly, it followeth of this, that though Christ truly sacrificed himself vpon the Crosse, (there also a Priest according to the Order of Melchisedech) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament and the law and Priesthood of this his new and eternal state, by his blood: yet that can not be the forme of Sacrifice into which the old Priesthood and Sacrifices were translated, des be into the whereupon the Apostle inferreth the translation of the Law. For they al were figures of said Priesthood Christes death, and ended in effect at his death, yet they were not altered into that kind & Sacrifice of of Sacrifice, which was to be made but once, and was executed in such a sort, that peoples and Nations Christned could not meet oftē to worship at it, nor haue their law & Priests constituted in the same. Though for the honour and duty, remembrance and representation thereof, not only we Christians, but also al peoples faithful, both of Iewes & Gentils, haue had their Priesthood and Sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedechs rite, and Christes institution in the formes of bread and wine. See the next note.

17. *A Priest for euer.*) Christ is not called a Priest for euer, only for that his Person is eternal, or for that he sitteth on the right hand of God, & perpetually praieth or maketh intercession for vs, or for that the effect of his death is euermore lasting: for al this proueth not that in proper signification his Priesthood is perpetual: but according to the iudgement of al the Fathers grounded vpon this deep and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchisedech, and the state of the new law, he is a Priest for euer according to Melchisedechs Order, specially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priests, in the formes of bread and wine: In which things only the said high Priest Melchisedech did Sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mystrie, and their incredulity or feebleness to whom he wrot: yet it is euident in the iudgement of al the learned Fathers (without exception) that euer wrot either vpon this Epistle, or vpon the 14. of Genesis, or the Psalme 109. or by occasion haue treated of the Sacrifice of the altar, that the eternity and proper act of Christes Priesthood, and consequently the immutabilitie of the new Law, consisteth in the perpetual offering of Christes body and blood in the Church.

Which thing is so wel known to the Aduersaries of Christs Church and Priesthood, and so granted, that they be forced impudently to cauil vpon certaine Hebrew particles, that Melchisedech did not offer in bread and wine: yea & when that wil not serue, plainly to deny him to haue been a Priest: which is to giue check-mate to the Apostle, and overthrow al his discourse. Thus whiles these wicked men pretend to defend Christes only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Annobius saith, *By the mystrie of bread and wine he was made a Priest for euer.* And againe, *The eternal memorie, by which he gaue the food of his body to them that feare him, in Psal. 109. 110.* Lactantius, *In the Church her selfe needes haue his eternal Priesthood according to the Order of Melchisedech*

External Sacrifice also necessarie for the same.

The translation of the old Priesthood & Sacrifices, must needs be into the said Priesthood of Christes death.

How Christ is a Priest for euer.

Christs eternal Priesthood consisteth in the perpetual Sacrifice of his body and blood in the Church.

The Protestants cauilling vpon particles, against Melchisedechs sacrifice & Priesthood directly against the Apostle.

Christ's eternal Priesthood and Sacrifice in the Church is produced out of the Fathers.

*Melchisedech. li. 14. Insuper, S. Hierom to Euagrius, Arons Priesthood had an end, but Melchisedechs, that is Christes and the Churches is perpetual, * both for the time past and to come. S. Chrysostom therefore calleth the Churches Sacrifice, hostiam inconsumibilem, an host or Sacrifice that can not be consumed. ho. 27. in 9. Hebr. S. Cyprian, hostiam qua sublatæ, nulla esset futura religio, an host which being taken away, there could be no religion. de Cæna domini nu. 2. Emissenus, perpetuam oblationem & perpetuo currentem redemptionem, A perpetual oblation and a redemption that runneth or continueth euerlastingly. ho. 5. de Pasch. And our Sauour expresseth so much in the very institution of the B. Sacrament of his body and blood: specially when he calleth the later kind, the new Testament in his blood, signifying that as the old law was established in the blood of beasts, so the new (which is his eternal Testamēt) should be dedicated and perpetual in his blood: not only as it was shed on the Crosse, but as giuen in the Chalice. And therefore into this Sacrifice of the altar (saith S. Augustin li. 17. de Ciuit. c. 20. S. Leo ser. 8. de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep 63. ad Cecil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustin in Psal. 33. Conc. 2. and li. 17. de Ciuit. c. 17. S. Hierom ep. 17. 22. & ep. 126. Epiph. har. 55. Theodoret in Psal. 109. Damascene li. 4. c. 14.*

Finally if any of the Fathers, or al the Fathers, had either wisdom, grace, or intelligence of Gods word and mysteries, this is the truth. If nothing wil serue our Aduersaries, Christ Iesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the same.

The old commandement & the new. Maundy thursday why so called.

18. *Of the former commandments.*) The whole law of Moyse cōteining al their old Priesthood, Sacrifice, Sacraments and ceremonies is called the *Old commandment*: and the new Testament containing the Sacrifice of Christes body and blood, and al the Sacraments & graces giuen by the same, is named the *New mandatum*: for which our forefathers called the Thursday in the holy week, *Maundy thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, & Sacrifices, for that they were insufficient and vnperfect, being taken away: and this new Sacrifice, after the order of Melchisedech giuen in the place thereof.

The introduction of a new Priesthood.

19. *The introduction.*) Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

The eternitie of the new Priesthood confirmed by the Fathers of the & Christ's passion.

21. *With another.*) This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthood and state of the Church. Christ by his death, and blood shed in the Sacrifice of the Crosse, confirming it, sealing it, and making himself the surety & pledge thereof. For though the new Testament was instituted, giuen and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

By the comparison of many Priests, & one, is not meant that there is but one Priest

23. *Being many.*) The Protestants not vnderstanding this place, feine very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests, in the new, none at al but Christ. Which is against the Prophet Esay, specially prophecyng of the Priests of the new Testamēt (as S. Hierom declareth vpon the same place) in these words, *You shall be called the * Priests of God: the * Ministers of our God, shall be said to you:* & it taketh away al visible Priesthood, and consequently the lawful state that the Church and Gods people haue in earth, with al Sacraments and external worship.

of the new Testament. The meaning is, that the absolute Sacrifice of eternal redemption could not be done by those many Aarons after him, that may enter into his roome or right of Priesthood, as Aaron and al oonical Priests, ther had in the Leuitical Priesthood, but that himself worketh and concurrerth with his but by one on- Ministers the Priests of the new Testament, in al their actes of Priesthood, as well ly, Christ Iesus of Sacrifice as Sacrament, blessing, preaching, praying, and the like what so euer.

The Apostle then meaneth first, that the absolute Sacrifice of consummation, perfection, and vniuersal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the Sacrifices, or al the Sacrifices of the Iewes law, or wrought by any or by al of them, because they were a number at once, and succeeding one another, euery of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ only was wrought vpon the Crosse. Secondly, S. Paul insinuateth thereupon that Christ neuer loseth the dignitie or practise of his eternal Priesthood, by death nor otherwise, neuer yealdeth it vp to any, neuer hath Succedors after him, that may enter into his roome or right of Priesthood, as Aaron and al oonical Priests, ther had in the Leuitical Priesthood, but that himself worketh and concurrerth with his but by one on- Ministers the Priests of the new Testament, in al their actes of Priesthood, as well ly, Christ Iesus of Sacrifice as Sacrament, blessing, preaching, praying, and the like what so euer.

Ep. 118. * That is from Adam to the end of the world. represented by Sacrifice.

Esa. c. 61 * IEREM. * AETIOLOGIA.

This therefore was the fault of the Hebrewes, that they did not acknowledge their Levitical Sacrifices and Priesthood to be reformed and perfected by Christes Sacrifice of Priest for ever the Crosse: and against them the Apostle only disputeth, and not against our Priests of hath no Sucholy Church, or the number of them, who al confesse their Priesthood and al exercises of cessour, and as the same, to depend vpon Christes only perpetual Priesthood.

27. *This did he once.*) This is the special preeminence of Christ, that he offereth for other worketh & commensinnes only, hauing none of his owne to offer for, as al other Priests both of the curreth with al old and new law haue. And this againe is the special dignitie of his owne Person, not Priests in their communicable to any other of what order of Priesthood so-euer, that he by his death priestly fun- (which is the only oblation that is by the Apostle declared to be irreiterable in it-self, ctions, paid the one full sufficient ransom for the redemption of al sinnes.

CHAP. VIII.

Out of the same Psalme 109. he vrgeeth this also, Sit thou on my right hand, shewing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in heauen: without which he should not be a Priest at al: 6. Where as he is of a better Priesthood then they, as also he proueth by the excellencie of the new Testament about the old.

BV T the summe concerning those things which be said, is: We haue such an high Priest, who is set on the right hand of the seat of maiestie in the heauens. 2. A Minister of the Holies, and of the true tabernacle, which our Lord pight and not man. 3. For euery high Priest is appointed to offer gifts and holts, wherfore it is necessarie that he also haue some thing that he may offer: 4. if the he were vpon the earth, neither were he a Priest: whereas there were that did offer gifts according to the Law, 5. that e serue the exemplar and shadow of heauenly things. As it was answered Moyses, when he finished the tabernacle, * See (quoth he) that thou make al things according to the exemplar which was shewed thee in the mount.

6. But now he hath obtained a better ministerie, by so much as he is Mediatour of a better Testamēt, which is established in better promises.

7. For if that former had been void of fault, there should not certes a place of a second been sought. 8. For blaming them, he saith: Behold the daies shal come, saith our Lord: and I wil consummate vpon the house of Israel, and vpon the house of Iuda a new Testamēt: 9. not according to the Testament which I made to their Fathers in the day that I tooke their hand to bring them out of the land of Ægypt: because they did not continue in my Testamēt: and I neglected them. saith our Lord. 10. For this is the Testament which I wil dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their mind, and in their hart wil I superscribe them, & I wil be their God, and they shal be my people: 11. and euery one shal not teach his neighbour, and euery one his brother, saying, Know our Lord: because al shal know me from the lesser to the greater of them: 12. because I wil be merciful to their iniquities, & their sinnes I wil not now remember. 13. And in saying a new, the former he hath made old. And that which groweth ancient and waxeth old is nigh to vtter decay.

Christ liuing & reiging in heauē continueth his priestly function stil, & is Minister not of Moyses Sancta & tabernacle, but of his owne body & bloud, which be the true holies, and tabernacle not formed by man, but by Gods owne hand.

The promises and effects of the Law were temporal, but the promises & effects of Christes Sacramēts in the Church be eternal.

ANNOTATIONS

CHAP. VIII.

Christ's Priesthood & Sacrifice is external, not spiritual, only.

3. *Necessary that he also.*) Even now being in heaven, because he is a Bishop and Priest, he must needs have some-what to offer, and wherein to doe Sacrifice : and that not in spiritual sort only, for that could not make him a Priest of any certaine Order. And it is most false and wicked to hold with the Calvinists, * that Melchisedechs Priesthood was wholly spiritual. For then Christ's death was not a corporal, external, visible, and truly named Sacrifice : neither could Christ or Melchisedech be any otherwise a Priest then euery faithful man is : which to hold (as the Calvinists following their owne doctrine must needs doe) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily Sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper manner, to make perpetual oblation thereby in the Church : for, visible and external act of sacrificing in heauen he doth not not exercise.

* See in schol. Test. Gracol. in c. 7. Heb. num. 8.

How Christ's body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*) It is by his death, and resurrection to life againe, that his body is become apt and fit in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort stil, that way of mystical representation of breaking his body and separating the blood from the same, could not haue been agreeable. And so the Church and Christian peoples should haue lacked a priesthood and Sacrifice, and Christ himself should not haue been a Priest of a peculiar Order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at al. For to haue offered only spiritually, as al faithful men doe, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Iſychius li. 1. in *Lenis. cap. 2.*

Kingdom of heauen & heavenly things, spoken of the Church.

5. *Heavenly things.*) As the Church or state of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, was the Church, rather then the heauens themselves: al S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparison between the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerly resembleth the same the old state doth, he sometime may speake some-what therof also.

Grace, the effect of the new Testament.

10. *Into their mind.*) This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue grafted in the hearts of the faithful by the Goly Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

The new Testament or covenant between God & man.

10. *Their God.*) Their mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore the *new Testament in his blood*; and which was straight after ratified by the death of the Testament, vpon the Crosse.

Luc. 22.

Scriptures abused for phantastical inspirations.

11. *Shal not teach.*) So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Ioël, and our Sauour so speaketh when he saith that such as beleue in him, shal worke miracles of diuers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe : with much like reason and shew of Scriptures as the Protestants haue to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching.

Act. 2. Io. 14. v. 12.

C H A P. IX.

In the old Testament, that secular sanctuarie had two partes: the one signifying that time, with the ceremonies therof for the emundation of the flesh: the other signifying heauen, which then was shut, vntil our High Priest Christ entr'd into it, & that with his owne blood, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host aboue the old. 25. Noting also the difference, that he entred but once (so effectual was that one bloody offering of himself, for euer) whereas the Leuitical High Priest entred euery yeare once.



HE former also indeed had iustifications & of seruice, and a secular sanctuarie. 2. For the tabernacle was made, the first, wherein were the candlestickes, and the table, and the proposition of loanes, which is called Holy. 3. But after the second veile, the tabernacle, which is called *Santa Sanctorum*: 4. hauing a golden censar, and the arke of the Testa-

The Epistle
vpon Imber Sa-
turday in Sept.

ment couered about on euery part with gold, in the which was "a golden pot hauing Manna, and the rod of Aaron that had blossomed, and * the tables of the Testament, 5. and ouer it were * the " Cherubins of glorie ouer-shadowing the propitiatorie, of which things it is not needful to speake now particularly. 6. But these things being so ordered, in the first tabernacle indeed the Priests alwaies entred, accomplishing offices of the Sacrifices. 7. But in the second, * once a yeare the high Priest only: not without blood which he offereth for his owne and the peoples ignorance: 8. the Holy Ghost signifying this, that the way of the Holies was " not yet manifested, the former tabernacle as yet standing. 9. Which is a c parable of the time present: according to which are offered gifts and hosts, which can not concerning the conscience make perfect him that serueth, 10. only in meats and in drinckes, and diuerse baptismes, and iustices of the flesh laid on them" vntil the time of correction.

The way to
heauen was not
open before
Christ's passion;
& therefore the
Patriarches &
good men of
the old Testa-
ment were in
some other
place of rest
vntil then.
c All things
done in the old
Testament and
priesthood we-
re figures of
Christes actiōs
b The Epistle
vpon Passion
Sunday.

11. But b Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: 12. neither by the blood of goats or of calues, but by his owne blood entred in once into the Holies, " eternal redemptiō being found. ¶ 13. For * if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh, 14. how much more hath the blood of Christ who by the Holy Ghost offered himself vnspotted vnto God, 'cleansed' our conscience from dead workes, to serue the liuing God? 15. And therefore he is the Mediatour of the new Testament: that death being a meane, vnto the redemption " of these preuatications which were vnder the former Testament, they that are called may receiue the promise of eternal inheritance. ¶ 16. For * where there is a testament: the death of the testatour must of necessitie come between. 17. For a Testament is confirmed in the

the

Exo. 25.
26.1,
36.
CARTER
25.

9. Reg. 8
2. Par. 5
Exo. 25,
25.

Exo. 30.
30.
Leu. 16,
2. 10.
b τὸν λα-
τρεῖν.

Leu. 9. 8.
16. 6. 14
Nu. 19.
'shal.
'cleansed.

Gal. 3,
5.

the dead: otherwise it is yet of no value, whiles the testatour liueth. 18. Whereupon neither was the first certes dedicated without blood. 19. For al the commandement of the Law being read of Moyses to al the people: he taking the blood of calves and goats with " water and scarlet wool and hyssop, sprinkled the very book also it self and al the people, 20. saying, * " This is the blood of the Testament, which God hath commanded vnto you. 21. The tabernacle also & al the vessel of the ministerie he in like manner sprinkled with blood. 22. And al things almost according to the law are cleansed with blood: and without shedding of blood there is not remission.

"Here we may learne that the Scriptures containe not al necessarie rites or truths, when neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had the by tradition,

23. It is necessarie therefore that " the examplers of the celestials be cleansed with these: but the celestials themselves with better hosts then these. 24. For I E S U S is not entred into Holies made with hand, examplers of the true: but into Heauen it-self, that he may appeare now to the countenance of God for vs. 25. Nor that he should " offer himself often, as the high Priest entreth into the Holies, euery yeare in the blood of others: 26. otherwise he ought to haue suffred often from the beginning of the world: but now once in the cōsumation of the worlds, to the destruction of sinne, he hath appeared by his owne host. 27. And as it is appointed to men to die once, and after this, the iudgement: 28. so also Christ was offered once c to exhaust the sinnes of many. The second time he shal appeare without sinne to them that expect him, vnto saluation.

"By this word which signifieth to empie or draw out euen to the bottom, is declared the plentiful and perfect redemption of sinne by Christ.

Exg. 24.
8.

c ad ex
haurien-
da pec-
cata.

ANNOTATIONS

CHAP. IX.

Reliques.

They continue without putrefaction.

The holy CROSSE. The sepulchres of Christ and his Saints.

Images in Salmomons temple commanded by God.

4. *A golden pot.* The Protestants count it superstitious to keep with honour & reuerence the holy memories or monuments of Gods beneficts & miracles, or the tokens of Christs Passion, as his Crosse, garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure so long: when they may here see the reuerent & long reseruatiō of Manna, which of it-self was most apt to putrifie, and of Aarons rod, only for that it sodenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyrilli. 6. cont. Iulian, where he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or wood which Christ died on. See also S. Paulinus ep. 11. & what reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, & to their relikes. We reuerence and worship (saith he) euery-where Martyrs sepulchres, and putting the holy ashes to our eyes, if we may we touch it with our mouth also; and doe some thinke, that the monument wherein our Lord was buried, is to be neglected? But our Protestants can not skil of this. They had rather follow Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctours and euident practise of the Church in al Ages.

5. *Cherubims.* You see it is a fond thing to conclude vpon the first or second commandement, that there should be no sacred images in the Church, when euen among these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, & to who the precept was specially giue, the same God that forbad the graue Idols, did command these images of Angels to be made & set in the soueraigne holiest place of al the tabernacle or Temple. By which it is plaine, that much more the images of Christ and his B. Mother & Saints, that may be more truly pourtered then

Ep. 17.
5.

more spiritual substances can be, are not contrarie to Gods commandement, nor against his honour, or repugnant to any other Scripture at al, which condemne only the Idols or pouttraitures of the Heathen made for adoration of false Gods.

10. *(Not the time of correction.)* Al those grosse and carnal Sacrifices, ceremonies, and obseruations instituted to cleanse and purifie the flesh from legal irregularities & impurities only, & not reaching to the purging of the soules & consciences of men being commanded not for euer, but til Christes coming, ceased them: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagin Christ to haue taken away the old, and put none in their place: or to alter the Sacraments only into other Sacraments external, and not also to translate the Sacrifices to some other more excellent. For it is called, *tempus correctionis, non abolitionis Sacrificij, aut legis*: the time of correction not of abolishing Sacrifice or law. Neither haue they more reason to affirme Christes one oblation vpon the Crosse to haue rather taken away al kind of Sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hottlesse, or without Sacrifice, but it is the time of correction or reformation and abettering al the foresaid things.

12. *Eternal redemption.* No one of the Sacrifices, nor al the Sacrifices of the old law, could make that one general price, ransom, and redemption of al mankind, and al sinnes, sauing this one highest Priest Christ, and the one Sacrifice of his bloud once offered vpon the Crosse. Which Sacrifice of redemption can not be often done, because Christ could not die but once. Though the figures also therof in the law of nature & of Moyses, were truly called Sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustin calleth it) a Sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al which were and are sinners themselves) could be the general redeeming and consummating Sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchisedechs Order (except Christ alone) could be the general Redeemers of the world.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old Sacrifices, and of Christ to their Priests: and not that Christes death or Sacrifice of the Crosse should take away al Sacrifices, or proue that those Aaronical offices were no true Sacrifices at al, nor those Priests, verily Priests. They were true Priests & true Sacrifices, though none of those Sacrifices were the high, capital and general Sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one Sacrifice of Christes death, worke any thing to Gods honour, or remission of sinnes, as the Iewes did falsely imagin, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute Sacrifices in themselves. And that to haue been the error of the Hebrues, you may read in S. Augustin *li. 3. doct. Christ. c. 6.* And this, we tel the Protestants, is the only purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they peruersely and foolishly turne the whole disputation against the Sacrifice of the Masse, & the Priests of the new Testament: as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had no relation to Christes death, or that it were not the representation and most liuely resemblance of the same, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefit of Christes one oblation vpon the Crosse. Against the Iewes then only S. Paul disputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed al remission and redemption, without respect of Christes death.

15. *Of those prevarications.* The Protestants doe vnlearnedly imagin, that because al sinnes be remitted by the force of Christes passio, that therefore there should be no other Sacrifice after his death. Whereas indeed they might as wel say, there ought neuer to haue been Sacrifice appointed by God, either in the law of Nature, or of Moyses: as al their argumets made against the Sacrifice of the Church vpon the Apostles discourse, proue as wel, or rather only, that there were no Sacrifices of Aarons Order or Leuitical law at al. For against the Iewes false opinion concerning them, doth he dispute, and not a word touching the Sacrifice

One only Sacrifice on the Crosse the redemption of the world; & one only Priest (Christ the Redeemer thereof.

The Apostles disputation being only against the error of the Iewes concerning their Sacrifices and Priests: the Protestants applying it against the Sacrifice of the Masse and Priests of the new Testament.

Sacrifice of the Church, vnto which in al this discourse he neuer opposeth Christes Sacrifice vpon the Crosse: al Christian men wel knowing that the host and oblation of those two, though they differ in manner and external forme, yet is indeed al one.

The Apostle then sheweth here plainly, that al the sinnes that euer were remitted since the beginning of the world, were no otherwise forgiven, but by the force and in respect of Christes Passion. Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretikes foolish deduction it should doe: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no Sacrifices, but to proue, that they were not absolute Sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

Caluins argument against the Sacrifice of the altar, maketh no lesse against the Sacrifices of the old Law.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of al his fellowes: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this that Christes death had force from the beginning and was the remedie for al sinnes since the creation of the world, therefore there must be no moe but that one Sacrifice of Christes death. Which must needs by his deduction hold (as it doth indeed) no lesse against the old Sacrifices then the new Sacrifice of the Church, and so take away al, which is against the Apostles meaning and al religion.

The correspondence of wordes in dedicating both Testaments proueth the real presence of bloud in the Chalice.

20. *This is the bloud*) Christes death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the Sacrifice of his last supper, being also within the compasse of his Passion. Which is euident by the wordes pronounced by Christ ouer the holy chalice, which be correspondent to the wordes that were spoken (as the Apostle here declareth) in the first Sacrifice of the dedication of the old law, hauing also expresse mention of remission of sinnes thereby as by the bloud of the new Testament. Whereby it is plaine, that the B. Chalice of the altar hath the very sacrificial bloud in it that was shed vpon the Crosse, in & by which, the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many diuine things, which to the Heretikes or ignorant may seeme to be spoken only of Christes Sacrifice vpon the Crosse, be indeed verified & fulfilled also in the Sacrifice of the altar. Wherof S. Paul for the causes aforesaid would not treat in plaine termes. See Iſychius li. 4. in *Leuis. c. 4. paulo post initium*, applying al these things to the immolation of Christ also in the Sacrament.

In the old Testament were figures of the new: in the new, is resemblance of the heavenly state.

23. *The examplers.*) Al the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and Sacraments of the new Testament, which are here called *celestials*, for that they are the liuely image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christes bloud, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people were cleansed by the bloud of beasts. And therefore by a transition vsual in the holy Scriptures, the Apostle sodenly passeth in the sentence immediately following, and turneth his talke to Christes entrance into heauen, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

Christ once offered in bloudy sort, but vnbloudily offered, namely in the Sacrifice of the altar.

25. *Offer himself often*) As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he cā neuer be offered againe, neither needeth he so to be offered any more, hauing by that one actiō of Sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the whole world. Neuertheless, as Christ died & was offered after a sort in al the Sacrifices of the Law and Nature, since the beginning of the world (al which were figures of this one oblation vpon the Crosse) so is he much rather offered in the Sacrifice of the altar of the new Testament, incomparably more neerly, diuinely, and truly expressing his death, his body broken, his bloud shed, then did any figure of the old law, or other sacrifice that euer was: as being indeed (though in hidden, sacramental, and mystical, and vnbloudy manner) the very self-same B. body and bloud, the self-same host, oblation and Sacrifice, that was done vpon the Crosse.

The Sacrifice of the altar & that on the Crosse, both one.

And this truth is most euident by the very forme of wordes vsed by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of al the holy Doctours, *Our Sacrifice*, saith S. Cyprian, *is correspondent to the Passion of Christ*. And, *the sacrifice*

that we offer, is the Passion of Christ. ep. 63. nu. 4. & nu. 7. S. Augustin de fid. ad Pet. c. 19. in those carnal Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinners, and of the blood, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Christ which he hath now giuen, and of the blood which he hath shed: in illis prænunciabatur occidendus, in hoc annuntiatur occisus. In them he was shewd as to be killed; in these he is shewd, as killed. And S. Gregorie Nazianzene saith, orat. in morbum, that the Priest in this Sacrifice, immiscet seminis Christi Passionibus. S. Ambrose, 1. Off. c. 48. Offerunt Christus in imagine quasi recipiens Passionem. Alexander the first, ep. ad omnes Orthodox. nu. 4 to 1. Conc. Cuius corpus & sanguis conficitur. passionem celebratur. S. Gregorie, ho. 37. in Euangel. So often as we offer the host of his Passion, so often we renew his Passion. And, He suffereth for us againe in myserie. And Ilichius, li. 2. c. 8. in Lenit. post med. By the Sacrifice of the only-begotten many things are giuen vnto vs, to wit, the remission or pardoning of al mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said Fathers and others, by reason of the difference in the manner of Christes presence and oblation in respect of that on the Crosse, called this the vnbloudy Sacrifice, as * Caluin himself confesseth, but answereth them in the pride of Heretical spirit, with these words: Nihil moror quod, eloquantur vetusti Scriptores; that is, I passe not for it, that the ancien Writers doe so speake: calling the distinction of bloudy and vnbloudy Sacrifice, scholastical and friuolous, and diabolicum commentum, a diuinish deuise. With such ignorant and blasphemous men we haue to doe, that thinke they vnderstand the Scriptures better then al the Fathers.

The Fathers call it the vnbloudy Sacrifice of the altar. Caluins contempt of the Fathers.

C H A P. X.

Because in the yearely feast of Expiation was only a commemoration of sinnes, therefore in place of al those old Sacrifices the Psalme telleth vs of the oblation of Chrestes body. 10. Which he offered bloudily but once (the Leuitical Priests offering so euery day) because that once was sufficient for euer, 15. in that it purchased (as the Prophet also witnesseth) remission of sinnes. 19. After al this he prosecuteth and exhorteth them vnto perseuerance, partly with the opening of Heauen by our high Priest, 26. partly with the terrour of damnation if they fal againe: 32. bidding them remember how much they had suffered already, and not lose their reward.



OR the law "hauing a shadow of good things to come, not the very image of the things: euery yeare with the self-same hosts which they offer incessantly, can neuer make the commers thereto perfect: 2. otherwise" they should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer. 3. But in them there is made a commemoration of sinnes euery yeare. 4. For it is " impossible that with the blood of oxen and goats sinnes should be taken away. 5. Therefore comming into the world he saith: " Host and oblation thou wouldest not: " but a body thou hast fitted to me: 6. Holocausts and c for sinne did not please thee. 7. Then said I, Behold I come: in the head of the booke it is written of me: That I may doe thy wil, o God. 8. Saying before, Because hosts and oblations & holocausts, & for sinne thou wouldest not, " neither did they please thee, which are offered according to the law, 9. then said I, Behold I come that I may doe thy wil, o God: he taketh away the first, that he may establish that that fellow eth. 10. In the which wil, we are sanctified by the oblation of the body of I E S V S Christ once. 11. And euery Priest indeed is ready daily mini-

c For sinne, is the proper name of a certaine Sacrifice called in Hebrew קָרָבָן, as Holocaust is another kind. See the Annotations. 2. Cor. 5. v. 11.

string, and" often offering the same hosts, which can neuer take away sinnes: 12. but This offering one host for sinnes, for euer * sitteth on the right hand of God, 13. hence-forth expecting, vntil his enemies be put the foot-stool of his feet. 14. For by one oblation hath he consummated for euer them that are sanctified. 15. And the Holy Ghost also doth testifie to vs. For after that he said: 16. *And this is the Testament which I will make to them after those daies, saith our Lord, giuing my lawes in their harts, and in their minds wil I superscribe them:* 17. *and their sinnes and iniquities I wil now remember no more.* 18. But where there is remission of these, " now there is not an oblation for sinnes.

∴ This is partly fulfilled in & by the grace of the new Testament, but it shal be perfectly accomplished in heauen.

c To dedicate, is to be authour & beginner of a thing. The Protestants translate, *he hath prepared*, for their heresie that Christ was not the first man that entred into heauen.

∴ Heresie and Apostasie from the Catholike faith, punishable by death.

The Epistle for many Martyrs.

c Good workes make great confidence of salvation, & haue great reward

19. Hauing therefore, Brethren, confidence in the entring of the Holies in the blood of Christ: 20. which he hath dedicated to vs a new & liuing way by the veile, that is, his flesh, 21. and a high Priest ouer the house of God, 22. let vs approche with a true hart in fulnesse of faith, hauing our harts sprinkled from euil conscience, and our body washed with cleane water. 23. Let vs hold the confession of our hope vndeclining (for he is faithful that hath promised) 24. and let vs consider one another vnto the prouocation of charitie and of good workes: 25. not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approaching. 26. * For " if we sinne willingly after the knowledge of the truth receiued, now there is not left an host for sinnes, 27. but a certaine terrible expectation of iudgement & rage of fire, which shal consume the aduersaries. 28. A man making the Law of Moyfes frustrate, without any mercie * dieth vnder two or three witnessers. 29. " How much more thinke you, doth he deserue worse punishments which hath troden the Sonne of God vnder-foot, and esteemed " the blood of the Testament polluted, wherein he is sanctified, and hath done contumelie to the Spirit of grace? 30. For we know him that said, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge his people.* 31. * It is horrible to fall into the hands of the liuing God.

32. But cal to mind the old daies: wherein being illuminated, you sustained a great fight of passions. 33. And on the one part certes by reproches and tribulations made a spectacle; & on the other part made companions of them that conuersed in such sort. 34. For, " you both had compassion on them that were in bands: and the spoile of your owne goods you tooke " with ioy, knowing that you haue a better and a permanent substance. 35. Doe not therefore leese your c confidence, which hath a great remuneration. 36. For patience is necessarie for you: that doing the wil of God, you may receiue the promise. 37. For * yet a litle and a very litle while, he that is to come, wil come, and wil not slacke. 38. And my iust " liueth of faith: **B**ut if he withdraw himself, he shal not please my soule. 39. But we are not the children of withdrawing vnto perdition: but of faith to the winning of the soule.

Psal. 109.

1. Cor.

15, 25.

Hier. 31.

33, 34.

Heb. 8.

8.

c EYEK

VIGIL

Heb. 6.

4.

Den. 19.

15.

Mat.

18, 16.

Io. 8, 17.

Den. 32.

35. Ro.

12, 19.

Psal. 294.

14.

Abac.

2, 3. Ro.

1, 17.

Gal. 3.

12.

ANNOTATIONS

CHAP. X.

A shadow.) The Sacrifices and ceremonies of the old law, were so farre from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and thereupon the entrance into heauen and ioyes celestial, that they were but mere shadowes, vnperfectly and obscurely representing the graces of the new Testament and of Christs death: whereas al the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, containe and giue grace, iustification, and life euerlasting to the faithful and worthy receivers: and therefore they be not shades or darke resemblances of Christs passion, which is the fountaine of al grace and mercie, but perfect images and most liuely representations of the same, specially the Sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ IESVS (though by the ministerie of man and in mysterie is the most pure and neer image, character, and correspondence to the Sacrifice Christs passion, both in substance, force, and effect, that can be.

2. *They should haue ceased.*] If the hosts and offerings of the old Law had been of themselves perfect to al effects of redemption and remission: as the Hebrewes (against whom the Apostle disputeth) did thinke, and had had no relation to Christs Sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacie could haue generally purged & cleansed man of al sinne & damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for al, by their opinion, and particularly applied (in as ample sort as they could be) to the seuerall infirmities of euery offender, there had been no finnes left. But finnes did remaine, euen those finnes for which they had offered Sacrifices before notwithstanding their Sacrifices were particularly applied vnto the, offering yearly they did not only offer Sacrifices for the new committed crimes, but euen for the old, for which they had oftē sacrificed before: the Sacrifices being rather records and attestations of their finnes, then a redemption or full remission, as Christs death is. Which being once applied to mā by Baptisme, wipeth away al finnes past, God neuer remēbring them any more, nor euer any Sacrifice or Sacrament or ceremonie being made or done for them any more, though for new finnes other remedies be daily requisite. Their Sacrifices then could not of themselves remit finnes, much lesse make the general redemption, without relation to Christs Passion. And so you see it is plaine euery-where, that the Apostle proueth not by the often repetition of the Iewish Sacrifices, that they were no Sacrifices at al, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependance of the one vniuersal redemption by Christ: his whole purpose being, to inculcate vnto them the necessitie of Christs death and the oblation of the new Testament. As for the Churches holy Sacrifice, it is cleane of another kind then those of the Iewes, and therefore he maketh no opposition betwixt it, and Christs death or Sacrifice on the Crosse, in al this Epistle: but rather as a sequel of that one general oblation, covertly alwaies inferreth the same: as being in a different manner the very self-same host and offering that was done vpon the Crosse, & continually is wrought by the self-same Priest.

4. *Impossible.*) The Hosts and Sacrifices of the old Law, which the carnal Iewes made al the count of, without relation to Christs death, were not only not perfect and absolute sufficient in themselves, but they did not, nor could not remit any finnes at al, being but only signes thereof, referring the offenders for remission indeed, to Christs Passion. For the blood of bruit beasts could haue no other effect, nor any other element or creature, before Christs death. The fruit whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

5. *Host and oblation.*] He meaneth not that God would no host nor Sacrifice any more

The old Sacrifices obscurely shadowed, but the Sacrifice of the altar most plainly representeth the Sacrifice on the Crosse.

The Iewes Sacrifices were not absolute & independent, because they were often repeated.

The Apostle proueth by the oftē repeating of the Iewes Sacrifices, not that they were none, but that they were not absolute & sufficient.

The old Sacrifices remitted not finnes but were only signes thereof.

God refuseth
the Iewes Sa-
crifices, not al
Sacrifice.

That Christ
should haue a
body was ne-
cessarie for his
Priesthood, &
Sacrifice.

The body of
Christ is the
Sacrifice of the
altar.

as the Protestants falsely imagin: for that were to take away not only the Sacrifice of Christes body vpon the altar, but the Sacrifice of the same body vpon the Crosse also. Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Iewes, signifying that they did neuer of themselves please God, but in respect of Christ, by whose oblation of his owne body they should please.

5. *For a body.*) If Christ had not had a body, he could not haue had any worthy matter or any matter at al to Sacrifice in visible manner, other then the hosts of the old Law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily Sacrifice of the Church: for both which, his body was fited by the diuine wisdom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God who in his diuine nature could not be either Priest or Host) fit to be the Sacrifice & Priest of his Father, in a more worthy sort, the al the Priests or oblatiōs of the old law. And that this body was giuen him, not only to be the Sacrifice vpon the Crosse, but also vpon the altar, S. Augustin affirmeth in these wordes: *The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the Sacrifice which succeedeth those Sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediatour in the Psalm, BVT A BODY THOU HAST FITTED TO ME, because instead of al those Sacrifices and oblations his body is offered, & is ministred to the pur-takers or receivers. Li. 17. C. 20. And againe, li. 4 de Trinit. c. 14. Who so iust and holy a Priest, as the only Sonne of God? What might so conveniently be offered for men, of men, as man's flesh? and what so fit for this immolation or offering, as mortal; eish what so cleane for cleaning the vices of mortal men, as the flesh borne of the virgins womb? and what can be offered and receiued so gratefully, as the flesh of our Sacrifice, made the body of our Priest?*

Pf. 39.

Neither did they please thee.) By that he saith, the things offered in the Law, did not please God, & likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that al hostes and Sacrifices be not taken away by Christ as the Heretikes foolishly conceiue: but that the old Hosts of brute beasts be abrogated to giue place to that which is the proper host of the new law, that is, Christes owne body.

We must often
note that the
Apostles spea-
ch of many
Priests and of-
ten Sacrificing,
concerneth on-
ly the Iewes
Priests and Sa-
crifices, not the
Priests and Sa-
crifices of the
new Testamen.

11. *Often offering the same Hosts.*) As S. Paul is forced often to inculcate that one principle of the efficacie & sufficiencie of Christes death, because of the Hebrues too much attributing to their legal Sacrifices, and for that they did not referre them to Christes only oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the valure and efficacie of Christes passion about the Sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests & often repetition of the self-same Sacrifices, concerneth the Sacrifices of the Law only, vnto which he opposeth Christes Sacrifice and Priesthood; & speaketh no word of or against the Sacrifice of the new Testament: which is the Sacrifice of Christes owne Priesthood, Law, and institution, yea the same Sacrifice done daily vnbloodily, that once was done bloodily: made by the same Priest Christ Iesus, though by his ministers hands: and not many Hosts, as those of the old Law were, but the very self-same in number, euen Christes owne body that was crucified. And that you may see that this is the iudgement of al antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withal among the simple and vlearned, yet wel perceived that they made nothing against the daily oblation or Sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200. yeares; we will set downe some of their words, whose authoritie and exposition of the Scriptures must preuaile in al that haue wisdom or the feare of God, about the false and vaine glosses of Caluin and his followers.

The Caluinists
arguments a-
gainst Christs
body often of-
fered, and in
many places
answered by
the Fathers
long agoe.

Thus then first saith S. Ambrose: *Quid ergo nos &c. What we then? doe not we offer euery day? We offer surely: but this Sacrifice is an exemplar of that: for we offer alwaies the self-same, and not now one lamb, to morrow another, but alwaies the self-same thing: therefore it is one Sacrifice. Otherwise, by this reason because it is offered in many places, there should be many Christs: not so, but it is one Christ in euery place, here whole, and there whole, one body. But this which we doe is done for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but alwaies the self-same, &c. Primasius S. Augustines Scholer doth also preoccupe these Protestants obiections thus: *What shal we say then? doe not**

in 10. c.
Hebr.

our Priests daily offer Sacrifice? They offer surely, because we sinne daily, and daily haue need to be cleansed; and because he can not die, he hath giuen vs the Sacraments of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to al that offer it in truth and veritie. So saith this holy Father, to wit, that as the Sacrifice of the Crosse was a general redemption, so this of the altar is, to al that vse it, redemption a particular redemption or application of Christes redemption to them. In which sense vpon the Crosse also V. Bede calleth the holy Masse, *redemptionem corporis & anime sempiternam*, the euerglasting redemption of body and soule. li. 4. c. 22. histor. Againe the same Primasius, The diuinity of the Word of God which is euery where, maketh that there are not many Sacrifices, but one, although it be offered of many, and that as it is on body which he tooke of the Virgins womb, not many of the altar, bodies, euen so also one Sacrifice, not diuers, as those of the Iewes were.

Primas.
loco citat.
10.

* ho. 17.
in ep. ad
Hebr.

* S. Chrysostom also, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, object to themselves thus: Doe not we also offer euery day? We offer surely. But this Sacrifice is an exemplar of that, for we offer alwaies the self-same: and not now one lamb, to morrow another, but the self-same: therefore this is one Sacrifice. Otherwise, because it is offered in many places, there should be many Christes. And a little after, Not another Sacrifice, as the high Priests of the old Law, but the self-same we doe alwaies offer, rather working a remembrance or commemoration of the Sacrifice. See the Annotation Luke 22, 19. vpon these words, *A commemoration*. Thus did al the ancient Fathers Greek and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine Sacrifice, as the Greek and Latines doe vse in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries vpon them, and vnderstood them (I trow) as well as the Protestants.

He that for his further confirmation or comfort list see what the ancient Councils and Doctours beleueed, taught, and practised in this thing, let him read the first holy Council of Nice cap. 14. & in fine Conc. ex Greco. the Council of Ephesus Anathematiz. 11. the Chalcedon Council act. 3. pag. 112. Can. Assyrian. c. 1. 4. and 5. Neocesarian. 13. Loadic. can. 19. Carthag. s. c. 8 Carthag. 3. c. 24. & Carthag. 4. c. 33. & c. 41. S. Denys c. 3. Ezech. hier. S. Andrew in historia Passions, S. Ignatius ep. ad Smyrnenfes. S. Martialis ep. ad Burdigalenses S. Iustine Dialog. cum Triphone S. Irenæus l. 4 c. 32. 34. Tertullian de cultu faminarum, & de corona mili. Origen homil. 13. in Leuit. S. Cyprian ep. ad Cecilium nu. 2. & de Coena Domini nu. 14. & Eusebius demost. Enang. li. 1. cap. 10. and the rest which we haue cited by occasion before, and might cite but for tediousnes: a truth most known and agreed vpon in the Christian religion.

18. (y^a there is not.) Christes death can not be applied vnto vs in that full and ample sort as it is in Baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. For it is not meant, that al sinne shal cease after Christes Sacrifice vpon the Crosse, nor that there should be no oblation for finnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterward, he could haue no remedie or remission by God's ordinance in the Church, which diuers falsehoods sundrie Heretikes gather of this and such like places: but only the Apostle telleth the Hebrewes, as he did before chap. 6. and as he doth straight afterward, that if they fal now (whereunto they seemed very prone) to their old law, and voluntarily after this knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that general full pardon he calleth here *oblation* & afterward in the 22. verse, *nostra pro peccato, an hostia pro sine*.

26. If we sinne wilfully.) As the Caluinists abuse other like places against the holy Sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, A postata, or any that wilfully forsaketh the truth, can neuer be forgiven. Which (as is before declared in the 6. chapter) is most wicked blasphemie; the meaning hereof being, as is there said, only to tell the Hebrewes, that falling from Christ they can not so easily haue the host of Christes death applied vnto the because they can not be baptized any more, but must pae by sacramental penance, & satisfaction, & other hard remedies which Christ hath prescribed after Baptisme in the Churches discipline. Therefore S. Cyril saith li. 6. in Io. c. 17. Penances not included by these words of Paul but the renewing by the laver of regeneration. He doth not here take away the second or third remission of finnes (for he

When the Apostle seemeth to say, there is no remission or oblation for sinne he alwaies meaneth that full remission by Baptisme.

The Caluinists heresie against Al finnes may be remitted by penance, but not so fully as by Baptisme.

Perilous reading of the Scriptures.

Contempt of Christs blood in the Sacrament.
Penance.

Mercie to the emprisoned for religion.
Lesse of goods for religion.
Faith is the comfort of the afflicted.

is not such an enemy to our salvation) but the host which is Christ he denieth that it is to be offered againe vpon the Crosse. So saith this holy Doctour. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Which by following their owne fantasie * they peruert to their damnation.

29. *The blood of the Testament.*) Whosoever maketh no more account of the blood of Christs Sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Saviour calleth that also * the blood of the new Testament) then he doth of the blood of calves and goats, or of other common drinckes, is worthy death, and God wil in the next life, if it be not punished here, reuenge it with grieuous punishment.

31. *It is horrible.*) Let al Christian people doe satisfaction and penance for their sinnes in this life. For the iudgements of God in the next life done by God himself, of what sort soeuer, whether temporal as in Purgatorie, or eternal as in Hel be exceeding grieuous.

34. *You had cempession.*) To be merciful to the afflicted for religion, & to be partakers of their miseries, is a very meritorious worke, and giueth great confidence before God in the day of repaiment or remuneration for the same.

34. *With boy.*) If al Christian men would consider this, they would not thinke it so great a matter to lose their land or goods for defence of the Catholike faith.

38. *Liuesh of faith.*) Faithful men afflicted in this life, haue their comfort in their assured faith and hope of Christs comming to deliuer them once from al these miseries; & so by that faith & comfort they liue, whereas otherwise this miserable life were a death.

CHAP. XI.

He exhorteth them by the definition of faith, to stick vnto God, though they see not yet his reward: shewing that al the Saints afore-time did the like, being al constant in faith, though not one of them receiued the promise, that is, the inheriance in heauen: but they and we now after the comming of Christ receiue it together.

" By this word substance is meant, that faith is the ground of our hope.



ND " faith is, " the substance of things to be hoped for, & the argument of things " not appearing. 2. For in this the old men obtained testimonie.

3. * By faith, we vnderstand that the worlds were framed by the word of God: that of inuisible things visible things might be made.

" Here it appeareth that Henoch yet liueth and is not dead: against the Calvinists. See the annot.

Apocal. chap. II.

" We must beleue that God wil reward al our good workes: for he is a rewarder of true iustice, not an acceptor or imputer of that which is not.

4. * By faith, Abel offered a greater host to God then Cain: * by which he obtained testimonie that he was iust, God giuing testimonie to his guifts, and by it, he being dead, yet speaketh. 5. * By faith " Henoch was translated, that he should not see death, and he was not found: because God translated him. For before his translation he had testimonie that he pleased God. 6. But without faith it is impossible to please God. For " he that commeth to God, must beleue that he is, and is a " rewarder to them that seeke him.

7. * By faith, Noe hauing receiued an answer concerning those things which as yet were not seen, fearing, framed the arke for the sauing of his house, by the which he condemned the world: and was instituted heire of the iustice which is by faith.

8. * By faith, he that is called, Abraham, obeyed to goe forth into the place which he was to receiue for inheriance: and he went forth, not knowing whither he went. 9. By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Iacob the coheires

2. Pet. 1.

Luc. 22.

2. Pet. 1.

2. Pet. 1.

2. Pet. 1.

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2. Pet. 1.

coheires of the same promise. 10. For he expected the citie that hath foundations: whose artificer and maker is God.

Gen. 17, 19, 18, 10, 21, 2.
Ech. 44.
22.
11. * By faith, Sara also her self being barren, receiued vertue in conceauing of seed, yea past the time of age: because she beleueed that he was faithful which had promised. 12. For the which cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13. According to faith died al these, not hauing receiued the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrimes & strangers vpon the earth. 14. For they that say these things, doe signifie that they seeke a countrie. 15. And indeed if they had been mindful of the same from whence they came forth, they had time verily to returne. 16. But now they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. For he hath prepared them a citie.

Gen. 22,
9.
Gen. 21,
12. Rom.
9, 7.
Gen. 27,
27, 36.
Gen. 48.
15.
Gen. 47,
31.
Gen. 50,
24, 25.
17. * By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had receiued the promises: (18. to whom it was said, *That in Isaac shal seed be called to thee.*) 19. accounting that God is able to raise vp euen from the dead. Whereupon he receiued him also for a parable. 20. * By faith, also of things to come, Isaac blessed Iacob and Esau.

c That is, in figure and myserie of Christ dead, & aliue againe.

Gen. 48.
15.
21. * By faith, Iacob dying, blessed euery one of the sonnes of Ioseph: * and " adored the top of his rod.

Gen. 47,
31.
22. * By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gaue commandement " concerning his bones.

" The Translation of Relikes or Saints bodies, & the due regard and honour we ought to haue to the same, are proued hereby.

Gen. 50,
24, 25.
Exo. 2,
2.
Exo. 1,
16.
Exo. 2,
11.
23. * By faith, Moyse being borne, was hid three moneths by his parents: because they saw him a proper infant, and they feared not * the Kings edict.

" The Translation of Relikes or Saints bodies, & the due regard and honour we ought to haue to the same, are proued hereby.

Exo. 2,
2.
Exo. 1,
16.
Exo. 2,
11.
24. * By faith, Moyse being made great, denied himself to be the sonne of Pharaos daughter: 25. rather chosing to be afflicted with the people of God, then to haue the pleasure of temporal sinne, 26. esteeming the reproche of Christ, greater riches then the treasure of the AEGYPTIANS. For " he looked vnto the remuneration. 27. * By faith, he left

" The Protestants that deny we may or ought to doe good in respect or for reward in heauen, are confuted.

Exo. 12,
37.
Gen. 14,
22.
AEGYPT: not fearing the fiercenes of the King. For him that is inuisible he susteined as if he had seen him. 28. By faith, he celebrated the Pasche, & the sleading of the bloud: that he which destroyed the first-borne, might not touch them. 29. * By faith they passed the red sea as it were by the drie land: which the AEGYPTIANS assaying, were deuoured.

Iof. 6,
20.
Iof. 6,
23, 25.
2,
3.
30. * By faith the walles of Iericho fel downe, by the circuiting of seuen daies.

31. * By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace.

32. And what shal I yet say? For the time wil faile me telling of Gedeon, Barac, Sampson, Iephth, Dauid, Samuel, & the Prophets: 33. who by faith ouercame Kingdoms, " wrought iustice, obtained promises, stopped the mouths of Lions, 34. extinguished the force of fire, repelled the edge of the sword, recouered of their infirmitie, were made

The Epistle for Ss. Fabian and Sebastian Jan. 20. S. Sympho-

rosa cum sep-
tem filiis. Iul.
18.
And for many
Martyrs.

strong in battel, turned away the camp of forrainers: 35. women re-
ceiued of resurrection their dead, and others were racked, not accep-
ting redemption, that they might find a better resurrection. 36. And
others had trial of mokeries and stripes, moreouer also of bands and
prisons: 37. they were stoned, they were hewed, they were tempted,
they died in the slaughter of the sword, they went about in sheep-
skinnies, in goats skinnies, needy, in distresse, afflicted: 38. of whom the
world was not worthie; wandering in desertes, in mountaines & dēnes,
and in caues of the earth. 39. And al these being approued by the testi-
monie of faith, ~~I~~ receiued not the promise, 40. God for vs prouiding
some better thing, that they without vs should not be consummate.

ANNOTATIONS.

CHAP. XI.

Not only or a
special faith.

1. *Faith is.*) By this description of faith, and by al the commendation thereof through
the whole chapter, you may wel perceiue that the Apostle knew not the forged special
faith of the Protestants, whereby euery one of these new Sect-Maisters and their follo-
wers beleue their sinnes are remitted, and that themselues shal be saued, though their
sectes be cleane contrarie one to another.

Faith is of
things not seen:
as in the B. Sa-
crament.

1. *Not appearing.*) This is the praise of faith, saith S. Augustin, if that which is beleued,
be not seen. For what great thing is it, if that be beleued, which is seen? acc. rding to that sentence of
our Lord when he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast beleued:
blessed are they that haue not seen and haue beleued. Aug. in euang. Io. tract. 79. Which may be a
rebuke also and a check to al those faithles speeches, I would see him, tast him, touch him
and feele his very flesh in the Sacrament, otherw ise I wil not beleue.

Nothing profi-
table or meri-
torious with-
out faith.

6. *He that commeth.*) Faith is the foundation and ground of al other vertues, and wor-
ship of God, without which no man can please God. Therefore if one be a Iewe, a Hea-
then, or an heretike, that is to say, be without the Catholike faith, al his workes shal
profit him no whit to saluation.

The citations
in the new Te-
stament, not
only according
to the Hebrew,
but to the Sep-
tuaginta.
The vulgar
Latin transla-
tion.

* *propter*, rod.
xxviii, bed.

11. *Adored the top of his rod.*) The learned may see here that the Apostle doth not tye *Gen.*
himself to the Hebrew in the place of Genesis whence it is alleaged, but followeth the *47, v.*
Septuaginta, though it differ from the Hebrew, as also the other Apostles and Euange- *31.*
gelists & our Sauour himself did: neither were they curious (as men now adaies) to exa-
mine al by the Hebrew only, because they writing and speaking by the Holy Ghost, * *Aug.*
knew very wel that this translation * is the sence of the Holy Ghost also, and as true, *de cin.*
and as directly intended as the other: and therefore also that translation continued alwaies *Deili.*
authenticall in the Greek Church, notwithstanding the diuersitie thereof from the He- *15, c. 14.*
brew. Euen so we that be Catholikes, follow with al the Latin fathers the authenticall
Latin translatiō, though it be not alwaies agreable to the Hebrew or Greek that now is.
But Caluin is not only very saucie, but very ignorant, when he saith that the Septuaginta
were deceiued, and yet that the Apostle without curiosity was content to follow them:
because it is euident, that * the Hebrew being then without points, * might be translated
the one way as wel as the other. Which they vnderstood so wel (and therefore were not
deceiued, that within three lines after, in the beginning of the next chapter, they tran-
slate the same word, as he would haue it in this place.

Adoration of
creatures, and
namely of ho-
ly things.

Againe obserue in those words, *He adored the top of his rod*, that adoration (as the Scrip-
ture vseth this word) may be done to creatures, or to God at and before a creature: as, * *Ios. 7.*
at or * before the Arke of the Testament in old time, now at or before the crucifixe, re- *6.*
likes, images: and in the Psalmes * 8. 131. *Adore ye his foot-stoole. Adore ye toward his holy* * *Oecū.*
moun. We wil adore toward the place where his feet stood: or (which by the Hebrew phrase is *in cel-*
al one) *Adore ye his holy moun.* We wil adore the place where his feet stood; as also * the Greek *let.*
Fathers

* 3. Reg.
11, 12.

Fathers, S. Damascene, li. 1. de imaginibus, & Leontius cited of him, yea S. Chrysostom also doe handel these places, and namely that of the Apostle which we now speake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod. That is, the scepter of Ioseph now Prince of Aegypt, so fulfilling Iosephs dreames which foretold the same Gen. 37. and withal signifying as it were by this propheticall fact * the Kingdom of Israel or of the ten Tribes that was to come of Ioseph by Ephraim his younger sonne in the first King Ieroboam. Thus the Greek Fathers. Whereunto may be added, that al this was done in type and figure of Christes scepter & Kingdom, whom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter; and therefore the Apostle saith, he did it by faith, as having respect to and things to come. By al which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) upon his staffe he adored (G O D,) adding no lesse then two words more then is in the Greek. Which though it might be the sense of the place and S. Augustin so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of al the ancient Fathers (as Beza confesseth) so expoundeth.

Iac. 2.
Ei. 4.
Smo pag.
240.

31. Wrought in iustice.) Men are not iust by beleefe only, as the Protestants assume, but Noe saith by working iustice. And we may note that in al this long commendation of faith in the only Fathers and holy persons, their good workes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (which their workes S. Iames doth inculcate, Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Heb. 11. v. 4. and so forth). Therefore S. Clement Alexandrinus saith, that the said persons & others were iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostles purpose then is nothings els, but to proue to the Hebrewes (who made so great account of their Patriarches and forefathers and their famous actes) that al these glorious personages and their workes were commendable and acceptable only through the faith they had of Christ, without which faith none of al their lines & workes should haue profited them any whit: the Gentils doing many noble actes as Heretikes may also by their faith doe, which are of no estimation before God, because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages where he commendeth faith: further prouing specially in this Epistle to the Hebrewes, that al their Sacrifices were nothing els but figures and attestations of the Christian faith in Christ and posies meanes his death. Al which high resolution & conclusion against the Iewes and Gentils, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and mending faith. brutishly abuse against Christian workes, Sacrifice and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

40. Without us should not.) The Fathers before Christ should not be accomplished, that is, not admitted to the heavenly ioyes, vision, and fruition of God, til the Apostles and other of the new law were associate to them, and the way to euerlasting glorie opened by our Lordes death and Ascension. Neither shal either they or we be fully perfected in heaven before glorie both of body and soul, til the general resurrection: God's providence being so, that we should not one be consummated without another, al being of one faith, and redeemed by one Lord Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, and by example of Christ himself crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content then with that of their carnal Fathers: and because it bringeth iustification, 12. Exhorting them therefore to plucke vp their hearts, and to take faster footing: 18. considering that al being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to heare, wil be so much the greater.



ND therefore we also hauing so great a cloud of witnesses put vpon vs: * laying away al weight and sinne that compasseth vs, by patience let vs run to the fight proposed vnto vs, 2. looking on the author of faith, and the consummatour I E S V S, who, ioy being proposed vnto him, sustained the Crosse, contemning confusion, and sitteth on the right hand of the seat of God.

3. For, thinke diligently vpon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4. For you haue not yet resisted vnto bloud, repugning against sinne: 5. and you haue forgotten the consolation, which speaketh to you, as it were to children, saying, My sonne neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him. 6. For whom our Lord loneth, he chasteneth; & " he scourgeth euery child that he receiueh,

7. Perseuer ye in discipline. As vnto children doth God offer himself to you. For what sonne is there, whom the father doth not correct? 8. But if you be without discipline, whereof al be made partakers; then are you bastards, and not children. 9. Moreouer the fathers indeed of our flesh we had for instructours, and we did reuerence them: shal we not much more obey the Father of spirits, and liue? 10. And they indeed for a time of few daies, according to their wil instructed vs: but he, to that which is profitable in receiuing of his sanctification. 11. And al discipline for the present certes seemeth not to be of ioy, but of sorrow: but afterward it wil render to them that are exercised by it, most peaceable fruit of iustice.

12. For the which cause stretch vp the slacked hands & the loose knees 13. and make straight steps to your feet: that no man halting erre, but rather be healed. 14. * Follow peace with al men, and holinesse: without which no man shal see God: 15. looking diligently lest any man be wanting the grace of God: lest any root of bitternes springing vp doe hinder and by it many be polluted. 16. Lest there be any fornicatour or prophane person e as Esau: * who for one dish of meat sold his first-birth-rights. 17. For know ye that afterward also desiring to inherit the benediction, he was reprobated: * for " he found not place of repentance, although with teares he had sought it.

18. For

" That we be not good, there is noe lacke on Gods part, who offereth his grace to vs: but the defect is in our felues that are not answerable to Gods calling of vs and grace towards vs. c Such as forsake their salvation and re-

Col. 3. 1
1 Pet. 2. 1

Prov. 3. 11.
Apoc. 3. 19.

Rom. 12. 13.
Gen. 25. 33.
Gen. 27. 38.

18. For you are not come to * a palpable mount, and an 'accessible' fire and whirle-wind, and darkenes, and storme, 19. and the sound of trompet, and voice of words, which they that heatd excused themselues, that the word might not be spoken to them, (20. for they did not beare that which was said: *And if a beast shal touch the mount, it shal be stoned.* 21. And so terrible was it which was seen, Moyse said: *I am frighted and tremble.* 22. But * you are come to mount Sion, and the citie of the liuing God, heauenly Hierusalem, and the assemblie of many thousand Angels, 23. & the Church of the first-borne, which are written in the Heauens, and the iudge of al, God: and the spirits of the iust c made perfect, 24. and the mediatour of the new Testament I e s v s, and the sprinkling of bloud speaking better then * Abel.

25. See that you refuse him not speaking. For if they escaped not refusing him that spake vpon the earth, much more we, that turne away from him speaking to vs from Heauen. 26. Whose voice moued the earth then: but now he promisseth, saying, *Yet once; and I wil moue not only the earth, but heauen also.* 27. And in that he saith, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine which are vnmoueable. 28. Therefore receiuing an vnmoueable Kingdom, we haue grace: by the which c let vs serue pleasing God, with feare & reuerence. 29. For * our God is a consuming fire.

ligion to save their lands and goods are like Esau.

:: The faithful are made fellowes of Angels & of al the perfect soules departed since the beginning of the world, and of Christ himself.

ANNOTATIONS.

CHAP. XII.

6. *He scourgeth.*) By this we proue that God often punisheth the finnes euen of his louing children, though not with eternal damnation, yet with temporal chastisement and correction; & that he doth not alwaies together with the remission of deadly finnes and eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chastisement of his children in the next life, more then in this world.

Temporal punishment after remission of finnes, either here or in Purgatorie.

17. *He found not.*) It is not meant, that Esau could not find remission of his sinne at Gods hand: but that hauing once sold and yealded vp the right of his first-birth to his younger brother, it was too late to be sorie for his vnadvised bargaine.

CHAP.

CHAP. XIII.

He commendeth vnto them mutual loue, 2. hospitality, 3. compassion, 4. chastitie, 5. contentation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkning to the doctrines of Heretikes, nor fearing the casting out of the iewes synagogue) 17. and obedience to their present Pastours. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.



ch. xiii. d. 10.

The Epistle for
S. Nicolas 6.
Decemb. &
S. Augustin

our Apostle
Maij 28. and
for some other
Confessours
Bishops.

New, diuers,
changeable, &
strange doctrines
to be auoided,
for such be
heretical.

Against which
the best remedie
or preferuatiue
is alwaies to looke
back to our
first Apostles &
the holy Fathers
doctrine.

καταχρησται
that is, make you
perfect and abstine
in al goodnes.

ET the c charitie of the fraternitie abide in you. 2. And "hospitalitie doe not forget, for by this certaine being not aware, haue receiued Angels to harbour. 3. Remember them in bands, as if you were bound with them; & them that labour, as your selues also remaining in bodie. 4. "Marriage honourable in al, & the bed vndefiled. For, fornicatours and aduouterers God wil iudge. 5. Let your manners be without auarice: contented with things present. For he said, *I wil not leaue thee, neither wil I forsake thee.* 6. So that we doe confidently say: *Our Lord is my helper: I wil not feare what man shal doe to me.*

7. "Remember your Prelates, which haue spoken the word of God to you: the end of whose conuersation beholding, imitate their faith. 8. I E S V S Christ yesterday, and to day: the same also for euer. 9. With "various & strange doctrines be not led away. For it is best that the hart be established with grace, "not with meats: which haue not profited those that walke in them.

10. "We haue an altar: whereof they haue not power to eate which serue the tabernacle. 11. For * the bodies of those beasts, whose bloud for sinne is caried into the holies by the high Priest, are burned without the camp. 12. For the which thing I E S V S also, that he might sanctifie the people by his owne bloud, suffered without the gate. 13. Let vs goe forth therefore to him without the cap: carying his reproche. 14. For we haue not here a permanēt citie: but we seeke that which is to come. 15. By him therefore let vs offer "the host of praise alwaies to God, that is to say, * the fruits of lips confessing to his name.

16. And beneficence and communication doe not forget, for with such hostes "God is promerited. 17. "Obey your Prelates, and be subiect to them. For they watch as being to reder acount for your soules: **I** that they may doe this with ioy, and not mourning. For this is not expedient for you. 18. Pray for vs. For we haue confidence that we haue a good conscience, willing to conuerse wel in al. 19. And I beseech you the more to doe this, that I may the more speedily be restored to you. 20. And the God of peace which brought out from the dead the great Pastour of the sheep, in the bloud of the eternal testament, our Lord I E S V S Christ, 21. c fit you in al goodnes, that you may doe his wil doing in you that which may please before him by I E S V S Christ: to whom is glorie for euer and euer. Amen,

Rom. 12.
10.

1 Pet. 4.
Gen. 8.
3. 19. 2.
3.

Dem. 37.
Ios. 1.
Psal. 55.
12. 117.
6.

Leu. 16.
27.

Of. 14.
3.

c aplos
vos.

22. And I desire you, Brethren, that you suffer the word of consolation. For in very few words haue I written to you. 23. Know you our brother Timothee to be disinified: with whom (if he come the sooner) I wil see you. 24. Salute al your Prelates, and al the Saints. The Brethren of Italie salute you. 25. Grace he with you al. Amen

ANNO TATIONS.

CHAP. XIII.

1. *Hospitality.*) Hospitality, that is, receiuing & harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honourable, that often-times it hath been mens good hap to harbour Angels instead of poore folke vnawares. Which must needs be euer a great benediction to them and their families, as we see by Abraham and Lot Gen. 18. & 19. (and the like fel also to S. Gregorie, as Io. Diaconus writeth, to whose ordinarie table of poore men, not only Angels but Christ also came in pilgrimes weed, *In it li. i. c. 10 & li. i. c. 21. 23.*) whereof if we had not example and warrant by S. Pauls words in this place, and many other expresse Scriptures of the old Testament, these scornful miscreants of this time making so litle account both of good workes and such miraculous entrance of Christ and his Angels into holy meys harbour, would make this also seeme fabulous, as they doe other like things.

Angels harboured.

4. *Marriage honourable.* The Apostle (saith a holy Doctour) saith, *Marriage honourable in al, and the bed undefiled.* And therefore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, He that can take, let him take. *De sid ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the Fathers and of the Catholike Church concerning matrimonie, that it is honourable, and so honourable, that it is a holy Sacrament, but yet * inferior to virginity and perpetual continencie: honourable in al, that is, al such as may law fully marrie and are law fully married: not in brother and sister, not in persons that haue vowed the contrarie, to whom the same Apostle saith it is damnable 1. Tim. 5. v. 11. And this were the meaning of this place, if it were to be read thus, *Marriage is honourable.*

How marriage is honourable in al, if the Apostle did so say, as I doe not.

But to see how the Protestants in al their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it serue for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that wanteth, making it the Indicative mood thus, *Marriage is honourable &c.* as though the Apostle affirmed al marriage to be honourable or law ful, where the verbe to be supplied ought rather to be the Imperative mode, *Let Marriage be honourable*, that so the speech may be an exhortation or commandement to them that be or wil be married, to vse themselves in that state in al fidelity, cleanness, & coniugal continencie one toward another: as whē S. Peter also & this Apostle exhort married men to giue honour to their w iues as to the weaker vessels, and to possesse their vessel in honour not in the passions of ignominie and vncleanness. This is honourable or chaste marriage, to which he here exhorteth. And that it is rather exhortation, then an affirmation, it is euident by the other parts and circumstances of this place both before & after: al which are exhortations in their owne translations. This only being in the middes, & as indifferent to be an exhortation as the rest (by their owne confession) they restraints of purpose. Our text therefore & al Catholike translations leaue the sentence indifferent * as it is in the Greek, and as true translators ought to doe, not presuming to addit it to one side, lest they should restraints the sense of the Holy Ghost to their owne particular fantasie.

One short place manifestly corrupted by the Protestants.

They restraints the sense to their Heretical fantasie.

The Eng Lib. 1577. Again, * our new translators corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it would sound better to the ignorant, that Priests, Religious, and al whosoever, may marrie: where they can not tel either by the Greek, or Latin, that *in omnibus* should be the masculine gender, rather then the neutre * as not only Erasmus, but * the Greek Doctours also take it) to signifie that marriage should be honourably kept between man & wife in al points and in al respects. See S. Chrysostom & Theophy-

Timos' p'p'os in Titos.

Theoph. in hunc loc. For there may be many filthy abuses, in wedlocke, which the Apostle warneth them to take heed of, and to keep their marriage-bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Calvinistes for, *in omnibus*, translate, *inter quosuis*, with a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of senses, and make Gods word to speake iust that which themselues would, and their heresie requireth, in which kind they passe al impudencie and al heretikes that cuer were.

* Beza
in no.
Test.
Graco-
lat. au.
1585.

We must haue regard to the faith and doctrine of the Fathers.

7. *Remember your Prelates.*) We be here warned to haue great regard in our life and beleeve, to the holy Fathers, Doctours and glorious Bishops gone before vs in Gods Church, not doubting but they being our lawful Pastours, had and taught the truth: of whom S. Augustin said, *That which they found in the Church, they held fast: that which they learned, they taught: that which they received of their Fathers, the same they delivered to their children.* *Contr. Iulian. li. 2. c. 10.* Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, so much the more to be had. See the said holy Doctours second booke against Iulian the Pelagian throughout, what great account be maketh of them in the confutation of heresies, and how farre he preferreth the above the proud Sectmaisters of that time: as we must now doe against our new Doctours. This place also is rightly vsed to proue that the Church of God should keep the memories of Saints departed, by solempne holidayes & other deuout waies of honour.

Memories and feasts of Saints.

Judaical abstinence from meats.

Material altars for the Sacrifice of Christes body.

9. *Not with meats.*) He speaketh not of Christian fasts, but of the legal difference of meats, which the Hebrewes were yet prone vnto, not considering that by Christes faith they were made free from al such obseruations of the Law.

10. *We haue an altar.*) He putteth them in mind by these words, that in following too much their old Iewish rites, they deuiued themselues of another manner and a more excellent Sacrifice and meat: meaning, of the holy altar, and Christes owne blessed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar,* (saith Isychius) *is the altar of Christes body, which the Iewes for their incredulity must not behold.* *Li. 6. c. 21 in Lewis.* And the Greek word (as also the Hebrew, answering thereunto in the old Testament) signifieth properly an altar to Sacrifice on, and not a metaphorical and spiritual altar. Whereby we proue against the Heretikes, that we haue not a common table or profane communion-bord, to eate meer bread vpon, but a very altar in the proper sense, to Sacrifice Christes body vpon: and so called of the Fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sorore Gorgonia. Chrys. demonst. quid Christus sit Deus. Socrat. li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei li. 8. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 15. Contr. Faust. Manich. li. 20. c. 21. Theophyl. in 3. Mat. And when it is called a table, it is in respect of the heauenly food of Christis body and blood receiued.*

Συστάριον
εὐχ.
מזבח

The Sacrifice of the altar is the principal host of praise and thanksgiving, therefore called, *Eucharistia.*

15. *The host of praise.*) Though it may signifie the spiritual Sacrifice of praise and thanksgiving of what sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and blood of Christ: not as vpon the Crosse, which was but once done in bloody sort, but as in the Church and new Testament, where it is daily done vnbloodily, being the proper host of laud and thanksgiving and therefore called the *Eucharist*, and being the fruit and effect of Christ and his Priestes lips or words, that is of consecration. Because this Sacrifice is made by the force of the holy words. And when we read in the psalme and other places of the old Testament, of the host of praise, it may be thought to be a prophetic of the new Sacrifice, and not of euery vulgar thanksgiving. And to the old Fathers in the primitive Church to hide the mysteries from the vnworthy or heathen, often speake. *What is* (saith S. Augustin) *a more holy Sacrifice of praise, then that which consisteth in thanksgiving, at which the faithful doe know in the sacrifice of the Church.* *Li. 1. contr. aduers. leg. & proph. c. 18.* Again, *c. 20. The Church from the times of the Apostles by the most certaine successiō of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a litle afterward: *Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he wil not take calves nor goats, but wil take the Sacrifice of praise, not according to the order of Aarō, but according to the order of Melchisedech.* See *ep. 120. c. 19. & ep. 17. al q. 1. in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Masse and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake only of a common thanksgiving.

16. *God is promerited*) This latin word *promeretur*, cannot be exprest effectually in The Prote- any one English word. It signifieth, Gods fauour to be procured by the foresaid workes stants auoid- of alme and charitie, as by the deserts and merits of the doers. Which doctrine & word, the word me- of merits the Aduersaries like so ill, that they flye both here and els-where from the word, rit. trāslating here for, *promeretur Deus*, *God is pleased*, more neere to the Greeke, as they pretend. Which indeed maketh no more for them then the latin, which is agreeable to most ancient Good workes meritorious. copies, as we see by Primasius S. Augustines scholer. For if God be pleased with good workes and shew fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, then The Apostle obedience of the lay people to the Priests and Prelates of Gods Church, in matters of doth inculcate soule, conscience, and religion. Whereof the Apostle giueth this reason, because they obedience to the Priests and haue the charge of mens soules, and must answer for them: which is an infinit preemi- Bishops of nence and superiority, ioyned with burden, and requireth maruelous submission and Gods Church. most obedient subiection of al that be vnder them and their gouernement. From this obe- diencethere is no exception nor exemption of Kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And whatsoeuer he be (though Emperour of al the world) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, whom he ought to obey and be subiect vnto in religiō, he shal be damned vndoubtedly, except he repent, because he doth against the expresse word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuolts from the Church of God, is no more but a rebellion and disobedience to the Priest of Gods Church, when men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, where these new Sects are properly maintained by this false principle, That the Prince in matters of soule and religion may command the Prelate: which is directly and evidently against this Scripture and al other, that command the sheep of Christes fold to obey their spiritual Officers.

No person ex-
empted from
this obediēce,
in matters of
religion.





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. I A M E S.



His Epistle (as the rest following) is directed specially, as S. Augustin saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls words. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good workes are necessarie, that not only faith, but also good workes doe iustifie: that they are acts of Religion, or seruice and worship of God: that to keep al the commandements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must stay our selues from sinni^g, with feare of our death, of the iudgement, of hel: and stirre our selues to doing of good, with our reward that we shal haue for it in heauen. These points of the Catholike faith he commendeth earnestly vnto vs, inuicighing vehemently against them that teach the contrarie errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exorteth generally to al good workes, & deborteth from al sinne. But yet also namely to certaine, and from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and to praier, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames
wrot this Epi-
stle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whose martyrdom we haue Act. 12. but he, whom the Church worshippeth the first of Maie, who is called Frater Domini, our Lordes brother, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we read, Act. 15. and 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiastical stories doe report. Euseb. li. 2. c. 22. Hiero. in Catalogo.

Ia. 1. Therefore as the old High-Priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also disperfed in other Countries (as we vnderstand Act. 9. v. 1. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue Tribes that are in dispersion. And in them, to al Christians vniuersally disperfed through the world.



THE CATHOLIKE

EPISTLE OF S. IAMES

THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Martins, from the 4. Sunday after Easter vntil Whitsunday.

Epist.
li. 1. hist.
6. 2. 2.

Catholike Epistle.) The word Catholike, though in the title of this Epistle & the rest following (called, The Catholike Epistles) it be not wholly in the same sense as it is in the Creed, yet the Protestants so feare and abhorre the word altogether, that in some of their Bibles they leane it cleane out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle*, &c. whereas these are famously known and * specified in antiquitie by the name of Catholike Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S. Pauls are,

The Protestants abhorre the word *Catholike*.

CHAP. I.

We haue to reioyce in persecution (but if we be patient, and withal abstaine from al mortal sinne) 9. considering how we shal be exalted and crowned for it, when the persecutour (who enricheth himself with our spoiles) shal fade away. 13. But if any be tempted to fal, or to any other euil, let him not say, God is the Authour of it, who is the Authour of al good only. 19. Such points of the Cath. faith we must be content to learne without contradiction & anger, and to doe accordingly. 26. Because otherwise we may talke of Religion, but indeed it is no Religion.



IAMES the seruant of God and of our Lord Iesus Christ, to the twelue Tribes that are in dispersion, greeting.

2. Esteeme it, my Brethren, al ioy, when you shal fal into diuers tentations: 3. knowing that * the probation of your faith worketh patience. 4. And let patience haue

The Epistle for some Martyrs.

a perfect worke: that you may be perfect & entire, failing in nothing. 5. But if any of you lacke wisdom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it shal be giuen him. 6. But * let him aske in faith nothing doubting. For he that doubteth, is like to a waue of the sea, which is moued & caried about by the wind. 7. Therefore let not that man thinke that he shal receiue any thing of our Lord. 8. A man double of mind is inconstant in al his waies.

9. But let the humble Brother glorie, in his exaltation: 10. and the rich, in humilitie, because * as the floure of grasse shal he passe: 11. for the sunne rose with heat, & parched the grasse, and the floure of it fel away, and the beautie of the shape thereof perished: so the rich man also shal wither in his waies. 12. Blessed is the man that suffereth temptation:

The Epistle for Bishops,

Ro. 5. 3.

Mt. 21,
21.
Mr. 11,
24.

Pf. 102,
13. Eccl.
14. 18.
Ef. 4. 6.
1. Pet. 1,
24
Job. 6. 17

for when he hath been proued, he shal receiue the crowne of life, which God hath promised to them that loue him. ¶

¶ The ground of temptation to sinne, is our concupiscence, and not God.

The Epistle on the 4. Sunday after Easter.

17. " Let no man when he is tempted, say that he is tempted of God. For " God is not a tēpter of euils, and he tēpteth no man. 14. But " euery one is tempted of his owne concupiscence abstracted and allured. 15. Afterward " concupiscence when it hath conceiued, bringeth forth sinne. But " sinne when it is consummate, ingendreth death.

16. Doe not erre therfore, my dearest Brethren. 17. Euery best guift, and euery perfect guift, is from aboue, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 18. Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature. ¶ 19. You know, my dearest Brethren, And * let euery man be swift to heare, but slow to speake, and slow to anger. 20. For the anger of man worketh not the iustice of God.

The Epistle on the 5. Sunday after Easter.

21. For the which thing casting away al vncleannesse and aboundance of malice, in meeknesse receiue the engrafted word, which is able to saue your soules. ¶ 22. But * be doers of the word, and not hearers only, deceauing your selues. 23. For if a man be a hearer of the word, and not a doer, he shal be compared to a man beholding the countenance of his natiuitie in a glasse. 24. For he considered himself, and went his way, and by and by forgot what an one he was. 25. But he that hath looked in " the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke; this man shal be " blessed in his deed. 26. And if any man thinke himself to be religious, not bridling his tongue, but seducing his hart, this man's religion is vaine. 27. " Religion cleane and vnspotted with God and the Father, is this, to visit pupilles and widowes in their tribulation: and to keep himself vnspotted from this world. ¶

¶ Beatitude or saluation cometh in well-working.

Prou. 17, 27.

Mat. 7. 21. Ro. 13.

ANNOTATIONS.

CHAP. I.

What faith is required in praier.

6. *Aske in faith nothing doubting.*) The Protestants would proue by this, that no man ought to pray without assurance that he shal obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawful things may not either mistrust God's power & hability, or be in diffidence and despaire of his mercie: but that our doubt be only in our owne vnworthinesse or vndue asking.

God is not Author of euil.

53. *Let no man say that he is tempted of God.*) We see by this, that when the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into temptation; they meane not, that God is any waies the Author, causer, or mouer of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the Author of sinne, is intolerable. See S. *August. ser. 9. de diuers. c. 9.*

Partial & wilful translation.

13. *God is not a tempter of euils.*) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the word passively, in this sense, that God is not tempted by our euils. Where more consonantly to the letter & circumstance of the words before & after, &

as

as agreeably * to the Greeke, it should be taken actiuelly as it is in the Latin, that God is no tempter to euil. For being taken passiuelly, there is no coherence of sense to the other words of the Apostle.

15. *Concupiscence when it hath conceived.*) Concupiscence (we see here) of it-self is not sinne, as Heretikes falsely teach: but when by any consent of the mind we doe obey or yeald to it, then is sinne ingendred and formed in vs. Concupiscence of it-self no sinne.

15. *Sinne consummate ingendred death.*) Here we see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs. Not euery sinne mortal.

15. *The law of perfect libertie.*) The law of the Ghospel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament deliuered al that obey him, from the seruitude of sinne & the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Testament euery man may follow his owne liking & conscience, and may choose whether he wil be vnder the lawes & obedience of Spiritual or Temporal Rulers, or no. What is the law of libertie in the New Testament.

27. *Religion cleane.*) True religion standeth not only in talking of the Scriptures, or only faith, or Christs iustice: but in puritie of life, and good workes, specially of charity and mercie done by the grace of Christ. This is the Apostolical doctrine, and farre from the Heretical vanitie of this time. Good workes part of mans iustice.

CHAP. II.

Against acception of persons. 10. From al and euery sinne we must abstaine, hauing in al our words and deeds, the Iudgement before our eyes: wherein workes of mercie shal be required of vs, 14. and only faith shal not auale vs. 18. And that the Catholike by his workes sheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was iustified by workes also, 25. and likewise Rahab.



Y Brethren, Haue not the faith of our Lord Iesvs Christ of glorie in acception of persons. 2. For if there shal enter into your assemblie a man hauing a golden ring in goodly apparel, and there shal enter in a poore man in homely attire, 3. and you haue respect to him that is clothed with the goodly apparel, and shal say to him, Sit thou here wel: but say to the poore man, Stand thou there, or sit vnder my foot-stoole: 4. doe you not iudge with your selues, and are become iudges of vniust cogitations? 5. Heare, my dearest Brethren: hath not God chosene the poore in this world, rich in faith, and heires of the Kingdom which God hath promised to them that loue him? 6. But you haue dishonoured the poore man. Doe not the rich oppresse you by might: and the selues draw you to iudgemets? 7. Doe not they blaspheme the good name that is inuocated vpon you? 8. If not-withstanding you fulfil the roial law according to the Scriptures, Thou shalt loue thy neighbour as thy self, you doe wel: 9. But if you accept persos, you worke sinne, re- proued of the Law as transgressours. 10. And* whosoever shal keep the whole Law, but offendeth in one, is made guilty of al. 11. For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kil. And if thou doe

not commit aduoutrie, but shal kil; thou art made a transgressour of the Law. 12. So speake ye, and so doe, as beginning to be iudged by the law of libertie. 13. For " iudgement without mercie to him that hath not done mercie. And mercie * exalteth it-self aboue iudgement.

14. " What shal it profit, my Brethren, if a man say he hath faith, but hath not workes? Shal faith be able to saue him? 15. And * if a Brother or Sister be naked, and lacke daily food, 16. and one of you say to them, Goe in peace, be warmed and filled; but you giue them not the things that are necessarie for the bodie; what shal it profit? 17. So faith also, if it haue not workes, is dead in it-self. 18. But some man saith, Thou hast faith, and I haue workes: shew me thy faith without workes; and I will shew thee by workes my faith. 19. Thou beleuest that there is one God. Thou doest wel: the Diuels also beleene and tremble. 20. But wilt

" He speaketh to al heretikes that say, faith only without workes doth iustifie, calling them vaine men, and comparing them to Diuels.

thou know, " o vaine man, that faith without workes is ' idle'? 21. " Abraham our Father was he not iustified by workes * offering Isaac his sonne vpon the altar? 22. Seest thou that " faith did worke with his workes: and by the workes the faith was consummate? 23. And the Scripture was fulfilled, saying, *Abraham beleeued God, and it was reputed him to iustice, and he was called " the friend of God.* 24. Doe you see that by workes a man is iustified; & " not by faith only? 25. And in like manner also * " Rahab the harlot, was not she iustified by workes, receiuing the messengers, and putting them forth another way? 26. For euen as the bodie without the spirit is dead: so also " faith without workes is dead.

с крот
кауча-
тай.

Io 3, 17.

' dead
G n 12,
10.

Gen. 15,
6, Ro. 4.
3. Gal. 3.
Ios. 2, 1.
18. and
6, 22.

ANNOTATIONS.

CHAP. II.

Scripture abused by the Anabaptistes to make no distinction of persons. What the Apostle meaneth by acception of persons.

1. *In acception of persons.*) The Apostle meaneth not, as the Anabaptists and other sedition- weales or assemblies betwixt the Magistrate and the subiect, the free man and the bond, the rich and the poore, betwixt one degree & another: for God and nature, and the necessity of man, haue made such distinctions, and men are bound to obserue them. But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, we must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himself calleth al, and endoweth al sorts with his graces; so in such and the like things we must not be partial, but count al to be fellowes, Brethren, and members of one head. And therefore the Apostle saith with a special clause, That we should not hold or haue the Christian faith with or in such differences or partialities.

How he that offendeth in one commandment, is guilty of al.

10. *Is made guilty of al.*) He meaneth not, that whosoever is a theefe, is also a murderer, or that euery murderer is an aduouterer also: or that al sinnes be equal, according to the Stoikes & the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commandment, as if he had offended against euery precept: but the sense is, that it shal not auail him to saluation, that he seemeth to haue kept certaine & not broken al the commandments: seeing that any one transgression of the law, proueth that he hath not obserued the whole, which he was bound to doe, so farre as is required, & as is possible for a man in this life. S. Augustin disputing profoundly in his 25. Epistle to S. Hierom

S. Hierom, of this place of S. Iames, expoundeth it thus : that he which offendeth in one, that is, against the general and great comendement of loue or charitie (because it is in a manner al, as being the summe of al, the plenitude of the law, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

11. *Iudgements without mercie.*) Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed with extreme rigour in the next world, but such as vsed not mercie in this world, *August. de pec. merit. li. 2. c. 3.* Which is true, not only in respect of the indgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustin signifieth, declaring that our venial sinnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See *epist. 29. aforesaid in fine, and li. 21. de Cin. Dei c. 17. in fine.*

Workes of mercie exceeding grateful to God.

The proud and impudent dealing of the heretikes against this Epistle, because it is so plaine against only faith.

14. *What shal is profit, if a man say he hath faith?*) This whole passage of the Apostle is so cleere against iustification or saluation by only faith, damnably defended by the Protestants, & so euident for the necessitie, merit, & concurrence of good workes, that their first Authour Luther and such as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift nor false glosse for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreeing with their Masters, confesse it to be holy Scripture. But their shiftes & fond glosses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other : who would neuer haue denied the booke, thereby to shew themselves Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists doe vse (whereof they were not ignorant) could haue serued. In both sorts the Christian Reader may see, that al the Heretikes vinting of expresse Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer so plaine against them, they must either be wrested to sound as they say, or els they must be no Scriptures at al. And to see Luther, Caluin, Beza, & their fellowes, sit as it were in iudgement of the Scriptures to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

11. *Abraham, was he not iustified by workes?*) It is much to be noted that S. Augustin in his booke *de fide & operibus c. 14.* writeth, that the heresie of only faith iustifying or sauing, was an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good workes were not available: adding further, that the other three Apostles, Iames, Iohn, and Inde, did of purpose write so much of good workes, to correct the said error of only faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter (*Ep. 1. c. 3.*) warneth the faithful that many things be hard in S. Pauls writings, and of light vnlearned men mistaken to their perdition; the said S. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the preface of his commenarie vpon the 81. Psalm, he warneth al men, that this deduction vpon S. Pauls speech, *Abraham was iustified by faith, therefore workes be not necessarie to saluation* is the right way to the gulfe of Hel and damnation.

Only faith, an old heresie.

S. Iames & the rest inculcate good workes against the error of only faith falsely gathered of S. Pauls words.

And lastly (which is in it self very plaine) that we may see this Apostle did purposefully thus commend vnto vs the necessitie of good workes, & the inanity and insufficiency of only faith, to correct the error of such as misconstrued S. Pauls words for the same: * the said holy Doctour noteth that of purpose he tookē the very same example of Abraham, whom S. Paul said to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified and blessed of God, to wit, his obedience and immolation of his only sonne. But how S. Paul saith that Abraham was iustified by faith, see the Annotations vpon that place, *Ro. 4. v. 1.*

S. Augustines whole disputation in this point very notable, & directly against only faith.

22. *Faith did workes with.*) Some Heretikes hold, that good workes are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or workers of saluation, much lesse meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falshoods, & flights from the plaine truth of Gods word, are refuted by these words, when the Apostle saith, That faith

Heresies against good workes.

Workes con-
curre with
faith as cause
of iustification.
Workes make
vs iust indeed
before God.

worketh together with good workes: making faith to be a coadiutor or cooperatur with workes, and so both ioyntly concurring as causes and workers of iustification: yea afterward he maketh workes the more principal cause, when he resemblenth faith to the body, and workes to the spirit or life of man.

23. *The friend of God.*) By this also another false and friuolous euasion of the Heretikes is ouertaken, when they feine, that the Apostle here when he saith, workes doe iustifie, meaneth that they shew vs iust before men, and auaille not to our iustice before God. For the Apostle evidently declareth that Abraham by his workes was made or truly called the friend of God, and therefore was not (as the Heretikes say) by his workes approued iust before man only.

The Protestants
say by faith only:
S. Iames cleane
contrarie, *Not
by faith only.*

24. *Not by faith only.*) This proposition or speech is directly opposit or contradictorie to that which the Heretikes hold. For the Apostle saith, Man is iustified by good workes, and not by faith only. But the Heretikes say, Man is not iustified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames speeches and S. Pauls. For though S. Paule say, man is iustified by faith, yet he neuer saith, by faith only, nor euer meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, * as he expoundeth himself. * Gal. 5. Though concerning workes also, there is a difference betwixt the first iustification, whereof S. Paul specially speaketh: and the second iustification, whereof S. Iames doth more specially treat. Of which thing a els-where there is enough said.

a See the an-
not. vpon the
epistle to the
Romans c. 2.
v. 11.

The manifold
meaning of
certaine Fa-
thers, when
they say,
Only faith.

The Fathers indeed vse sometimes this exclusiue, *sola, only*, but in farre other sense then the Protestants. For some of them thereby exclude only the workes of Moyses law, against the Iewes: some, the workes of nature and moral vertues without the grace or knowledge of Christ, against the Gentils: some, the necessitie of external good workes where the parties lacke time and meanes to doe them, as in the case of the penitent theefe: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and miscreants: some exclude reason, sense, and arguing in matters of faith and myserie, against such as wil beleue nothing but that they see or vnderstand: some the merit of workes done in sinne before the first iustification: some, the arrogant Pharisaiical vinting of man's owne proper workes and iustice, against such as referre not their actions and good deeds to God's grace. To these purposes the holy Doctours say sometimes, that only faith saueth and serueth: but neuer (as Protestants would haue it) to exclude from iustification and saluation, the cooperation of mans free-will, dispositions and preparations of our hart by praers, penance, and sacraments, the vertues of hope and charitie, the purpose of wel-working and of the obseruation of God's commandements: much lesse, the workes and merits of the children of God, proceeding of grace and charitie, after they be iustified & are now in his fauour: which are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

S Paul nameth
faith & S. Iames
workes,
causes of iusti-
fication: but
neither the
one, faith only,
nor the other,
workes only.
Faith without
workes is a
true faith, but
not available:
as the body
without the
spirit is a true
body, though
it be dead.

25. *Rahab.*) This Apostle alleageth the good workes of Rahab by which she was iustified, and S. Paul (11. Heb.) saith she was iustified by faith. Which are not contrarie one to the other: for both is true that she was saued by faith, as one saith, and that she was saued by her workes, as the other saith. But it were vntreuely said, that she was saued either by only faith as the Heretikes say; or by only good workes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme; they, that they should be saued by the workes of Moyses law; these, by their moral workes: therefore S. Paul to the Romans disputed specially against both, prouing that no workes done without or before the faith of Christ, can serue to iustification or saluation.

26. *Faith without workes is dead.*) S. Iames (as the Protestants feine) saith that faith without good workes is no faith, and that therefore it iustifieth not, because it is no faith; for he saith that it is dead without workes as the body is dead without the soule, and therefore being dead hath no actiuitie or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body: euen so it is the like difference, to say that faith without workes is dead, and to say that faith without workes is no faith. And if a dead body be not-withstanding a true body, then according to S. Iames comparaiſon here, a dead faith is not-withstanding a true faith, but yet not available to iustification, because it is dead, that is, because it is only faith without good workes.

And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth at this while, is no true or properly called faith at al. It is the same faith that S. Paul defined and commended in al the 11. chapter to the Hebrewes, and the same which is called the Catholike faith, and the same which being formed & made alieue by charitie, iustifieth. Mary true it is, that it is not that special faith which the Heretikes feine only to iustifie, to wit, when a man doth firmly beleue as an article of his faith, that himselfe shal be saued. This special faith it is not whereof the Apostle here speaketh. For neither he, nor S. Paul, nor any other sacred Writer in al the holy Scriptures euer speake or knew of any such forged faith.

What faith the Apostle speaketh of: & that he knew no special faith.

CHAP. III.

Against proud Maisters and Authours of sects. 5. Of the manifold sinnes of the vnbridled tongue. 12. The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heauenly, peaceable, modest, and so-forth.

BE ye not many Maisters, my Brethren, knowing that you receiue the greater iudgement. 2. For in many things we offend al. * If any man offend not in word; this is a perfect man. He is able also with bridle to turne about the whole body. 3. And if we put bits into the mouths of horses that they may obey vs, we turne about al their body also. 4. And behold, the ships, whereas they be great, and are driuen of strong winds: yet are they turned about with a litle sterne whither the violence of the director wil. 5. So the tongue also is certes a litle member, and c vanteth great things. Behold how much fire what a great wood it kindleth? 6. And the tongue, is fire, a whole world of iniquitie. The tongue is set amōg our mēbers, which defileth the whole bodie, and inflameth the wheele of our natiuitie, inflamed of hel. 7. For al nature of beasts & foules & serpēts & of the rest is tamed & hath been tamed by the nature of mā: 8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison. 9. By it we blesse God and the Father; & by it we curse men which are made after the similitude of God. 10. Out of the self-same mouth proceedeth blessing & cursing. These things must not be so done, my Brethren. 11. Doth the fountaine giue forth out of one hole sweet and soure water? 12. Can, my Brethren, the figge-tree yeald grapes, or the vine, figges? So neither can the salt water yeald sweet.

13. Who is wise and hath knowledge among you? Let him shew by :: The difference betwixt the humane wisdom, specially of heretikes; & the wisdom, of the Catholike Church & her children. good conuersation his working in mildnesse of wisdom. 14. But if you haue bitter zeale, and there be contentions in your harts; glorie not and be not liars against the truth. 15. For this is not wisdom descending from aboue: but earthly, sensual, diuelish. 16. For where zeale and contention is, there is inconstancie, and euery peruerse worke. 17. But the wisdom that is from aboue, first cerres is chaste; then peaceable, modest, suafible, consenting to the good, ful of mercie and good fruits not iudging, without simulation. 18. And the fruit of iustice, in peace is sowed, to them that make peace.

ANNOTATIONS.

CHAP. III.

Many Maisters
are many
proud Sect-
Maisters.

1. *Many Maisters.*) He meaneth principally Sect-maisters that make themselves feuerall Ring-leaders in sundry sorts of new deuised doctrines: euery one arrogating to himself to be Maister, and none so humble as to be a scholer, either to God's Church and true Pastours, or to other guides and Authours of the said Sects. So did Zuinglius disdain to be Luthers scholer, and Caluin to be the follower of Zuinglius.

CHAP. IIII.

By concupiscence and loue of this world, we are made enemies to God: but we should rather humble vs to him, punishing our selues for our sinnes. 11. Against detraction & rash iudging, 13. To remember alwaies the vncertaintie of our life.



FROM whence are warres and contentions among you? Are they not hereof? of your cōcupiscences which warre in your members? 2. You couet, & haue not. You kil, and enuie; and can not obtaine. You contend and warre: and you haue not, because you aske not. 3. You aske, and receiue not: because you aske amisse: that you may cōsume it on your concupiscences. 4. Aduouterers, know you not that the * freindship of this world, is the enemy of God? Whosoever therefore wil be a freind of this world, is made an enemy of God. 5. Or doe you thinke that the Scripture saith in vaine: To enuie doth the spirit couet which dwelleth in you? 6. And" giueth greather grace. For the which cause it saith, God resisteth the proud and giueth grace to the humble.

7. Be subiect therfore to God, but resist the Diuel, and he wil fly from you. 8. c Approch to God, & he wil approach to you. Cleanse your hands, ye sinners: and" purifie your harts, ye double of mind. 9. Be miserable, and mourne, & weep: let your laughter be turned into mourning; and ioy, into sorrow. 10. * Be humbled in the sight of our Lord, and he wil exalt you. 11. c Detract not one from another, my Brethren. He that detracteth from his Brother, or he that iudgeth his Brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a Iudge. 12. For there is one Law-maker, and Iudge that can destroy and deliuer. 13. But thou,* what art thou that iudgeth thy neighbour?

Behold now you that say, To day or to morrow we wil goe into that citie, and there certes wil spend a yeare, and wil traffike, and make our gaine (14. who are ignorant what shal be on the morrow. For what is your life? It is a vapour appearing for a litle while, and afterward it shal vanish away) 15. for that you should say, " If our Lord wil: and, If

we

*The boldnes
of Heretikes
adding here the
word, *Scripture*,
to the text
thus, *And the
Scripture giueth
greater grace.*

c Free-wil and
man's owne en-
deauour neces-
sarie in com-
ming to God.
c He forbid-
deth detraction,
euil speaking,
slandering.

* All promises
and purposes

1. Ro. 2,
15.

Prou. 3,
35.
1. Pet. 5,
5.

1. Pet. 5,
6.
c μή κα-
ταλαί-
τε αλλη-
λων.
Ro. 14,
4.

we shal liue, we wil doe this or that. 16. But now you reioyce in your arrogancies. Al such reioycing is wicked. 17. To one therfore knowing to doe good, and not doing it: to him it is sinne.

God's good liking & pleasure: and it be cometh a Christiā man to haue vsually this forme of speech in that case, *If God wil, if God otherwise dispose nos.*

of our worldly affaires are to be made vnder condition of

AN NOTATIONS.

CHAP. IIII.

8. *Purifie your harts.*) Man (we see here) maketh himself cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke we derogate from Christ's Passion, when we attribute such effects to our owne workes, or to other secundarie helps and causes.

Man's working with God's grace, is no derogatio thereunto.

CHAP. V.

By the damnation to come vpon the vnnmerciful rich, he exhorteth the persecuted to patience, & by their owne reward, and by examples. 12. Not to sweare at al in common talke. 13. In affliction, to pray: in prosperitie, to sing: in sicknes, to cal for the Priests, and that they pray ouer them & anoint them with oile: and that the sicke persons confesse their sinnes. 19. Finally, how meritorious it is to conuert the erring vnto the Catholike faith, or the sinner to amendement of life.



GOE to now ye rich men, weep, " how ling in your miseries which shal come to you. 2. Your riches are corrupt; and your garments are eaten of moths. 3. Your gold and siluer is rusted; and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues wrath in the last daies.

" A feareful description of the miseries that shal befall in the next life to the vnnmerciful couetous men,

4. Behold " the hire of the worke-men that haue reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth. 5. You haue made merie vpon the earth: and in riotousnes you haue nourished your harts in the day of slaughter. 6. You haue ' presented, and slaine the iust one: and he resisted you not.

' condē-
ned.

7. Be patient therfore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the pretious fruit of the earth: patiently bearing til he receiue the timely and the lateward. 8. Be you also patient, and confirme your harts: because the comming of our Lord ' wil approach'. 9. Grudge not, Brethren, one against another: that you be not iudged. Behold, the iudge standeth before the gate. 10. Take an example, Brethren, of ' labour and patience, the Prophets, which spake in the name of our Lord. 11. Behold we account them blessed that haue suffered. The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitieful.

c He meaneth either fruit or raine.

' is as
hand.
' exilis
mali.

12. But before al things, my Brethren, * " sweare not, neither by heauen,

nor

The Epistle in a vortue Masse for the sicke.

b The epistle in *Maiores Litanis* on S. Mar- kes day, and in the Rogation daies.

b, the Heretikes translate, *Ac- knowledge your finnes. &c.* So litle they can abide the very word of con- fession.

He that hath the zeale of conuerting sin- ners, procureth thereby mercie & remission to himself which is a singular grace.

nor by earth; nor other othe whatsoener. But let your talke be, yea, yea: no no: that you fal not vnder iudgement.

13. Is any of you in heauinesse? let him pray. Is he of a chereful hart? let him sing. 14. Is any man sicke among you?" let him bring in the Priests of the Church, and let them pray ouer him,* " anointing him with oile in the name of our Lord. 15. And " the praier of faith " shal saue the sicke: and our Lord " shal lift him vp: and if he be in finnes," they shal be remitted him. 16. b " Confesse therefore your finnes one to another: and Pray one for another, that you may be saued. ¶ For the continual praier of a iust man auaileth much. 17.* Elias was a man like vnto vs, passible: and with praier " he praied that it might not raine vpon the earth, and it rained not for three yeares and sixe moneths. 18. And * he praied againe: and the heuengaue raine, and the earth yelded her fruit.

19. My brethren, if any of you shal erre from the truth, and a man conuert him: 20. he must know that he " which maketh a sinne to be conuerted from the errour of his way, " shal saue his soule from death, and " couereth a multitude of finnes. ¶

Mr. 62
132

3 Reg.
17.
Ecc. 48.
Luc. 49
21
3 Reg.
18, 19

ANNOTATIONS

CHAP. V.

The finnes cry- ing to Heauen.

9. *The hire.*) To with-hold from the poore or labourer the hire or wages that is due or promised to him for his seruice or worke done, is a great iniquitie, and one of those five finnes which in holy writ be said to cal for vengeance at God's hand, as we see here. They be called in the Catechisme, *Sinnes crying to heauen*. The other foure be, murder, *Gen. 18 v. 20.* Vsurie, *Exod. 22. v. 27.* The sinne against nature, *Gen. 18. v. 20.* The oppression and vexation of widowes, pupilles, strangers and such like. *1b. & Exod. 3. v. 9.*

What othes are lawful, what are not.

12. *S. eare nos.*) He forbiddeth not al othes, as the Anabaptists falsely say. For in iustice and iudgement we may be by our lawful Magistrate put to sweare, and may lawfully take an othe, as also for the aduantaging of any necessarye truth when time and place require. But the custom of swearing, and al vaine, light, & vnecessarye othes in our daily speach doe displease God highly, and are here forbidden by the Apostle, as also by our Sauour. *Mat. 5.*

Heretical tras- lation against Priesthood.

14. *Let him bring in the Priests.*) The Protestants for their special hatred of the holy order of Priesthood, as els-where often, so here they corrupt the text evidently, translating *Presbyteros*, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chrysostom who knew the sense and signification of the Greeke word according to the Ecclesiastical vse and the whole Churches iudgement, better then any Protestant aliue, taketh it plainly for *Sacerdotes*, that is, Priests *li. 3. de Sacerdotio prope initium*. And if they confesse that it is a word of office with them also, though they cal them Elders, and not Priests; then we demand whether the Apostle meane here men of that function which they in their new Churches cal Elders. If they say no, as they must needs (for Elders with them are not deputed specially to publike praying or administra- tion of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant, that their Elders answer not to the function of those which in the new Te- stament are called *Presbyteri* in Greeke and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

Neither their Elders (so cal- led nor their Ministers, can be those whom the Apostle here calleth, *Presbyteros*.

If they

If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ & in the Primitiue Church, & that they are the men whom the Apostle willeth to be called for to anoint the sicke & to pray for him, why doe they not the translate *Presbyter* Ministers? which they might doe with as good reason, as cal such as they haue taken instead of our Catholike Priests, Ministers, Which word being in large acception comon to al that haue to doe about the celebration of diuine things, was neuer appropriated by vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, which is Priesthood: but to the order next vnder it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the vse of antiquity, then to keep the word Priest, being made no lesse peculiar to the state of such only as Minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellows follow neither God's word, nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of God's Church. And how little they follow any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Communion booke, in their order of visiting the sicke, they comonly name the Minister, *Priest*.

They haue no reason to cal their Ministers by that name.

Their Deacons should rather be called Ministers. They should keep the name Priest, as well as Deacon.

14. *Anointing with oile*) Here is the Sacrament of extreme Vnction so plainly promulgated for it was instituted, as al other Sacraments of the new Testament, by our Sauour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the sicke with oile *Marc. 6.* pertaineth thereunto) that some Heretikes, for the euidence of this place also (as of the other for good workes) deny the Epistle. Other (as the Caluinists) through their confidence of cunning shifts and glosses, confessing that S. James is the Authour, yet condemne the Church of God for vsing and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of water? Why may not grace and remission of sinnes be annexed to the one as well as to the other, without derogation to God?

The Sacrament of EXTREME VNCTION.

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this warrant of the Apostle, who knew Christ's meaning and institution of it better then these deceiued men, who make more of their owne fond guesse & coniectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical Authour that euer wrote, then of the expresse word of God. It was (say they) a miraculous practise of healing the sicke, during only in the Apostles time, and not long after. We aske them whether Christ appointed any certaine creature or external element vnto the Apostles generally to worke miracles by. Himself vsed sometimes clay & spittle, sometimes he sent the that were diseased, to wash themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and deuotion, Christ would haue miracles to be wrought by sundry of the Sacraments also. Which miraculous workes ceasing, yet the Sacraments remaine stil vnto the worldes end.

The Heretikes obiections against the said Sacrament, answered: and withal it is proued to be a Sacrament.

Again we demand, whether euer they read or heard that men were generally commanded to seeke for their health by miraculous meanes? Thirdly, whether al Priests, or (as they cal them) Elders, had the giift of miracles in the primitiue Church? No, it can not be. For though some had, yet al these indifferently of whom the Apostle speaketh, had not the giift: and many that were not Priests had it, both men and women, which yet could not be called for as Priests were in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there was no such general precept for sicke or dead men, as this, to cal for the Apostles to heale or restore them to life againe. Lastly had any external element or miraculous practise, vnles it were a Sacrament, the promise of remission of al kind of actual sinnes ioyned vnto it? Or could S. James institute such a ceremonie himself, that could saue both, body and soule by giuing

Remission of sinnes annexed to creatures.

Holy water.

giuing health to the one, and grace and remission to the other? At other times these contentious wranglers, raile at God's Church, for annexing only the remission of venial finnes to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his word: and loe here they are driuen to hold that S. Iames prescribed a miraculous oile or creature which had much more power & efficacie. Into these straits are such miscreants brought that will not beleue the expresse word of God, interpreted by the practise of God's vniuersal Church.

Holy oile blessed by the Bishop.

Venerable Bede in 9. Luc. saith thus, *It is cleere that this custome was deliuered to the holy Church by the Apostles themselves, that the sicke should be anointed with oile consecrated by the Bishops blessing.* See for this & for the assertion & vse of this Sacrament, S. Innocentius ep. 1. ad Decentium Eugubinum c. 8. to. 1. Conc. & l. 2. de visitatione infirmorum in S. Augustin c. 4. Concil. Cabilonense 2. cap. 48. Concil. Wormatiensē cap. 72. to. 3. Conc. Aquisgrā c. 8. Florentinum, and other later Councils. S. Bernard in the life of Malachie in fine. This holy oile because the faithful saw to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental fort which the Apostle prescribeth, as the Aduersaries vnlearnedly object vnto vs: but as Christians now doe (and then also did) concerning the water of Baptisme, which they vsed to take home with the after it was hallowed, & to giue it their diseased to drinke.

The peoples deuotion toward such hallowed creatures.

The Sacramental words.

15. *The prayer of faith.*) He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anointed, which no doubt are most ancient & Apostolike. Not that the word or prayer alone should haue that great effect here mentioned, but ioyned with the foresaid vnction, as is plaine.

The three effects of this Sacrament.

15. *Shal saue.*) The first effect of this Sacrament is, to saue the soule, by giuing grace & comfort to withstand the terrors and tentations of the enemy, going about (specially in that extremitie of death) to driue men to desperation or distresse of mind and other damnable inconueniences. The which effect is signified in the matter of this Sacrament specially.

15. *Shal lift up him.*) When it shal be good for the saluation of the partie, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie sodenly whole, but by God's ordinarie prouidence & vse of second causes, which otherwise should not haue had that effect, but for the said Sacrament. This is the second effect.

Priests (and not Elders) are the Ministers of this Sacramēt.

15. *They shal be remitted him.*) What finnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons worthily receiue it. This is the third effect. S. Chrysostom of this effect saith thus: *They (speaking of Priests) doe not only remis sinnes in Baptisme, but afterward also, according to the saying of S. Iames: If any be sicke, let him bring in the Priests & c. Li. 9. de Sacerd. prope initium.* Let the Protestants marke that he calleth *Presbyteros, Sacerdotes*: that is *Priests*, and maketh them the only Ministers of this Sacrament, and not elders or other lay-men. By al which you see this Sacrament of al other to be maruelous plainly set forth by the Apostle. Only sicke men and (as* the Greek word giueth) men very weake must receiue it: only Priests must by the Ministers of it: the matter of it is holy oile: the forme is prayer, in such sort as we see now vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemy by Heretikes would wholly abolish.

Confession.

16. *Confesse therefore.*) It is not certaine that he speaketh here of sacramental Confession, yet the circumstance of the letter wel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it *ho. 2. in Louis.* & Venerable Bede writeth thus, *In this sentence (saith he) there must be this discretion, that our daily & litle finnes we cōfesse one to another, vnso our equals, and beleue to be saued by their daily prayer. But the uncleannes of the greater leprose let vs according to the law open to the Priest, and at his pleasure in what manner and how long time he shal command, let vs be careful to be purified.* But the Protestants flying from the very word *Confession* in despite of the Sacrament translate thus, *Acknowledge your faults one to another.* They doe not well like to haue in one sentence, Priests, praying ouer the sicke, anointing them for giuing them their finnes, confession, and the like.

Truths vnwritten & knowen by tradition.

17. *He praised.*) The Scriptures to which the Apostle alludeth, make no mention of Elias prayer. Therefore he knew it by tradition or reuelatiō. Whereby we see that many things vnwritten be of equal truth with the things written.

* αὐτοῖς
ρεῖται.

In hunc
locum,

10. *Maketh to be converted*.) Here we see the great reward of such as seeke to conuert Conuerting of Heretikes or other sinners from errour and wickednes : and how necessarie an office it is, soules, specially for a Priest.

11. *Shal saue.*.) We see, it derogateth not from God, to attribute our saluation to any Our saluation man or Angel in heauen or earth, as to the workers thereof vnder God, by their praiers attributed to preaching, correction, counsel, or otherwise. Yet the Heretikes are so foolish and cap-men, without tious in this kind, that they can not heare patiently, that our B. Lady or others should be derogatiō to counted meanes or workers of our saluation. Christ.





THE ARGUMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.



F S. Peter we read at large both in the Gospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his Vicar (as S. Matthew for that cause in the Catalogue of the Apostles c. 10. calleth him Primus, the first, and al antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christes departure, planting the Church first among the Iewes in Hierusalem and in al that countrey and coasts about, as Christ also himself before had preached to the Iewes alone.

But preaching at length to the Gentils also, according to Christes commission (Mat. 28. v. 19.) and being now come to Rome, the head cite of the Gentils, from thence he writeth this Epistle to his Christian Iewes, hauing care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home (belike because they had S. Iames, or his Successour S. Simon Cleopha, resident with them) but * to them that were disperfed in Pontus, Galatia, Cappadocia, and Bythynia. 1 Pet. 1.

* See the Annotation 1. Pet. 5. v. 13.

And that he writeth it from Rome, himself signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not that he so calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300. yeares after, vnto the conuersion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33. Bishops thereof vnto S. Siluester, were at Martyrs. 1 Pet. 5.

For the matter whereof he writeth, himself doth signifie it in these words: This loe the second Epistle I write to you, my Dearest, in which (Epistles) I stirre vp by admonition, your sincere mind that you may be mindful of those words &c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breefly written, beseeching and testifying that this is the true grace of God, wherein you stand. For there were at that time certaine Seducers (as * S. August. also hath told vs) who went about to teach Only faith, as though good workes were not necessarie, nor meritorious. There were also great persecutions, to compel them with terrour to denie Christ & al his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second more paincfully against seduction. The first Epistle is noted to be very like to S. Pauls epistle to the Ephesians, in words also, and so thinke of Scriptures, as though he spake nothing els. 1 Pet. 5.

* See the Annotation vpon S. Iames epistle c. 2. v. 21.

The time when the first was written, is vncertaine: the second was written a litle before his death, as is gathered by his words in the same. c. 1. v. 14.



T H E F I R S T E P I S T L E O F S. P E T E R T H E A P O S T L E.

C H A P. I.

He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heauenly inheritance: 6. shewing how meritorious it is for them to be so constant in faith, 10. and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 15. Exhorting the to liue also accordingly in al holines, 15. considering the holines of God, the vprightnes of his iudgement, the price of their redemption by Christ, 22. and the vertue of the seed in them (which is grace regenerative in Baptisme) fore-sold by the Prophets also.



PETER an Apostle of I E S V S Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2. according to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of I E S V S Christ: Grace to you and peace be multiplied.

*The Epistle to
Cathedra S. Petri
Rom. Ian. 18.
& Antiochie
Feb. 22.*

3. Blessed be God and the Father of our Lord I E S V S Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of I E S V S Christ from the dead, 4. vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens in you, 5. (who in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time. 6. Wherin you shal reioyce, a litle now if you must be made heauy in diuers tentations: 7. that the probation of your faith much more pretious then gold (which is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of I E S V S Christ: 8. whom hauing not seen, you loue: in whom now also not seeing you beleue: and beleuing you reioyce with ioy vspeakable and glorified, 9 receiuing the end of your faith, the saluation of your soules.

*The Epistle for
many martyrs.*

10. Of the which saluation the Prophets inquired & searched, which prophesied of the grace to come in you, 11. searching vnto which or what

what manner of time the Spirit of Christ in them did signifie: fore-telling those passions that are in Christ, and the glories following: 12. to whom it was reuealed, that not to themselues, but to you they ministred those things which now are told you by them that haue euāgelized to you, the Holy Ghost being sent from Heauen, on whom the Angels desire to looke,

“ Chastitie not only of body but also of mind, is required. *S. Bede upon this place.* c God wil iudge men according to euery ones workes, & not by faith only.

“ He meaneth the errors of Gentility. Or if he write to the Iewes dispersed, he meaneth the yoke of the Law with the fond and heauy additions of their later Maisters called *Deuotio- ses*. The Heretikes, to make it found to the simple against the traditions of the Church, corrupt the text thus, which you haue received by tradition of the Fathers.

13. For the which cause hauing the loynes of your mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of IESVS Christ, 14. as children of obedience, not configured to the former desires of your ignorance: 15. but according to him that hath called you, the Holy one, be you also in al conuersation holy: 16. because it is written: *You shall be holy, because I am holy.* 17. And if you inuocate the Father, him which * without acception of persons iudgeth according to euery ones c worke; in feare conuerse ye the time of your sejourning. 18. Knowing that * not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your Fathers tradition: 19. but with the pretious bloud as it were of an immaculate and vnspotted Lamb, Christ, 20. * fore-knownen indeed before the constitution of the world, but manifested in the last times for you, 21. which by him are faithful in God who raised him frō the dead, & hath giuē him glorie, that your faith and hope might be in God. 22. Making your soules chaste in obedience of charitie, in the sincere loue of the Fraternitie from the hart loue ye one another earnestly: 23. borne againe not of corruptible seed, but incorruptible by the word of God who liueth & remaineth for euer. 24. For *al flesh is as grasse: & al the glorie therof as the floure of grasse. The grasse is withered, and the floure therof is fallen away.* 25. But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

*Leu. 11,
19. 20, 7
Deu. 10.
Ro. 2.
Gal. 2.
1 Cor. 6,
20. 7, 23*

*Ro. 16,
25. Col.
1, 26.
Th. 1, 2,*

*Esa. 40,
6.*

CHAP. II.

Now after their Baptisme, what must be their meat: 4. and being come to Christ, how happie they be aboue their incredulous Brethren, according to the scriptures also. 11. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13. to be obedient subiects to higher Powers (howsoeuer some misconster Christian libertie) 14. and seruants to obey their Maisters. 19. And so, doing wel, though they suffer for it, it is very meritorious, 21. where as Christ also not only gaue them example, 24. but also by his death hath made them able to liue iustly.

The Epistle
vpon Saturday
in Easter
weeke.



LAYING away therefore al malice, and al guile, and simulations, and enuies, and al detractions, 2. as infants euen now borne, reasonable milke without guile desire ye, that in it you may grow vnto saluation. 3. If yet you haue tasted that our Lord is sweet. 4. Vnto whom approaching, a liuing stone, of men indeed reprobated, but of God elect and made honorable: 5. be ye also your selues superedified as it

as it

as it were lining stones, 'spiritual houses' a holy priesthood to offer
 "spiritual hosts, acceptable to God by *IESVS* Christ. 6. For the which
 cause the Scripture containeth, Behold I put in *Sion* a principal corner-stone
elect, precious. And he that shall beleue in him, shall not be confounded. 7. To you
 therefore that beleue, honour: but to them that beleue not, the stone
 which the builders reiect^d, the same is made into the head of the corner: 8. and * a
 stone of offense, & a rocke of scandal, to them that stumble at the word,
 neither doe beleue, ^(a) wherein also they are put. 9. But you are an * *elect*
 Generation, a *b* kingly Priesthood, a holy Nation, a people of pur-
 chase: that you may declare his vertues, which from darkenesse hath
 called you into his maruelous light. 10. Which sometime not a people: but
 now the people of God. Which not hauing obtained mercie: but now hauing obtained
 mercie.

11. My Dearest I beseech you as strangers & pilgrimes, * to refrain
 your selues from carnal desires which warre against the soule, 12. ha-
 uing your conuersation good among the Gentils: that in that wherein
 they misreport of you as of malefactours, by the good workes consi-
 dering you, * they may glorifie God in the day of visitation. 13. * "Be
 subiect therefore to euery humane creature for God: whether it be
 "to King, as excelling: 14. or to Rulers as sent by him to the reuenge
 of malefactours, but to the praise of the good: 15. for so is the wil of
 God, that doing wel you may make the ignorance of vnwise men to be
 dumme: 16. as free, and "not as hauing the freedom for a cloke of ma-
 lice, but as the seruants of God. 17. Honour al men. & Loue the fraterni-
 tie. Feare God. Honour the King.

18. Seruants be subiect in al feare to your Maisters, not only to the
 good & modest, "but also to the waiward. 19. For this is thanks, if for
 conscience of God a man sustaine sorrowes, suffering vniustly. 20. For
 what glorie is it, if sinning, and buffeted you suffer? But if doing wel
 you sustaine patiently, this is thanke before God. * 21. For vnto this are
 you called: because Christ also suffred for 'vs' leauing 'you' an example
 that you may follow his steps. 22. Who did no sinne, neither was guile found in
 his mouth. 23. Who when he was reuiled, & did not reuile: when he suffred
 he threatned not: but deliuered himself to him that iudged him vniustly.
 24. Who himself * bare our sinnes in his body vpon the tree: that dead
 to sinnes, we may liue to iustice. By whose stripes you are healed. 25. For
 you were as sheep straying: but you be conuerted now to the Pastour &
 Bishop of your soules. **H**

The Epistle vpo
 the 3. Sunday
 after Easter.

So is the
 Greek, but the
 Protest. in fa-
 uour of tempo-
 ral lawes made
 against the
 Cat. religion,
 translate it very
 falsely thus, to
 al maner ordinance
 of man: them-
 selues boldly
 reiecting Ec-
 clestiall de-
 crees as mens
 ordinances.
 c In this spea-
 ch is often
 commended the
 vnitie of al
 Christians a-
 mong them-
 selues.

The Epistle
 vpon the 1.
 Sunday after
 Easter.

ANNOTATIONS

CHAP. II.

5 *Spiritual hosts.*) Here were see, that as he speaketh of spiritual hosts, which euery
 Christian man offereth, so he speaketh not properly of priesthood, when he m^eth al
 Priests, but of a spiritual priesthood. Which spiritual priesthood was also in al the Ie^ses:

Spiritual hosts
 and Priests.

but the priesthood (properly so called) was only in the sonnes of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

Obedience to
temporal Prin-
ces.

11. *Be subiect.*) Not only our Maister Christ, but the Apostles and al Christians were euer charged by such as thought to bring them in hatred with Princes, with disobedience to Kings and temporal Magistrates. Therefore both * S. Paul and this Apostle doe specially warne the faithful, that they giue no occasion by their ill demeanure to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.

Ro. 15.

God instituted
the Spiritual
gouernement
in more excel-
lent manner
then the tem-
poral.

13. *To every humane creature.*) So he calleth the temporal Magistrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the subiects: to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding & gouerning the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the forme of regiment vsed euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their feueral authorities. Afterward * God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghost expressly and namely seuered & chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.*

Act. 1.

And although al power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and prouidence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subiection one towards another, and by giuing power to the people and Common-wealth to choose to themselves some kind or forme of Regiment, vnder which they be content to liue for their preseruatiō in peace and tranquillity. But spiritual superiority is farre more excellent, as in more excellent sort depending, not of man's ordinance, election, or as this Apostle speaketh) creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christ's body mystical, and therefore another manner of Common-wealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the worlds end, as S. Paul writeth to the Ephesians.

Act. 20.

Lest therefore the people, being then in so precise sort alwaies warned of the excellencie of their Spiritual Gouernours * and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

Eph. 4.

Hebr.

13.

Heret. transla-
tion.

The Kings ex-
cellencie of
power is in re-
spect of the
nobilitie and
lay Magistra-
tes vnder him.

13. *To the King as excellēg.*) Some simple heretikes, & others also not vnlearned, at the beginning, for lacke of better places, would haue proued by this, that the King was Head of the Church, and aboue al Spiritual Rulers: and to make it found better that way, they falsely translated it, *To the King as to the cheefe Head.* In the Bible of the yeare 1562. But it is euident that he calleth the King, the precellent or more excellent, in respect of his Vicegerents which he calleth Dukes or Gouernours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: who could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. and Smyrneses, where he exhorteth them first to honour God, next the Bishop, & then the King.

Christia Prin-
ces haue no
more right to
be supreme
Heads in spiri-
tual causes
then the Hea-
then.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly Kings, because it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be Head or cheefe Gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be subiect to them, euen for conscience, to keep their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties: and more no Scriptures bind vs to doe to Christian Kings.

Libertines.

16. *Not as hauing.*) There were some Libertines in those daies, as there be now, that

vnder

vnder pretence of libertie of the Gospell, sought to be free from subiection and lawes of men, as now vnder the like wicked pretence, Heretikes refuse to obey their spiritual Rulers and to obserue their lawes.

18. *But also the wayward.*) The Wickefistes and their followers in these daies, sometimes to moue the people vnto sedition, hold and teach that Maisters, and Magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, & that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plaine by this place, where we be expressly commanded to obey euen the il conditioned. Which must be alwaies vnderstood, if they command nothing against God. For then this rule is euer to be followed: *We must obey God rather then men.* Wickefiste held, Act. 5, 29.

CHAP. III.

The dutie of wines & husbands to each other. 9. *None to doe or speake euil by their persecutours,* 15. *but to answer them alwaies with modestie, and specially with innocencie, after the example of Christ most innocent: whose boay though they killed, yet his soule liued and preached afterward to the soules in Hel (namely to those in the time of Noes floud being a figure of our Baptisme) rose againe, and ascended,*



IN like manner also * let the women be subiect to their husbands: that if any beleue not the word, by the conuersation of the women without the word they may be wonne, 2. considering your chaste conuersation in feare. 3. Whose trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on vestures: 4. but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God. 5. For so sometime the holy women also that trusted in God, adorned themselves, subiect to their owne husbands. 6. As * Sara obeyed Abraham, calling him Lord: whose daughters you are, doing wel, and not fearing any perturbation. 7. Husbands likewise, dwelling with them according to knowledge, as vnto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your praiers be not hindred.

8. And * in fine al of one mind, hauing compafsion, louers of the Fraternitie, merciful, modest, humble. 9. * not rendring euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. 10. *For he that wil loue life, and see good daies, let him reframe his tongue from euil, & his lippes that they speake not guile.* 11. *Let him decline from euil, and doe good: let him enquire peace, & follow it:* 12. *because the eyes of our Lord are vpon the iust, and his eares vnto their praers: but the countenance of our Lord vpon them that doe euil things.* 13. And who is he that can hurt you, if you be emulatours of good? 14. But * & if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. 15. But sanctifie our Lord Christ in your harts, ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you: 16. but with modestie and feare, hauing a good conscience: that in that which they speake il of you, they may be confounded which caluminate

How wines should behaue themselves toward their husbands.

Against the proud, curious and costly attire of women, wherein this il time of ours exceedeth.

How husbands should behaue themselves toward their wiues.

The Epistle vpon the 5. Sunday after Pentecost.

your good conuerſation in Chriſt. 17. For it is better to ſuffer as doing wel (if the wil of God wil haue it ſo) then doing ill.

The Epistle
vpon Friday in
Eaſter weeke.

18. Becauſe Chriſt alſo died once for our ſinnes, the iuſt for the vniuſt: that he might offer vs to God, mortified certes in fleſh, but quickned in ſpirit. 19. In the which ſpirit comming he preached " to ' them ' alſo that were in priſon: 20. which had been " incredulous ſometime, * when they expected the patience of God in the daies of Noe, when the arke was a building: in the which, few, that is, * eight ſoules were ſaued by water. 21. Whereunto Baptiſme being " of the like forme now ſaueth ' you ' alſo: not the laying away of the filth of the fleſh, but " the examination of a good conſcience toward God by the reſurrection of I E S V S Chriſt. 22. Who is on the right hand of God, ¶ ſwallowing death, that we might be made heires of life euerlaſting: being gone into Heauen, Angels and Potentates and Powers ſubiected to him.

' thoſe
ſpirits'
Gen. 6.
Mt. 24.
Gen. 7.
7.
' vs

ANNOTATIONS.

CHAP. III.

Chriſt in ſoule
deſcended vnto
hel, whiles his
body lay in
the graue.

19. *To them that were in priſon.*) Auguſtin in his 19. Epistle in principio, confeſſeth this place to be exceeding hard to vnderſtand, & to haue many difficulties which he could neuer explicate to his owne ſatiſfaction. Yet vnto Heretikes this and al other texts be eaſie, not doubting but that is the ſenſe which themſelues imagin, whatſoeuer other men deeme thereof. S. Auguſtin only findeth himſelf ſure of this, that Chriſt's deſcending into Hel in ſoule after his death, is plainly proued hereby. Which thing he declareth there, to be conformable to diuers other expreſſe words of holy Writ, and namely to this ſame Apoſtles ſermon *Act. 2.* And at length he concludeth thus, *Quis ergo niſi inſide'is negaueris fuiſſe apud inferos Chriſtum?* that is, *Therefore who but an infidel, wil deny that Chriſt was in hel?* Caluin then (you ſee) with al his followers are infidels, who inſteed of this deſcending of Chriſt in ſoule after his death, haue inuented another deſperate kind of Chriſt's being in Hel, when he was yet aliue on the Croſſe. S. Athanaſius alſo in his epistle cited by S. Epiphanius *her. 77. in principio*, and in his booke *de incarnatione Verbi propius inſiſſe*. S. Cyril *de reſta fide ad Theodoſium*, Oecumenius, and diuers others vpon this place, proue Chriſt's deſcending to Hel. As they likewise declare vpon the words following, that he preached to the Spirits or ſoules of men detained in Hel or in priſon.

The Caluinists
denying the
ſame, are by S.
Auguſtin's iud-
gement) in-
fideis.

Certaine diffi-
culties where-
of S. Auguſtin
doubteth.

But whether this word *Priſon* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abraham's boſome, or ſome other place of temporal chaſtiſement; and, to whom he preached there, and who by his preaching or preſence there were deliuered, and who they were that are called *Incredulous in the daies of Noe*; al theſe things S. Auguſtin calleth great profundities, confeſſing himſelf to be vnable to reach vnto it: only holding faſt and aſſured this article of our faith, that he deliuered none deputed to damnation in the loweſt Hel, and yet not doubting but that he releaſed diuers out of places of paines there. Which cā not be out of any other place thē Purgatorie. See the ſaid Epistle, where alſo he inſinuateth other expoſitions for explication of the manifold difficulties of this hard text, which were too long to reherſe, our ſpecial purpoſe being only to note briefly the things that touch the controuerſies of this time.

Purgatorie.

What were the
incredulous
perſons of who
the Apoſtle
here ſpeaketh.

20. *Incredulous ſometime.*) They that take the former words, of Chriſt's deſcending to Hel, and deliuering certaine there detained, doe expound this, not of ſuch as died in their infidelitie or without al faith in God, for ſuch were not deliuered: but either of ſome that once were incredulous, and afterward repented before their death: or rather & ſpecially of ſuch as otherwiſe were faithful, but yet truſted not Noes preaching by his worke and word, that God would deſtroy the world by water. Who yet being other-
wiſe

wife good men, when the matter came to passe, were sorie for their error, and died by the flood corporally, but yet in state of saluation, & being chastised for their fault in the next life, were deliuered by Christ's descending thither. And not they only, but al others in the like condition. For the Apostle giueth these of Noes time but for an example.

21. *Of the like forme.* The water bearing vp the Arke from sinking, and the persons in it from drowning, was a figure of baptisme, that likewise saue the worthie receiuers and the water, a figure of Christ's she wood, so the familie of Christ by Baptisme signed with Christ's Passion on the Crosse, Li. 12. *Cons. Crosse & Baptisme.* Again he saith, that as the water saued none out of the Arke, but was rather their destruction; so the Sacrament of Baptisme recieued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same water & Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather worketh their perdition. Which yet is not meant in case of extreme necessitie, when the partie should die without the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and freinds that offer them vnto such to be baptized, be in no smal fault. S. Hierom to Damasus Pope of Rome compareth that See to the Arke, & them that communicate with it, to them that were saued in the Arke: al other Schismatikes and Heretikes, to the rest that were drowned.

22. *The examination of a good conscience.* The Apostle seemeth to allude here to the very forme of Catholike Baptisme, containing certaine interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan & al his pomps and workes. Which (no doubt) how soeuer the Caluinists esteeme of them, are the very Apostolike ceremonies vsed in the ministration of this Sacrament. See S. Denys in fine Ec. hierarchie. S. Cyril. li. 12. in 10. c. 64. S. Augustin ep. 23. S. Basil de Sp. sancto. c. 12. and 15. S. Ambrose de ijs qui mysterijs iniiciuntur c. 2. 3. 4.

CHAP. IIII.

That they arme themselves, to sinne no more after Baptisme, against the tentations of the Heathen, considering that the general end now approacheth: 8. specially toward their euen-Christians to shew their charitie, hospitalitie, and grace, doing al to the glorie of God. 12. And as for being persecuted because they are Christians, to reioyce, considering the reward that they shal haue with Christ, and damnation that they auoid hereby.



CHRIST therefore hauing suffered in the flesh, be you also armed with the same cogitation. Because he that hath suffered in the flesh, hath ceased from sinnes: 2. that now not after the desires of men, but according to the wil of God he liue the rest of his time in the flesh. 3. For the time past siceth (to accomplish the wil of the Gentils) them that haue walked in riotousnes, desires, excesse of wine, banquetings, potations, and vnlawful seruices of Idols. 4. Wherein they murmured, blaspheming, you not concurring into the same confusion of riotousnes. 5. Who shal render account to him, which is ready to iudge the liuing and the dead. 6. For, for this cause also was it euangelized to the dead: that they may be iudged indeed according to men, in the flesh: but may liue according to God in the Spirit. 7. And the end of al shal approach.

It hath the same difficulty and sense that the other like words haue before, chap. 3. See the annotation there v. 19. and S. Aug ep. 65. & Occumenius upon it place.

The Epistle
vpon Sunday
next after the
Ascension.

Be wise therfore, and watch in praier. 8. But before al things, hauing mutual charitie continual among your selues: because * charitie couereth the multitude of sinnes. 9. * Vsing hospitalitie one toward another without murmuring. 10. * Euery one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. 11. If any man speake, as the words of God. If any man minister, as of the power, which God administreth. That in al things God may be honoured by I E S V S Christ: **I**to whom is glorie & empire for euer and euer. Amen.

The Epistle for
some Martyrs.

12. My dearest, thinke it not strange in the seruour which is to you for a tentation, as though some new thing hapned to you: 13. But communicating with the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioicing. 14. * If you be reuiled in the name of Christ, you shal be blessed: because that which is of the honour, glorie, and vertue of God, and the Spirit which is his, shal rest vpon you. 15. But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. 16. But if as a Christian, let him not be ashamed, but let him glorifie God in this name. 17. For * the time is * that iudgement begin of the house of God. And if first of vs, what shal be the end of them that beleue not the Gospel of God? 18. And * if the iust man shal scarce be saued, where shal the impious & sinner appeare? 19. Therfore they also that suffer according to the wil of God, let them commend their soules to the faithful Creatour, in good deeds. **I**

Pro. 10,
Ro. 12,
Heb. 13,
Ro. 12, 6.

Mr. 5, 11

Hier. 25,
19.
Pro. 11,
31.

ANNOTATIONS

CHAP. IV.

Not only faith
Workes of,
mercie.

9. *Charitie couereth.*) Faith only cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable workes toward our neighbours, vnto which workes of mercie the Scriptures doe specially attribute the force to extinguish al sinnes. See S. Augustin c. 69. *Enchiridij*, and tract. 1. in ep. 1. to c. 1. & Venerable Bede *vpon this place*. And in the like sense the holy Scriptures commonly commend vnto vs almes and deeds of mercie for redemption of our sinnes. *Proverb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4. v. 24.*

The better me
most afflicted
in this life.

71. *That iudgements begin.*) In this time of the new Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to God's chastisement and temporal afflictions, which are here called iudgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

The iust man
himself is hard-
ly saued.

18. *If the iust.*) Not that a man dying iust & in the fauour of God, can afterward be in doubt of his saluation, or may be reiect of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and loosing their state of iustice & also oftentimes to make a strait count, and to be temporally chastised in the next life, cannot be saued without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust indeed and in truth, teacheth men to be so secure and assured of their saluatiō, that he that hath liued wickedly al his life, if he only haue their faith at his death, that is, if he beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best liuer in the world.

Against the
vaine securitie
of only faith.

CHAP. V.

He exhorteth Priests to feed their flockes, only for Gods sake and reward of heauen; without al lordlines. 5. the laie to obey: al to be humble one towards another. 8. to be constant in the Catho. faith, considering it is not man, but that lion the Diuel that persecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them secure in heauen.



HE "Seniours therfore that are among you, I beseech, myself a fellow-Senior with them & a witnesse of the Passions of Christ, who am also partaker of that glorie which is to be reuealed in time to come: 2. feed the flock of God which is among you providing not by constraint, but willingly according to God: neither for filthy lucre sake, but voluntarily: 3. neither as "ouer-ruling" the Clergie, but made examples of the flocke from the hart. 4. And when the Prince of pastours shal appeare, you shal receiue the incorruptible "crowne of glorie.

5. In like manner ye yong men be subiect to the Seniours. And doe ye al insinuate humilitie one to another, because God resisteth the proud, and to the humble he giueth grace. 6. * Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of visitation: 7. * casting al your carefules vpon him, because he hath care of you. 8. Be sober and watch: because your aduersarie the Diuel as a roaring lion goeth about, seeking whom he may deuoure. 9. Whom resist ye, strong in faith: knowing that the self-same affliction is made to that your Fraternitie which is in the world. 10. But the God of al grace, which hath called vs vnto his eternal glorie in Christ I E S V S, he wil perfit you hauing suffered a litle, and confirme, and stablish you. 11. To him be glorie and empire for euer and euer. Amen. ¶

12. By Syluanus, a faithful Brother to you, as I thinke, I haue briefly written: beseeching & testifying that this is the true grace of God, wherein you stand. 13. The Church saluteth you, "that is in Babylon, coelect: and Marke my sonne. 14. Salute one another in a holy kisse. Grace be to al you which are in Christ I E S V S. Amen.

The Epistle for S. Apollinaris, Iul. 23.

"Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be auoided,

The Epistle vpon the 3. Sunday after Pentecost.

ANNOTATIONS.

CHAP. V.

1. *Seniours.*) Though the Latin, *Senior*, be not appropriated to holy Order by vse of *Senior* in the speech, neither in the Latin nor in our language: yet it is plaine that the Greek word vulgar translation is often *Presbyter*, which the Apostle here useth, is here also (as commonly in other places of the new Testament) a word of Ecclesiastical office, and not of age, and is as much to say as Priest or Bishop. For the Apostle himself being of that Order, speaketh (as by his words it is plaine) to such as had charge of soules, saying, *Feed the flock of God which is among you.* Because we follow the vulgar translation, we say *Seniours*, and

Seniors: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, my self a fellow Priest with them*. So doth S. Hierom read (*Presbyteros compresbyter*) and expound ep. 85. So translateth Erasmus, and Beza himself.

Not Superioritie but tyrannie and lordliness is forbidden in the Clergie. 3. *Over-ruling*.) Not superiority, preeminence, soueraignty, or rule on the one side, nor abedience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden; and humility, meeknes, moderation, are commended in Ecclesiastical Officers: The Greek word here of rule or over-ruling, being the same that our Sauour useth in the Ghospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them: according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers,

1. *The Clergie*.) Some of the English new translations turne it corruptely, *Parishes*: others, *heritage*: both to auoid the most known, true, and common word in al Christian languages, to wit, *Clergie*, a word, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar acception it may agree to al Christs chosen heritage, as wel of lay people as Priests. Which the Protestants had rather follow; because they wil haue no difference between the laity and the Clergie. But the holy Fathers farre otherwise euen from the beginning. Whereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2. to Nepotianus c. 5. where he interpreteth this word. *Therefore* (saith he) *Clericus* that is a *Clergie man*, which serueth the Church of Christ, let him first interpret his name, & the signification of the name being declared, let him endeavour to be that which he is called. If *κλήρος* (*Clerus*) in Greek, be called in Latin, *Sors*, therefore are they called *Clerici*, that is, *Clergie men*, because they are of the lot of our Lord, or because our Lord himself is the lot or portion of Clergie men, &c.

Which calling no doubt was taken out of the holy Scriptures, *Numer. 18.* & *Deuter. 18.* where God is called the inheritance, lot, and portion of the Priests and Leuites: and now when me be made of the Clergie, they say, *Dominus pars hereditatis meae*; that is, *Our Lord is the portion of mine inheritance*: but specially out of the new Testament, *Act. 1. 17. 25.* and *3. 11.* Where the lot or office of the Ecclesiastical ministerie is called by this word *κλήρος*, *Clerus*. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction *Lib. 5. hist. Angl. cap. 22.*

4. *Crowne of glorie*.) As life euerlasting shal be the reward of al the iust, so the Preachers and Pastours that doe wel, for their doing shal haue that reward in a more excellent degree, exprest here by these words, *Crowne of glorie*., according to the saying of Daniel c. 12. *They that sleep in the dust of the earth, shal awake, one sort to life euerlasting, others to euerlasting rebuke. But such as be learned shal shine as the brightnes of the firmaments: and such as instruct many to iustice, shal be as starres, during a eternitie.*

31. *That is in Babylon*.) The Protestants shew themselves here (as in al places where any controuerfie is, or that maketh against them) to be most vn honest and partial handlers of God's word. The ancient Fathers, namely S. Hierom in *Catalogo de Scriptoribus Ecclesiasticis*, verbo *Marcus*: Eusebius li. 2. c. 14. *hist. Oecumenius* vpon this place, and many moe agree, that Rome is meant by the word Babylon, here also, as in the 16. and 17. of the Apocalypse: saying plainly, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldea (where the Iewes were captiues) for magnificence, Monarchie, resort and confusion of al peoples and tongues, and for that it was before Christ and long after, the seat of al Ethnike superstition & Idolatrie, & the slaughter-house of the Apostles & other Christian men, the Heathen Emperours then keeping their cheefe residence there. See S. Leo Ser. 1. in nat. Petri & Pauli.

This being most plaine, and consonant to that which followeth of S. Marke, whom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there wrote is Ghospel: yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome: but they say that Peter wrote his Epistle at Babylon in Chaldea, though they neuer read either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne. But see their shameles partiality. Here Babylon (they say) is not takē for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al euil is spokē of Babilō, there they wil haue it signifie

Heret. translation.
The name of
Clergie and
Clerke.

Priests crow-
nes

The heavenly
crowne of
Doctours, and
Preachers.

S. Peter writ-
eth from Ba-
bylon, that is
Rome.

Why Rome
was called
Babylon.

The Protestants
wil haue Baby-
lon to signifie
Rome in other
places but not
here.

κλήρου-
presbyteros.
Mat. 10
v. 25.

κλήρος
κληρος
κληρος
κληρος

nise nothing els but Rome, & the Romane Church also, not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So doe they follow, in euery word no other thing but the aduantage of their owne heresie. See the Annotation vpon the last of the Romanes v. 16. and vpon the 17. of the Apocalypse v. 5.

And as for their wrangling vpon the supputation of the time of his going thither, and The Protestants wrangle about the number of yeaes that he was there, & the diuersitie that seemeth to be in the Ecclesiastical Writers concerning the same, read B. Fisher & others that substantially answer al the time of Pessuch cauls. And if such contentious reasoning might take place, we should hardly be- ters being at leeue the principal things recorded either in Ecclesiastical histories, or in the Scriptures Rome. themselves. Concerning the time of Christs flying into A Egypt, of the comming of the Sages to adore him, yea of the yeaes of his age, & time of his death, al ancient Writers doe not agree. And concerning the day of his last supper and institution of the Holy Sacrament, there is diuersitie of opinions. Shal we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the histories that seeme Many things euen in holy Scripture to haue contradiction? Can they tel vs certainly, when Dauid most true (euen first came to Saul and the like? Doubt they whether the world was euer created, because in the Scriptures the count of the yeaes is diuers? Doe they not beleue that Paradise euer was, because tures) are not no man knoweth where it is: and such other things infinit to rehearse? Which when they agreed vpon were done, were plaine and knowen things in the world: and now for vs to cal them to concerning an account after so many yeaes, Ages, and worlds, is but sophistication and plaine infidelitie. And this Sect of the Protestants standing only vpon destruction, and negatiues, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestow their time in picking of quarels.

THE.





THE SECOND

EPISTLE OF S. PETER

THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5. and that they again, must doe their part, not hauing only faith, but al other vertues also and good workes, that so they may haue the more assurance to enter into the Kingdom of Heauen. 13. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the comming of Christ by the wtnes of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not priuate spirits, but the Holy Ghost (speaking now in the Church.)



IMON PETER seruant and Apostle of Iesvs Christ, to them that haue obtained equal faith with vs in the iustice of our God and Sauour IESVS Christ. 2. Grace to you & peace be accomplished in the knowledge of God & Christ Iesvs our Lord:

3. As althings of his diuine power which pertaine to life & godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, 4. by whom he hath giuen vs most great precious promises: that by these you may be made partakers of the diuine nature, flying the corruption of that concupiscence which is in the world. 5. And you employing al care minister ye in your faith, vertue: and in vertue, knowledge: 6. and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: 7. and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie. 8. For if these things be present with you, and abound, they shal make you not vacant nor without fruit in the knowledge of our Lord IESVS Christ. 9. For, he that hath not these things ready, is blind, and groping with his hand, hauing forgotten the purging of his old sinnes.

10. Wherefore, Brethren, labour the more that by good workes you may make sure your vocation and election. For doing these things, you

you shal not sinne at any time. 11. For so there shal be ministred to you abundantly an entrance into the euerlasting Kingdom of our Lord and Sauour IESVS Christ. 12. For the which cause I wil begin to admonish you alwaies of these things: and you indeed knowing and being confirmed in the present truth. 13. But I thinke it meet as long as I am in this tabernacle, to stirre you vp by admonition: 14. being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Christ also signified to me. 15. And I wil doe my diligence, you to haue often after my decease also, that you may keep a memorie of these things.

a The Epistle in the Transfiguration of our Lord.

Aug. 6.

c By this it is plaine, that either Iohn, Iames or Peter must be the Author of this epistle. For these three onely were present at the Transfiguration, Mat. 17. 1.

:: You see that places are made holy by Christ's presence, & that all places be not alike holy. See Annot. Act. 7. 31.

16. For, not hauing followed vnlearned fables, haue we made the power and 'presence' of our Lord IESVS Christ knownen to you: but c made beholders of his greatnesse. 17. For, * he receiuing from God his Father honour and glorie, this manner of voice comming downe to him from the magnifical glorie, *This my beloued Sonne in whom I haue pleased my self, heare him.* 18. And this voice we heard brought from heauen, when the were with him in the holy mount. 19. And we haue the Prophetical word more sure: which you doe wel attending vnto, as to a candel shining in a darke place, vntil the day dawne, & the day-starre arise in your hartes: 20. vnderstanding this first, that no prophecie of Scripture is made by priuate interpretation. 21. For, * not by man's wil was prophecie brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

ANNOTATIONS

CHAP. I.

10. *By good workes.*) Here we see, that Gods eternal predestination and election consisteth with good workes: yea that the certaintie and effect thereof is procured by man's free wil and good workes, and that our wel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting. And therefore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe what I wil, I shal be saued. Nay, the Apostle saith, if thou hope to be one of the predestinate (for know it thou canst not) doe wel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good workes. The Protestants in such cases not much liking these words, *by good workes*, though the latin haue it vniuersally, and some Greek copies also, as Beza confesseth, leaue them out in their translations, by their wonted pollicie.

15. *After my decease also.*) These words though they may be easily altered by construction into diuers senses not vntue, yet the correspondence of the parts of the sentence going before and following, giue most plaine this meaning, that as during his life he would not omit to put them in memorie of the things he taught them, so after his death (which he knew should be shortly) he would not faile to endeaour that they might be mindful of the same. Signifying that his care over them should not cease by death, & that by his intercession before God after his departure, he would doe the same thing for them that he did before in his life by teaching and preaching. This is the sense that the * Greek Scholies speake of, and this is most proper to the text and consonant to the old vse of this Apostle and other Apostolike Saints & Fathers of the primitive Church.

S. Clement in his Epistle to S. Iames our Lords Brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, S. Peter promised

The heretikes (according to their custome) exclude this sense altogether by their false translation.

Occum.
in hunc
loc.
Gagn.

'pre-
sence'

Ms. 17.
J:

2 Tim.
3. 17.

Idē τῶν
μαλῶν
ἐστίν.

protection of
the Church af-
ter his death,

that after his departure he would not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. *To. 1. Concil. ep. 1. 8. Clem in initio.* And S. Leo the Great, one of his Successours in the said See, often attributeth the good administration and government thereof to S. Peters praies & assistance: namely in these goodly words *Ser. 3 in Annivers. die assumpt. ad Pontif.* We are much bound (saith he) to give thanks to our Lord and Redeemer Iesus Christ, that hath given so great power to him whom he made the Prince of the whole Church; that if in our time also any thing be done wel & be rightly ordered by us, it is to be imputed to his workes and his government, to whom it was said, And thou being converted confirme thy Brethren: to whom our Lord after his resurrection said shirfe, Feed my sheep. Which now also without doubt the godly Pastour doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no temptation, &c.

Lu. 22.
Io. 21.

The Saints in
heaven pray
for the living.

Yea it was a common thing in the Primitiue Church among the ancient Christians, and alwaies since among the faithful to make conuenant in their life time, that whether of them went to heauen before the other, he should pray for his freind & fellow yet alieue. See the Ecclesiastical historie of the holy Virgin & Martyr Potamizena, promising at the houre of her Martyrdom, that after her death she would procure mercie of God to Basilides one of the souldiars that led her to execution, and so she did *Enseb. lib. 6. c. 4.* Also S. Cyprian *ep. 57. in fine.* Let vs (saith he) pray mutually one for another, and whether of us two shal by God's clemencie be first called for, let his loue continue, and his praier not cease for his Brethren and Sisters in the world. So said this holy Martyr at that time when Christians were so farre from Caluinisme (which abhorreth the praies of Saints & praying to them) that to be sure, they bargained before-hand to haue the Martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine.* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc memento nostri, cum incipiet in vobis virginitas honorari,* that is, *Only then haue vs in remembrance, when your virginitie shal begin to be honoured:* that is, after their departure. Where he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heauen, then he wil pray for him that exhortet and incited him to the blessed state of the Monastical life, *Ep. 1. c. 3.*

Faiths of holy
Virgins.

Inuocation of
Saints.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is now ioyned to Christ in heauen *in Epistaph. Paula in fine.* It were too long to report, how S. Augustin desireth to be holpen by S. Cyprians praies (then, and long before a Saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatistas c. 17.* And in another place the same holy Doctour alleageth the said Cyprian saying, that great numbers of our parents, brethren, children, freinds, & other, expect vs in great solicitude and carefulnes of our saluation, being sure of their owne. *li. 1. de praedest. Sanctorum c. 14.* S. Gregorie Nazianzen in his orations of the praise of S. Cyprian *in fine.* and of S. Basil also *in fine.* declareth how they pray for the people. Which two Saints he there inuocateth, as al the ancient Fathers did, both generally al Saints, and (as occasion serued) particularly their special Patronnes. Among the rest see how holy Ephrem (*in oras de laud. S. Deiparae*) praied to our B. Ladie with the same termes of *Advocate, Hope, Reconciliatrix,* that the faithful yet vse, and the Protestants can not abide. S. Basil *ho. de 40. Martyribus in fine.* S. Athanasius *Ser in Euang. de S. Deipara in fine.* S. Hilarie in *Psal. 124.* S. Chrysostom *ho. 64. ad po. Antiochenum in fine.* Theodoret *de curas. Graecorum affectuum li. 8. in fine.* Finally al the Fathers are full of these things: who better knew the meaning of the Scripture and the sence of the Holy Ghost, then these new interpreters doe.

Private phan-
tastical inter-
pretations,

20. *Private.*) The Scriptures can not be rightly expounded of euey private spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were writtē, which is resident in the Church.

CHAP.

CHAP. II.

As not only Prophets, but also False-prophets were in the old Testamēt, so now likewise there shal be Masters of Heresie, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true belceuers with the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Catholike doctrine, their voluptuous lining, their lecherie, their couetousnes, their manner of seaucing, and the persons seduced, 20. for whom it had been lesse damnable, if they had neuer been Christians.



V T there were also False-prophets in the people, as also in you there * shal be lying maisters which shal bring in Sects of perdition, and denie him that hath bought them, & the Lord: bringing vpon themselves speedie perdition. 2. And many shal follow their riotousnes, by whom the way of truth shal be blasphemed. 3. And in auarice shal they & with feined words make merchandise of you. Vnto whom the iudgemēt now long since ceaseth not: and their perdition slumbereth not. 4. For if God spared not Angels sinning: but with the ropes of Hel being drawn downe into Hel deliuered them to be tormented, that they should be referued vnto iudgement: 5. and he spared not the original world, but * kept the the eight, Noe, the Preacher of iustice, bringing in the deluge vpon the world of the impious. 6. And * bringing the cities of the Sodomites & of the Gomorrheites into ashes, he damned them with subuersion, putting an example of them that shal doe impiously: 7. and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. 8. For in sight and * hearing he was iust: dwelling with them who from day to day vexed the iust soule with vniust werkes.

9. Our Lord knoweth to deliuer the godly from tentation, but to reserve the vniust vnto the day of iudgement to be tormented: 10. and especially them which walke after the flesh in concupiscence of vncleanesse, and contemne dominion, bold, self-pleasers: they' feare not to bring in Sects, blaspheming. 11. Whereas Angels being greater in strength and power, beare not the execrable iudgement against them. 12. But these men as vnreasonable beasts, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shal perish in their corruption. 13. receiuing the reward of iniustice, esteeming for a pleasure the delights of a day: b coinquinations and spots, flowing in delicacies, in their feastings rioting with you, 14 hauiug eyes ful of adulterie and incessant sinne: alluring vnstable soules, hauing their hart exercised with auarice, the children of malediction:

Heretikes of whom he prophecieth here doe gaine scholars, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.

Al the sweet words of heretikes, speaking much of the word of the Lord, the Gospel, IESVS CHRIST &c. are but termes of art to buie and sel poore mens soules,

The special properties of Heretikes,

So heretikes blaspheme the highest mysteries of our faith through ignorance.

1 Tim.
4.
Inde.
e. 2880-
T.

Gen. 7.

Gen. 19.

Gen. 19,
16.

b Coin-
quination-
es &
macule.

15. leauing the right way they haue erred, hauing followed the way of Balaam of Bosor, which loued the reward of iniquitie, 16. but * had a check of his madnesse, the dumme beast vnder the yoke, speaking with man's voice, prohibited the foolishnes of the Prophet.

17. These are fountaines without water, and clouds, tossed with whirle-winds, to whom the mist of darkenesse is referued. 18. For speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, which conuerse in errour, 19. "promising them libertie, whereas themselues are the slaues of corruption. For * wherewith a man is ouercome, of that he is the slaue also. 20. For if flying from the coinquinations of the world in the knowledge of our Lord and Sauour IESVS CHRIST, they againe intangled with the same be ouercome: * the later things are become vnto them worse then the former. 21. For it was better for them not to know the way of iustice, then after the knowledge, to turne backe from that holy commandement which was deliuered to them. 22. For, that of the true prouerb is chanced to them, * The dogge returned to his vomit: and, The sow washed c into her wallowing in the mire.

Who euer promised more libertie to their followers then Luther, Caluin, and the like, taking away penance, fasting, continencie or chastitie, keeping of vowes, necessitie of good workes (because faith doeth al) obedience to Ecclesiastical Pastours and Councels, and such like?

Nu. 22,
23.

Jo. 8, 34.
Ro. 6, 16.

Mt. 12,
45.

Pro. 26,
11.
c εις κω-
λυμα.

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorers that shal come, and denie Domes-day. 5. Whose vaine argument he answereth, and giueth the reason of God's so long patience, 10. exhorting to al holines of life in respect of that terrible day: 16. Finally giuing warning of such as misinterpret S. Pauls Epistles & the other Scriptures, and that we must not for any thing fal from the true faith.



HIS loe the second epistle I write to you, my Dearest, c in which I stirre vp by admonition your sincere mind: 2. that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Sauour. 3. Knowing this first, that * in the last daies shal come mockers in deccit, walking according to their owne concupiscences, 4. saying, Where is his promise or his coming? For since the time that the Fathers slept, al things doe so perseuere fro the beginning of creature. 5. For they are wilfully ignorant of this, that the Heauens were before, and the earth, out of water, and through water, consisting by the word of God: 6. by the which, that world then, being ouerflowed with water perished. 7. But the Heauens which now are, and the earth, are by the same word kept in store, referued to fire vnto the day of iudgement and of the perdition of the impious men. 8. But this one thing be not ignorant of, my Dearest, that * one day with our Lord is as a thousand yeares, & a thousand yeares as one day. 9. Our Lord slacketh not his promise, as some doe esteeme it: but he doth patiently for you, * not willing that any perish, but that al returne to penance.

c in quib-
bus.

2. Tim.
3,
1. Iude,
18.

Pf. 89. 4

Exec.
33.

1. Tim. 2. penance. 10. And * the day of our Lord shal come as a theefe, in the which the Heauens shal passe with great violence, but the elements shal be resoluēd with heat, and the earth and the workes which are in it, shal be burnt.

11. Therefore whereas al these things are to be dissoluēd, what manner of men ought you to be in holy cōuersations and godlinesse, 12. expecting and halting vnto the comming of the day of our Lord, by which the Heauens burning shal be resoluēd, and the elements shal melt with the heat of fire? 13. But we expect * new Heauens and a new earth according to his promises, in which iustice inhabiteth.

14. For the which cause, my Dearest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace: 15. and * the longanimitie of our Lord, doe ye account saluation, as also our most deare Brother Paul according to the wisdom given him hath written to you: 16. as also in al epistles speaking in them of these things; in the which are " certaine things hard to be vnderstood, which the vnlearned and vnstable deprauē, as also the rest of the Scriptures, to their owne perdition. 17. You therefore, Brethren, fore-knowing, take heed lest led aside by the errour of the vnwise you fal away from your owne stedfastnes. 18. But grow in grace and in knowledge of our Lord and Sauour IESVS Christ. To him be glorie both now and vnto the day of eternitie. Amen.

ANNOTATIONS.

CHAP. III.

16. *Certaine things hard.*) This is a plaine text to conuince the Protestants, who (as al heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnderstand, and therefore may be not only read safely, but also expounded boldly of al the people, as wel vnlearned as learned: and consequently euery one by himself and his priuate spirit, without respect of the expositions of the learned Fathers, or expectation of the Churches, their Pastours and Prelates iudgement, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessarie sequele of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plaine then al the Fathers commentaries: and so al to be superfluous but the Bible. *Presat. assert. art. damnat.*

Against al which Diuelish and seditious arrogancie, tending to make the people esteeme themselves learned or sufficient without their Pastours and spiritual Rulers help, to guide themselves in al matters of doctrine and doubts in religion: the holy Apostle here telleth and fore-warneth the faithful, that the Scriptures be full of difficultie, and specially S. Pauls epistles of al other parts of holy writ, and that ignorant men and vnstable or phantastical fellowes puffed to and fro with euery blast of doctrine and heresie, abuse, peruert, and misconster them to their owne damnation. And * S. Augustin saith, that the special difficultie in S. Pauls epistles, which ignorant and euil men doe so peruert, and which S. Peter meaneth, is his hard speach and much commendation of that faith which he saith doth iustifie. Which the ignorant cuen from the Apostles time, and much more now, haue and doe so misconster, as though he had meant that only faith without good workes could iustifie or saue a man. Against which wicked collection and abuse of S. Pauls words, the said Father saith al these Canonical or Catholike epistles were writtē.

But the Heretikes here to shift of the matter, and to creep out after their fashion, The Protestants answer,

* De fid.
op. e.
14.

The Scriptures be hard, namely S. Pauls epistles, specially where he speaketh of iustification by faith.

The Protestants
idle distinctiō
between diffi-
cultie in the
Epistles and
difficultie in
the things.

The Greeke co-
pies haue both,
some *ἐν οἷς, in*
which things:
some *ἐν αἷς, in*
which p̄sles.

answer, that S. Peter saith not, S. Pauls epistles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their sophistical euasions from the euidence of God's word. As though it were not alone to say, *Such an Authour or Writer is hard:* and, *There be many things in that Writer hard to be vnderstood.* For, whether it be that the argument and matter be high and past vulgar capacitie, as that of predestination, reprobatio, vocatio of the Gentils, & iustifying faith: or whether his māner of stile and writing be obscure: al proue that his epistles be hard and other Scriptures also: because S. Peter here affirmeth that by reason of the difficulties in them, whether in the stile, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) doe peruert his writings, as also other Scriptures, to theyr owne damnation. Whereby it is plaine that it is a very dangerous thing for such as be ignorant, or for wild witted fellowes, to read the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, & priuate phantasie, meeting with hard places of S. Pauls epistles or other Scriptures, breed Heresies.

And that not only the things treated of in the holy Scriptures, 'but also that the very manner of writing and enditing thereof, is high and hard, and purposely by God's prouidence appointed to be written in such sort, see S. Augustin li. 2. de doct. Christ. c. 6. & ep. 119. S. Ambrose ep. 34. in principio. S. Hierom to Paulinus ep. 103. c. 1, 6, 7. who also (ep. 65. c. 1.) saith that in his old age, when he should rather haue taught then be taught, he went as farre as Alexandria, only to heare Didymus, and to haue his help for the vnderstanding of the Scriptures, & confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not. Dauid saith, *Give me vnderstanding and I wil search thy law.* The Eunuch in the Actes said, *How can I vnderstand without an interpreter?* The Apostles, til Christ opened their sense to vnderstand the Scriptures, could not vnderstand them. The holy Doctours by continual studie, watching, and praying, had much a-doe to vnderstand them: that great Clerke S. Augustin confessing in the foresaid epistle 119. c. 21. that there were many moe things that he vnderstood not, then that he vnderstood. The Heretikes say the Fathers did commonly erre, and how could such great wise learned men be deceiued in reading and expounding the Scriptures, if they were not hard? And if they were hard to the, how are they easie to these new Maisters the Heretikes? Finally, why doe they write so many new glosses, scholies, commentaries, as a cart can not carrie? Why doe Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? Whereat stumbled al the old heretikes & the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vnderstand, and Heretikes peruert them to their owne damnation.

Pf. 118.
Aft. 8.
Luc. 24.
v. 45.

Not only the
matter, but the
style of the
Scriptures is
hard.





THE ARGUMENT OF S. IOHNS THREE EPISTLES.



FS. Iohn was said in the Argument before his Ghospel. Now here follow his three Epistles: one to al Catholikes (though* some ancient doe cal it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of al is, to witnes vnto them the certaintie of the Catholike faith, & to exhort them to continue stil in it: also to loue the Catholike Church, and so, neither to become heretikes, nor Schismatikes: but rather to auoid al such, as the fore-runners of Antichrist, and to remember, that Catholikes need not to goe to schoole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost himself, who was giuen to the Church visibly in the beginning, to lead her into al truth, and to continue with her for euer. Therefore he saith: That which you haue heard from the beginning, let it abide in you. Likewise a litle after, v. 27. and ep. 2. v. 6. This is the commandement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world. and v. 8. & 9.

* Higinuse ep:
1. to. 1. Concil.
August. li. 2.
Euang. quæst.
q. 39.

1. Iohn. 2. v. 42.

And not only thus in general, but also in particular he expresse th the points which the heretikes did then cal in question. Some were about Christ himself. For they denied that IESVS is Christ, that he is the very Sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Ghospel also, as he there signifieth Iohn. 20. v. 31. Other points are about our iustification, against only faith, and for good workes, as also S. Aug. noted, whose words were cited before. Hereupon he saith: If we say we haue societie with God, and walke in darkenes, we lie Ep. 1. c. 1. Againe, He that saith he knoweth God, and keepeth not his commandements, is a lier. Againe, This is the charitie of God, that we keep his commandements, and his commandements are not heauie. Finally, Children let no man seduce you. He that doth iustice, is iust, euen as he is iust, Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and indeed in al the three Epistles throughout, he doth inculcate good workes & keeping the commandements, against the heresie of only faith.

1. Iohn. 1. & 5.

De fid.
ep. c.
34.



T H E
F I R S T E P I S T L E
O F S. I O H N
T H E A P O S T L E.

C H A P. I.

Good cause there is to beleue the Apostles preaching. 5. And this is one point of their preaching, that to haue participation with God, we must not only belceue, but also abstaine from al mortal sinne, 8. though we al sinne venially.

THAT which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled, of the Word of life: (2. and the life was manifested: and we haue seen, and doe testifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs) 3. that which we haue seen and haue heard, we declare vnto you, that " you also may haue societie with vs, " and our societie may be with the Father and with his Sonne Iesvs Christ. 4. And these things we write to you, that you may reioyce, and your ioy may be ful.

5. And this is the annuntiation which we haue heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse: 6. If we shal say that we haue societie with him, and walke in darkenesse, we lie, and doe not the truth. 7. But if we walke in the light, as he also is in the light: we haue societie one toward another, and * " the bloud of I E S V S Christ his Sonne cleanseth vs " from al sinne. 8. * If we shal say " that we haue no sinne, we seduce our selues, and the truth is not in vs. 9. If we confesse our sinnes, he is faithful & iust, for to forgieue vs our sinnes, and to cleanse vs from al iniquitie. 10. If we shal say that we haue not sinned, we make him a lier, and his world is not in vs.

1o. 8. 12.

Heb. 9.

1. Pet. 1.

Apo. 1.

3. Reg.

8, 46.

2. Par. 6.

16.

ANNOTATIONS.

CHAP. I.

3. *You may haue societie.*) S. Iohn sheweth manifestly, that whosoever desire to be partakers with God, must first be vnto the Churches societie, learne that faith, and receiue those Sacraments, which the Disciples receiued of the Truth it-self, conuersant with them in flesh. So faith Venerable Bede vpon this place. Whereby we see there is no Societie with God in Sectes or schismes, nor any-where but in the vnitie, fellowship, & communion of that Church which can proue it-self to descend from the Apostles.

7. *The blood of Iesus.*) Whether sinnes be remitted by prayers, by fasting, by almes, by faith, by charitie, by Sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures doe plainly attribute remission to euery of these) yet none of al these doe otherwise remit, but in the force, by the merit & vertue of Christs blood: these being but the appointed meanes & instruments by which Christ wil haue his holy blood to worke effectually in vs. Which meanes whosoever contemneth, depriueth himself of the commoditie of Christs owne blood & continueth stil in sinne and vncleaneesse, vaunt he himself neuer so much of Christs death. Which point let the Protestants marke wel, and cease to beguile their poore deceiued followers, perswading them, that the Catholikes derogate from Christs blood, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefit of his holy blood vnto them.

7. *From al sinne.*) From original and aſſual, venial and mortal, *a culpa & pena*, that is from the fault and the paine due for the same. V. Bede saith, that Christs Passion doth not only remit in Baptisme the sinnes before committed, but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such meanes as be requisite and as Christ hath appointed, whereof he reckneth some. Bede vpon this place. See S. Augustin also vpon this place 10. 9. and S. Hierome li. 2. con. Pelag c. 3.

8. *That we haue no sinne.*) We gather by these wordes and the former, that there be two sorts of sinnes: one mortal, excluding vs from light & the societie of God: another venial, which is found euen in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truly called the sonnes of God, truly iust, not and so iust indeed, though we be not without al sinnes, euery one of vs, as wel iust as withstanding vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Pater noster*, *Forgiue vs our delts.* Therefore S. Augustin li. de

natura & grat. c. 36. reckneth vp al the holy Patriarches, Prophets, and renowned iust persons, to haue been sinners, euen when they were in grace, and iustice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo questionem*; of whom, saith he, for the honour of our Lord, when we talke of sinnes, I wil haue no question. And Pelagius asking what sinnes Abel and such iust men did com-

mit, S. * Augustin answereth, that they might laugh sometime immoderately, or iest too much, or couet some-what intemperately, or plucke fruit ouer greedily, or in eating take some-what more then afterward was wel digested, or haue their intention in time of praier some what distracted, and such like. Thus in sense S. Augustin. Whereby we may learne which be venial sinnes, that consist with true iustice & * can not alwaies be auoided euen of holy men in this life. In the booke *de fide ad Petrum* c. 41. are excepted from this common rule of sinners, the children which be newly baptized and haue not yet vse of reason to sinne either mortally or venially.

C H A P. II.

If any sinne mortally, he must not despaire. 3. To know God rightly, is not to beleue only, but to keep his commandements: 7. and that this is no new doctrine, but the very primitiue, though a new life it is. 9. Therefore he that beleueth must also loue his Brethren: 12. and that men must not loue the world but doe that which God willeth. 18. Many are gone out of the Church and become Seducers, at the Ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, & that they need not goe to schole to any Heretike, the Holy Ghost himself being the Schole-maister of the Church. 29. He doth earnestly inculcate iustice and good workes.



Y litle children, these things I write to you," that you sinne not. But and if any man shal sinne, we haue " an Advocate with the Father, I E S U S Christ the iust: 2. and he is the propitiation for our sinnes: and not for ours only, but also " for the whole worldes. 3. And in this we know we haue knowen him, if we obserue his commandements. 4. " He that saith he knoweth him, and keepeth not his commandements, is a lier, and the truth is not in him: 5. But he that keepeth his word, in him in very deed the charitie of God is perfited: in this we know that we be in him. 6. He that saith he abideth in him, ought euen as he walked, himself also to walke.

7. My Dearest, I write not a new commandement to you, but an old commandement which you had from the beginning. The old commandement is the word which you haue heard. 8. Againe * a new commandement write I to you, which thing is true both in him and in you: because the darkenesse is passed, and the true light now shineth. 9. He that saith he is in the light, and hateth his brother, is in the darkenesse euen vntil now. 10. * He that loueth his brother, abideth in the light, and scandal is not in him. 11. But he that hateth his brother, is in the darkenesse, and walketh in the darkenesse, and knoweth not whither he goeth, because the darkenes hath blinded his eyes.

12. I write vnto you litle children, because your sinnes are forgiven you for his name. 13. I write vnto you fathers, because you haue knowen him which is from the beginning. I write vnto you yong men, because you haue overcome the wicked one. 14. I write to you infants, because you haue knowen the Father. I write vnto you yong men, because you are strong, and the word of God abideth in you, and you haue overcome the wicked one. 15. Loue not the world, nor those things which are in the world. If any man loue the world, the charitie of the Father is not in him. 16. because " al that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17. And the world passeth and the concupiscence thereof. But he that doeth the wil of God, abideth for cuer.

* How al sinne & temptation proceed of these three, see S. Thomas in his Summe. 1. 2. quest. 77. art. 5.

18. Litle children, it is the last houre, & as you haue heard, that Antichrist commeth: now there are become many Antichrists, whereby we know, that it is the last houre. 19. They went out from vs; but they were not of vs. For if they had been of vs, they would surely haue remained with vs: but that they may be manifest that they are not al of vs. 20. But you haue the vnction from the Holy one, and know al things. 21. I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. 22. Who is alier, but he which denieth that I vs is Christ? This is Antichrist which denieth the Father and the Sonne. 23. Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. 24. You, that which you haue heard from the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you also shal abide in the Sonne & the Father. 25. And this is the promise which he promised vs, life euerlasting.

26. These things haue I written to you concerning them that seduce you. 27. And you, the vnction which you haue receiued from him, let it abide in you. And you haue no need that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him. 28. And now litle children abide in him: that when he shal appeare, we may haue confidence, and not be confounded of him in his comming. 29. If you know that he is iust, know ye that euery one also which doeth iustice, is borne of him.

They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. But they were not of the constant sort, or of the elect & predestinat: for then they had taried within, or returned before their death.

Keep that firmly & constantly which you haue heard euen from the beginning, by the mouth of the Apostles; & not that only which you haue receiued by writing. We see it is Apostolical doctrine, that men may doe or worke iustice, and that so doing they be iust by their workes proceeding of God's grace, & not by faith or imputation only.

How Christ is our only Advocate.

How Angels, Saints, & men

ANNOTATIONS.

CHAP. II.

1. *That you sinne not.* S. Iohn (saith V. Bede vpon this place) is not contrarie to himself, in that he seeketh here to make them without sinne, whom he said in the last chapter could not be without al sinnes: but in the former place he warned vs only of our frailty, that we should not arrogate to our selues perfect innocencie; here he prouoketh vs to watchfulnes and diligence in resisting and auoiding sinnes, specially the greater, which by God's grace may more easily be repelled.

1. *An aduocate.* The calling and office of an Aduocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing: though these also be rightly and truly so called, and that not only without al derogation, but much to the honour of Christ's aduocation. To him soly and only it agreeth to procure vs mercie before God's face, by the general ransom, price, & payment of his bloud for our deliuerie, as is said in the sentence following. *And he is the propitiacion for our sinnes, and not for ours only, but for the whole worlds.* In which sort he is our only Aduocate, because he is our only Redeemer. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his owne name, right, and merits, confidently dealeth in our causes before God our iudge, & so procureth our pardon, which is the highest degree of aduocation that can be.

Al which notwithstanding, yet the Angels, and Saints, & our fellowes aliue, may and doe pray for vs, and in that they deale with God by intercession to procure mercie for

aliue are our
Aduocates.

Saints in
heauen pray
for vs.

The B. virgin
is our Aduo-
cate.

Angels are our
Protectours.

The Catholike
Church is the
only true
Church.

Not only faith.

Al Heretikes
are Antichrists,
the fore-run-
ners of the
great Anti-
christ.

The marke of
al heretikes is,
their going out
of the Catholi-
ke societie.

vs, may iustly be called our Aduocates: not so as Christ is, who demandeth al things immediately by his owne merits, but as secondary Intercessours, who neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Aduocate, and Redeemer of mankind. And behold how S. Augustin (*tract. 1. in ep. Io.* vpon these very words) presented the Heretikes cauellations. *Sed dicit aliquis, &c. But some man wil say, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Pastours pray for the peoples? Yes, saith he: Marke the Scriptures, and you shal find that the Apostles praied for the people, & againe desired the people to pray for them, and so the head praieih for al, and the members one for another.* And likewise [lest the Heretikes should say, there is a difference betwixt the liuing and the dead in this case] thus the same holy Father writeth vpon the 85. Psalme in line. *Our Lord Iesus Christ dosh yet make intercession for vs, at the Martyrs that be with him, pray for vs: neither wil their intercession cease, til we cease our groanings.*

In this sense therefore whosoever praieih for vs, either aliue or dead, is our Aduocate: as S. Augustin (*ep. 59. to Paulinus circa med.*) calleth Bishops, the peoples Aduocates, when they giue them their benediction or blessing. So doth the holy Church cal our B. Lady our Aduocate, by the very words of S. Irenæus, that you may see such speeches be no new inuentions of the later Ages, but Apostolical. *The obedient virgin MARIE* (saith he) *is made the Aduocate of the disobedient virgin Eue* And to confound the Protestants plainly, in that they thinke or pretend that the aduocation or patronage of Saints should be iniurious to Christ, remember that * our Sauour acknowledgeth Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament *Gen. 48. v. 16. Tob. 5. 21. & c. 11. v. 12. Dan. 10.* And this not only the Catholike Church, but the very English Protestants themselves in their seruice booke and in the Collect of Michel-mas day, professe, and pray for the same protection or aduocation of Angels, and defend the same against their younger brethren the Puritans.

2. *For the whole worlds.*) S. Augustin gathereth hereof against the Donatists, and all other Heretikes, that would driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effects of Christs propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Augustin vpon this place *10. 2. tract. 1. in ep. Io.*

4. *He that saith he knoweth.*) To know God here, signifieth [as it doth often in the Scriptures] to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vane himselfe thus to know God, and yet keepeth not his commandements, he is a lier, as al Calvinistes and Lutherans, that professe themselves to be in the fauour of God by only faith: affirming, that they neither keep, nor possibly can keep his commandements.

18. *Many Antichrists.*) The holy Apostle S. Iohn (saith S. Cyprian) *did not put a difference betwixt one heresie or schisme and another, nor meant any sort that specially separated themselves, but generally called al without exception, Antichristes, that were aduersaries to the Church, or were gone out from the same.* And a litle after, *It is euident that al be here called Antichristes, that haue severed themselves from the charitie and vnitie of the Catholike Church.* So writeth he *ep. 76. nu. 1. ad Magnum.* Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursours of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, *ὁ ἀντίχριστος, that peculiar and singular Antichrist.*

19. *They went out from vs.*] An euident note and marke, whereby to conuince al Heretikes and false Teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetius, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they saw to liue in vnitie of faith & religion together, & made themselves new Conuenticles, therefore they were (as the Apostle here sheweth) Antichristes, and we and al that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we neuer were, nor out of any other societie of known Christians, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our Aduersaries tel vs, out

Iren. li. 3.
c. 33. &
li. 5. post
med. D.
Hiero.
in Mat.
1. 18.

of what Church we euer departed, when, and where, and vnder what persons it was that we reuolted, as we can tel them the yeare, the places, the Ringleaders of their reuolt. The Catho- likes can not be

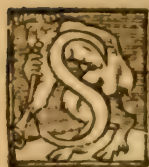
19. *They were not of vs.*) He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fel into their heresie or schisme: but partly gone out, that many of them which afterw ard fal out, though they were before with the rest, and How Heretikes partakers of al the Sacraments with other their fellowes, yet indeed were of naughtie are of the life & conscience when they were within, and so being rather as il humours and super- fluous excrements, then true and liuely parts of the body, after a sort may be said not to they fal, haue been of the body at al. So S. Augustin expoundeth these words in his commentarie vpon this place. *tract. 3.* but els-where, more agreably as it seemeth, that the Apostle meaneth, that such as wil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the final benefit they shal haue by their temporal snial abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Li. de corrept. & gr. c. 2. & de dono perseuer. c. 8.*

19. *I haſt they may be manifest.*) God permitteth heresie to be, that such as be permanent, By heresies constant, and chosen members and children of the Catholike Church, only known to constant Ca- God before, may now also be made manifest to the world, by their constant remaining tholikes are in the CHVRCH, when the wind and blast of euey heresie or tentation driueth out the known, other light & vnstable persons.

20. *Know al things.*) They that abide in the vnitie of Christes Church, haue the vnction, Every good that is, the Holy Ghost, who teacheth al truth. Not that euey member or man thereof Catholike is hath al knowledge in himself personally, but that euey one which is of that happie so- cietie to which Christ promised and gaue the Holy Ghost, is partaker of al other taught by the mens gifts and graces in the same Holy Spirit, to his saluation. Neither need any to Church to seeke truth at Heretikes hands or others that be gone out, when it is within themselves, saluation, and only within themselves in God's Church. *If thou loue vnneie* (saith S. Augustin) *for thee also haſt he, whoſeuer haſt any thing in it. Take away enue, it is thine which I haue, it is mine which thou haſt.* &c. *Tract. 32.* in Euang. Ioan.

CHAP. III.

It is not for the ſonnes of God, to ſinne mortally, but for the ſonnes of the Diuel, wher- by they are knowne one from another, & not by only faith. 11. True faith is, that we alſo loue our Brethren, giuing both our life and ſubſtance for them. 19. Such vn- ſeined loue may haue great conſulence before God. 23. Becauſe the keeping of his com- mandements doth much pleaſe him, which conſiſt in faith and charitie.



E e what manner of charitie the Father hath giuen vs, that we should be named and be the sonnes of God. For this cause the world doth not know vs, because it hath not knowe him. 2. My Dearest, now we are the sonnes of God; & it hath not yet appeared what we shal be. We know that when he shal appeare, we shal be like to him: because we shal see him as he is. 3. And euey one that hath this hope in him, sanctifieth himself, as he also is holy. 4. Euey one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. 5. And * you know that he appeared to take away our sinnes: * and sinne in him there is none. 6. Euey one that abideth in him, sinneth not: and euey one that sinneth, hath not seen him, nor knowen him. 7. Litle children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. 8. * He that committeth sinne, is of the diuel:

Not by na-
ture, as Christ
is: but by grace
and adoption.
How we
shal see God
& be like vnto
him in the
next life, see S.
Augustin. *ep. 117*
112. & li. 11. de
cinit. Dei c. 29.
This teach-
eth vs that man
sanctifieth him-
self by his free-
wil working
together with
Gods grace, S.
Augustin vpon
this place.

because the diuel " sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the workes of the diuel. 9. Euery one that is borne of God, committeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God. 10. In this are the children of God manifest, and the children of the diuel. Euery one that is not iust, is not of God, and he that loneth not his brother.

The Epistle for
S. Polycarpus,
Iac. 16.

11. Because this is the annuntiation, which you haue heard from the beginning, * That you loue one another. 12. Not as * Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his workes were wicked: but his brothers, iust.

The Epistle
vpon the 2.
Sunday after
Pentecost.

13. Maruel not, Brethren, if the world hate you. 14. We know that we are translated from death to life, because we loue the Brethren. He that loneth not, abideth in death. 15. Whosoever hateth his brother, is a murderer. And you know that no murderer hath life enerlasting abiding in himself. 16. * In this we haue knowen the charitie of God, because he hath yealded his life for vs: and we ought to yeald our liues for the Brethren. ¶ 17. * He that shal haue the substance of the world, and shal " see his brother haue need, and shal shut his bowels from him: how doth the charitie of God abide him?

" Euery man is
bound to giue
almes accord-
ing to his abi-
lities, when he
seeth his bro-
ther in great
necessitie.

18. My litle children, let vs not loue in word, nor in tongue but in deed and truth. ¶ 19. In this we know that we are of the truth: and in his sight we shal persuaue our harts. 20. For if our hart doe reprehend vs, God is greater then our hart, and knoweth al things. 21. My Dearest, if our hart doe not reprehend vs, we haue confidence toward God.

" Lest any man
should thinke
by the words
next before,
only faith in
Christ to be
commanded or
to please God,
he addeth to
faith, the com-
mandement of
charitie or
loue of our
neighbour.

22. And * whatsoeuer we shal aske, " we shal receiue of him: because we keep his commandements, and doe those things which are pleasing before him. 23. And * this is his commandement, that we beleue in the name of his Sonne Iesvs Christ: and " loue one another, as he hath giuen commandement vnto vs. 24. And * he that keepeth his commandements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

Io. 13, 15
Gen. 4, 8

Io. 15, 23

Ia. 2, 15.

Ms. 21,
Io. 14.
1. Io. 5.
Io. 17, 3.
13, 34.
Io. 14,
23.

ANNOTATIONS.

CHAP. III.

Concupiscēce
remaining
after Baptisme
is no sinne,
without con-
sent,

4. *Sinne is iniquitie.*) Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greek word *ἀνομία*, signifying nothing els but a swaruing or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrarie, that euery such swaruing from the law, should be properly a sinne, as the Heretikes doe vntreuely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though we neuer giue our consent vnto it. And though in the 5. chapter following vers. 17. the Apostle turne the speach, affirming euery iniquitie to be a sinne, yet there the Greek word is not the same as before, *ἀνομία*, but *ἀδίκημα*. By which it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression which must needs be a sinne. See S. Augustin *cons. Iulian. li. 5. c. 3.* S. Ambr. *li. de Apologia*

David. 11.

6. *Sinnewh nor.*) Iovinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these words and those that follow vers. 9: the one, that the baptized could sinne no more; the other, that no man being or remaining iust could sinne. But among many good senses, position of Scriptures, giuen of this place, this seemeth most agreeable, that the Apostle should say, that mortal sinne doth not consist together with the grace of God; & therefore can not be committed by a man continuing the sonne of God. And so is the like speech in the 9. verse following to be taken, See S. Hierom *li. 2. con. Iovinianum c. 1.* No man in grace sinneth mortally,

7. *He that doeth iustice.*) He doeth inculcate this often, that man's true iustice or righteousness consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point. True iustice,

8. *Sinnewh from the beginning.*) The Diuel was created holy and in grace, and not in sinne: but he fel of his owne free wil from God. Therefore these words *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle wil say, The Diuel committed the first sinne. So S. Augustin *li. 11. de ciu. Dei c. 15.* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in S. Iohn's Gospel. c. 8, 44. How the Diuel sinned frō the beginning.

22. *We shal receiue, because.*) Let the Protestants be ashamed to say, that we obtaine al of God by only faith, the Apostle here attributing it to the keeping of God's commandements. Note here also that God's commandements are not impossible to be kept, but were then, and are now obserued of good men. Not only faith

CHAP. IV.

We may not beleue al that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7. We must loue one another, considering the exceeding loue of God in sending his Sonne to saue vs. 17. An argument of perfect charitie is, if we haue nothing in our conscience to feare in the day of iudgement. 19. And an argument that we loue God is, if we loue our Brethren.



MY Dearest, "beleue not euery spirit, but" proue the spirits if they be of God: because many false Prophets are gone out into the world. 2. In this is the spirit of God knowen. "Euery spirit that confesseth I E S V S Christ to haue come in flesh, is of God: 3. and euery spirit" that dissolueth I E S V S, is not of God: and this is c Antichrist, of whom you haue heard that he commeth, and now he is in the world. 4. You are of God, litle children, and haue ouercome him. Because greater is he that is in you, then he that is in the world. 5. They are of the world: therfore of the world they speake, and the world heareth them. 6. We are of God. * He that knoweth God, heareth vs. He that is not of God, heareth vs not." In this we know the spirit of truth, and the spirit of errour.

7. My Dearest, let vs loue one another: because charitie is of God. And euery one that loueth is borne of God, & knoweth God. 8. He that loueth not, knoweth not God: because God is charitie. 9. * In this hath the charitie of God appeared in vs, because God hath sent his only-begotten Sonne into the world that we may liue by him. 10. In this is charitie;

The Epistle vpon the first Sunday after Pentecost.

ε το τοῦ
ἀντιχρί-
στου.

1o. 8, 47.
10, 17.

10, 16.

ritie: not as though we haue loued him, but because he hath loued vs, and sent his Sonne a propitiation for our sinnes.

11. My Dearest, if God hath so loued vs, we also ought to loue one another. 12. * God: no man hath seen at any time. If we loue one another, God abideth in vs, and his charitie in vs is perfected. 13. In this we know that we abide in him, and he in vs: because he of his Spirit hath giuen to vs. 14. And we haue seen, and doe testifie, that the Father hath sent his Sonne the Sauour of the world. 15. Whosoever shal confesse that IESVS is the Sonne of God, God abideth in him, and he in God. 16. And we haue known and haue beleueed the charitie, which God hath in vs. *God is charitie*: and he that abideth in charitie, abideth in God, and God in him. 17. In this is charitie perfected with vs, "that we may haue confidence in the day of iudgement: because as he is, we also are in the world. 18. "Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes. And he that feareth, is not perfect in charitie. 19. Let vs therefore loue God, because God first hath loued vs. 20. If any man shal say, that I loue God; and hateth his brother, he is a liar. For he that loueth not his brother whom he seeth, God whom he seeth not, how can he loue? 21. * And this commandement we haue from God: that he which loueth God, loue also his brother.

10. 7, 18.
1. Tim.
6, 16.

10. 13.
34. 15.
12.

ANNOTATIONS

CHAP. IV.

Heretical boasting of the spirit.

1. *Beleeue not euery spirit.*) That is, Receiue not euery doctrine of such as boast themselves to haue the spirit. For there be many false Prophets, that is to say, Heretikes, which shal goe out of the Church, and chalenge the spirit, and vante of God's word, Scripture, and Gospel, which indeed be seducers.

The Church only, not euery priuate man, hath to proue & discern spirits.

1. *Proue the spirits.*) It is not meant by this place, as the Protestants would haue it, that euery particular person should of himself examine, trie, or iudge who is a true or false Doctour, and which is true or false doctrine. But the Apostle here would euery one to discern these diuinities of spirits, by taking knowledge of them to whom God hath giuen the giift of discerning spirits and doctrines (which S. Paul expressly saith is giuen but to some, and not to euery one, 1. Cor. 12.) & by obeying the Church of God, to whom Christ hath giuen* the Spirit of truth. And this is only the sure way to proue the spirits and doctrines of these daies. And al they that would bring vs from our Pastours and the Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleefe: As Caluin doth, who vpon this place saith, that priuate men may examine the general Councils doctrines.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at al times a certaine make of Heretike.

2. *Euery spirit that confesseth*) The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, & maintained against certaine wicked Heretikes, Cerinthus, Ebion, & the like, that taught wickedly against the Person and both natures of Christ IESVS. The Apostle therefore giueth the faithful people this token to know the true Teachers of those daies from the false. Not that this marke would serue for al times, or in case of al other false doctrines, but that it was then a necessarie note. As if a good Catholike Writer, Pastour, or parents would warne al theirs, now in these daies, to giue eare only to such Teachers as acknowledge Christ

10. 14, 16

our Sauiour to be really present, and sacrificed in the B. Masse, & that al such are true Preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Heretikes, al being precursours of that great Antichrist which shal come towards the later end.

3. *That dissoluesh.*) To dissolue, loose, or separate IESVS a-sunder, was proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his Person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may see that the comon Greek copies be not euer authentical, & that our old approued translation may not alwaies be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either al or the more approued Greek reading was otherwise, & that oftent the said Greek was corrupted then or since by Heretikes or otherwise. For of the Grecks, S. Irenæus li. 3. c. 18: among the Latin Fathers, S. Augustin *1. art. 6. in fine*, S. Leo *ep. 10. c. 5*, and Venerable Bede did read as we doe. And this reading maketh more against the said Heretikes, then that which the common Greek now hath, to wit, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God*. Which is also in effect said before ver. 2. And that therefore it was corrupted and altered by Heretikes, see the words of Socrates also a Greek Writer, very agreeable to this purpose. *Nestorius* (saith he) *being eloquent by nature*, which is often in Heretikes, *accounted himself therefore learned, & disuained to study the old Interpreters, conning himself better then them al: being ignorant that in S. Iohns Catholike epistle the old* (Greek copies had) **EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD.** So saith he, adding moreouer that such as would separate the diuinitie from the dispensation of Christ's humanitie, took out of the old copies this sense. For which the old Expositours noted that these which would loose IESVS, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

Many old heresies that dissolued Christ.

The Greek text corrupted by old heretikes.

16. 7. c. 32

6. *In this we know.*) This is the most sure & general marke to know the true spirits and Prophets from the false: that those which be of God, wil heare and obey their Apostles & lawful Pastours succeeding the Apostles, & submit themselves to the Church of God: the other, that be not of God, wil not heare either Apostle, Pastour, or Church, but be their owne Iudges.

A sure marke of true or false Teachers.

17. *That we may haue confidence.*) Confidence called in Latin *Fiducia*, is neither al one with faith, ner a persuation infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that we are bound to beleue, as the Protestants falsely teach: but it is only a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merits. And the words both following and going before, proue also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not only vpon our apprehension of Christ's merits by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good workes. And that is the doctrine of S. Peter when he said, *Labour, that by good workes you may make sure your vocation and election*; and S. Pauls meaning, when he said, *I haue fought a good fight, there is laid up for me a crowne of iustice, which our Lord wil render to me in that day a iust iudge.*

Against the Protestants special faith and presumptuous securitie of saluation.

2. Pet. 1.

10.

2. Tim.

4. 7.

18. *Feare is not in Charitie.*) The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Which is most evidently against the Scriptures, commending euery-where vnto vs awe and feare of God and his iudgements. *Feare him* (saith our Sauiour Mat. 10.) *that can cast body and soul into hel.* And Psal. 118. *Peace my flesh with thy feare.* Which feare of God's iudgements caused S. Paul and al good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happie, *that is euer fearful*. And holy Iob saith, *I feared al my worker.* And the Apostle, *With feare and trembling worke your saluati on.* Which kind of feare is euen in the iustest men and most full of charitie, consisting wel with the same vertue, and is calleth *Filialis timor*, because it is such as the good child ought to haue toward his Father.

The feare of God in iust men, consisteth with charitie,

1. Cor. 9

Prou. 18

Iob c. 9.

Phil. 2.

But there is a kind of feare which standeth not with charitie, and is cleane against hope also. that which bringeth such perplexitie and anxietie of conscience, that it induceth a mā to mistrust or despaire of God's mercies. That seruile feare also which maketh a man often to leaue sinning & to doe the external workes of iustice, not for any loue or delight

What feare agreeth not with charitie,

delight he hath in God or his lawes, but only for feare of damnation, though it be not il in it self, but very profitable, as that which helpeth toward the loue of God, yet it stādeth not with charitie neither, but is daily more & more lessened, & at length quite driuen out by charitie. Of these kind of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of which our Sauour saith, *Feare not them that kil the body.*

Seruaile feare is not il.

Mat. 10.

CHAP. V.

They that loue God, must loue his natural Sonne IESVS, and his sonnes by adoption, & keep his commandements, which to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that IESVS is the Sonne of God, and therefore able to giue vs life euerlasting, 14. and al our petitions 16. and our praiers for al our Brethren that sinne not vnto death, dying in their mortal finnes by impenitence. Last of al, he warneth them not to communicate with idols.



WHOSOEVER beleueth that IESVS is Christ, is borne of God. And euery one that loueth him which begat, loueth him also which was borne of him. 2. In this we know that we loue the children of God: when as we loue God, and keep his commandements. 3. For this is the charitie of God, that we keep his commandements: * and " his commandements are not heauy. 4. Because al that is borne of God, ouercommeth the world: And this is the victorie which ouercommeth the world, our faith. 5. Who is he * that ouercommeth the world, but he that beleueth that IESVS is the Sonne of God? 6. This is he that came by water & bloud IESVS Christ: not in water only, but in water and bloud. And it is the Spirit which testifieth, that Christ is the truth.

7. For there be " three which giue testimonie in heauen, the Father, the Word, and the Holy Ghost. And these three be one. 8. And there be three which giue testimonie in earth: the spirit, water, and bloud and these three be one. 9. If we receiue the testimonie of men, the testimonie of God is greater. Because this is the testimonie of God which is greater, that he hath testified of his Sonne. 10. * He that beleueth in the Sonne of God, hath the testimonie of God in himself. ¶ He that beleueth not the Sonne, maketh him a lier: because he beleueth not in the testimonie which God hath testified of his Sonne. 11. And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his Sonne. 12. He that hath the Sonne, hath life. He that hath not the Sonne of God, hath not life.

13. These things I write to you, that you may know that you haue eternal life which beleue in the name of the Sonne of God. 14. And this is the confidence which we haue toward him: that, * whatfoeuer we shal aske according to his wil, he heareth vs. 15. And we know that he heareth vs whatfoeuer we shal aske: we know that we haue the petitions which we request of him.

16. He that knoweth his brother to sinne a sinne not to death, let him

The Epistle
vpon Dominica
in albis or Low
Sunday.

e or, if we
know.

Mat. 11.
30.

I. Cor.
15, 57.

Io. 3, 36.

Mat. 7, 7
21, 22..
1. Io. 3,
22.

him aske, and life shal be giuen him, sinning not to death. There is " a sinne to death : " for that I say not that any man aske. 17. Al ciniquitie, is sinne. And there is a sinne ' to death '. 18. We know that euery one which is borne of God, sinneth not : but the generation of God preferueth him, and the wicked one toucheth him not. 19. We know that we are of God, and the whole world is set in wickednesse. 20. And we know that the Sonne of God commeth: and he * hath giuen vs vnderstanding, that we may know the true God, & may be in his true Sonne, This is the true God, & life euerlasting. 21. My litle children, keep your selues " from Idols. Amen.

A N N O T A T I O N S.

C H A P. V.

Mat. II.
30.

* Gargia

3. His commandments are not heauie.) How can the Protestants say that Gods com mandemēts cā not possibly be fulfilled or kept in this life, seeing the Apostle saith, they be not heauie: and Christ saith, his yoke is soeete, and his burden light? See for the full vnderstanding of this place S. Aug. de perfectione iustitiæ c. 10. The heretikes in fauour of their foresaid errour, rather translate, His commandments are not * grieuous, then, are not heauie.

The commandments possible to be kept. Heret. translation.

Three persons

7. Three which giue testimonie.) An expresse place for the distinction of three Persons, and the vnitie of nature and essence in the B. Trinitie; against the Arians and other like Heretikes, who haue in diuers Ages found themselves so pressed with these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greek and Latin many waies: euen as the Protestants handle those textes that make against them. But because we are not now troubled with Arianisme so much as with Caluistine, we need not stand vpon the varietie of reading or exposition of this passage. See S. Hierom. in his epistle put before the 7. Canonical or Catholike Epistles.

& one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. A sinne to death.) A sinne to death is another thing then a mortal sinne. For it is that mortal sinne only, whereof a man is neuer penitent before his death, or in which he continueth til death, and dieth in it. I affirme (saith S. Augustin de correp. & grat. c. 12.) that a sinne to death is so leaue faith working by charitie euen til death. So likewise in the words before, a sinne not to death, is not that which we call a venial sinne, but any that a man committeth and continueth not therein til death.

What is a sinne to death.

16. For that I say not.) If the sinne to death whereof he speaketh, be the sinne wherein a man dieth without repentance, according to S. Augustines wordes before rehearsed: then the prayer which he speaketh of, must needs be prayer for the dead. Because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray for them that departed this life not in deadly sinne: and contrariwise in a manner dissuading & discouraging vs from praying for such as continued in wickednes euen til their liues end. And S. Augustin setteth downe the Churches practise agreeable to the Apostles meaning, li. 21. c. 24. de Ciuit. Dei, If there be any (saith he) that persist til death in impenitencie of hart, doth the Church now pray for them, that is, for the soules of them that so are departed? So saith he. And this is the cause, that Concilium Bracharense primum cap. 34. forbideth to pray for such as die in desperation, or kil themselves: and the reason, why the Church forbeareth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.

Prayer for the dead.

Some of the dead may not be prayed for.

And that the place is most properly or only meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of what sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be so long as they be in this world. And we see that the Church praieeth, and is often heard, for Heretikes, Iewes, Turkes, Apostataes, and what other infidels or ill men soeuer,

soeuer,

The Calvinists blasphemic, to auoid this sense of the Apostle. fœuer, during their liues. And it is great blasphemie that the Calvinistes vetter vpon this place : to wit, that Apostasie & certaine other finnes of the reprobate, can not be forgiven at al in this life. Which they hold, only to auoid the sequle of praying for the dead vpon these words of S. Iohn. Besides that they must take vpon them presumptuously, to know and discern of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other: some: al which is most wicked and absurd presumption.

As for their allegation, that S. Ieremie the Prophet was forbidden to pray for the Tewes, & warned that he should not be heard, Chap. 7. 11. 14. there is great difference. First he had a reuelation by the words of God, that they would continue in their wickednes, as we haue not of any certaine person, whereof S. Iohn here speaketh. Secondly, Ieremie was not forbidden to pray for the remission of their finnes, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment & affliction which he had designed for them, and that he would not heare him therein.

Heret. translation against sacred images.

21. *From idols.*) It is so known a treacherie of Heretikes to translate *idola* images (as here and in a number of places, specially of the English Bible printed the year 1562) that we need not much to stand vpon it. As this also is seen to al the world, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that what fœuer in the Scriptures is spoken against the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the seueneth Synod, decreeth thus Act. 4. pag. 122. *Quicumque sententias sacre scripture de Idolis, contra venerandas imagines adduxerunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Christiani adorant imagines ut Deos, anathema.* that is, *Anathema to al them that bring the sentences of holy Scripture touching Idols, against the venerable images. Anathema to them that call the venerable images, Idols. Anathema to them that say, Christians adore images as Gods.*

Psalm
113.

Edic.
Colon.
an. 1562.

The 2. Council of Nice pronounceth anathema, that is, a curse against the Calvinists.

Now in their later translations the Heretikes perceiuing that the world seeth their dishonest dealing, corrected themselves in some places, and in this place haue put, *idols*, in the text; but to giue the people a watch-word that the Churches images are to be comprised in the word, *idols*, * they haue put, *images*, in the margent. But concerning this matter, it is most euident that neither euery Idol is an image, nor euery image an idol: and that, how fœuer the origine or etymologie of the word, *idol*, may be taken in the Greek, yet both the words & the things be in truth and by the vse of al tongues, farre differing. The great dragon that the Babylonians adored (*Dan. 14.*) was an idol, but not an image: the Cherubins in Salomons Temple were images, but not idols: and the face of the Queene in her coine or els-where, as Cæsar's face vpon the coine that Christ called for, is an image, but not an idol: and the Heretikes dare not translate that text of Scripture thus, *whose idol is this superscription?* nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his Father: nor woman, the idol of the man; nor man, the idol of God. Al which in Scripture benamed images for al that, and be so indeed, and not idols. Which conuinceth, that the Heretikes be false and corrupt translatours in this place and other the like, confounding these two words as if they were al one.

* The
Bible of
she year
1577.

The great difference of idol & image.

Sacred images in Churches, by God's ewne warrant.

But as for the hauing of images or portraites of holy things, not only in priuate houses, but also in Churches, God himself doth warrant vs, who * commanded euen the Iewes themselves (a people most prone to idolatrie, and that after he had giuen them a special precept of not hauing, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraigne holiest place of adoration that was in the Temple, and about the Arke. Yea and in respect of which sacred images partly, they did [as S. Hierom saith *ep. 17. c. 3.*] so great reuerence to the holy place called *Sancta sanctorum*. If they then were warranted & commanded to make and haue in so great reuerence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians haue and reuerence the images of Christ, his B. mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretikes which at that time were the Aduersaries of images.

Exod. 15

The 2. Council of Nice was gathered

And note here, that eight hundred years agoe, they were straight counted Heretikes,

Heretikes, that began to speake against images, & that Councel was called purposely for them, and condemned them for Heretikes, & confirmed the former ancient reuerence and vse of sacred images. Which began euen in our Sauourstime or litle after, when good religious folke for loue and reuerence made his image, namely the woman that he healed of the bloody fluxe. Which image was also approued by miracles, as the Ecclesiastical historie telleth, and namely Eusebius *Ecc. hist. li. 7. c. 14.* * who also witnesseth that the images of Peter and Paul were in his daies. As you may see also in S. Aug. (*li. de consens. Euangelist. c. 10.*) that their pictures commonly stood together in Rome, euen as at this day. Of our Ladies image see S. Gregorie *li. 7. ep. 5. indict. 2. ad Ianuar. & ep. 51.* in whom also (*li. 7. ep. 109.*) you may see the true vse of images, and that they are the books of the vnlearned, and that the people ought to be instructed and taught the right vse of them, euen as at this day good Catholike folke doe vse them to help and increase their deuotion in al Catholike Churches: yea the Lutherans themselues reteine them stil. S. Damascene wrote three books in defense of sacred images against the foresaid Heretikes.

against Image-breakers.

The antiquitie of holy images.

The vse and fruite of holy images.





T H E S E C O N D E P I S T L E O F S. I O H N T H E A P O S T L E.

He commendeth the Lady and her sonnes for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their workes in the day of iudgement: and to loue the true belceuers, but with Heretikes to haue no societie: expressing also the points then in controuersie.



THE Seniour to the Lady Elect and her children, whom I loue in truth, and not I only, but also al that haue knowen the truth, 2. for the truth which abideth in vs, and shal be with vs for euer. 3. Grace be with you, mercie, peace from God the Father, and from Christ IESVS the Sonne of the Father in truth, and charitie.

4. I was exceeding glad, because I haue found of thy children walking in truth, as we haue receiued commandement of the Father. 5. And now I beseech thee Lady, not as writing a new commandement to thee, but that which we haue had^{10.} from the beginning, * that we loue one another. 6.^{11.} And this is charitie, that we walke according to his commandements. For this is the commandement, that as you haue heard from the beginning, you walke in the same: 7. because many seducers are gone out into the world, which doe not confesse IESVS Christ to haue come into flesh: this is a seducer and an Antichrist.

8. Looke to your selues, that you lose not the things which you haue wrought: but that you may receiue a ful^{12.} reward. 9. Euery one that reuolteth, and persisteth not in the doctrine of Christ, hath not God. He that persisteth in the doctrine, the same hath both the Father, and the Sonne. 10. If * any man come to you, and bring not^{13.} this doctrine, " receiue him not into the house, " nor say, *God saue you*, vnto him. 11. For he that saith vnto him, *God saue you*, communicateth with his wicked workes.

12. Hauing moe things to write vnto you: I would not by paper and inke: for I hope that I shal be with you, and speake mouth to mouth: that your ioy may be ful. 13. The children of thy sister elect salute thee.

ANNOT.

^{10.} Reward for keeping fast the Catholike faith.

^{11.} To goe backe or reuolt from the receiued truth and doctrine Apostolicall, is damnable.

^{12.} 10. 15.
^{13.} 12.
^{14.} 1. 10. 3.
^{15.} 11.

^{16.} Ro. 16.
^{17.} 17.

ANNO T.

6. *From the beginning.*) This is the Rule of a Christian Catholike man, to walke in that faith and worship of God which he hath receiued from the beginning. Which is that which we now cal according to the Scriptures, *the tradition of the Apostles*: that which is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery Age, teaching new doctrine.

10. *This doctrine.*) The Apostles, and true Pastours their lawfull Successours, and the Church of God in holy Councel, vse to set downe the true doctrine in those points which Heretikes cal into controuersie. Which being once done and declared to the faithful, they need no other marke or description to know an Heretike or false Teacher by, but that he commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shift themselues, as now a-daies they would doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles Rule. Many a good honest shepheard knoweth a wolfe, that can not define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the E. Sacrament, vnder forme of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike and we must auoid him, whether in his owne definitions and censures he seeme to himself an Heretike or no.

10. *Receiue him not.*) Though in such times and places where the communitie or most part be infected, necessitie often forceth the faithful to conuerse with such in worldly affaires, to salute them, to eate and speake with them, & the Church by decree of Councel, for the more quietnes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in worldly affaires with any in this kind, except they be by name excommunicated or declared to be Heretikes: yet euen in worldly conuerfation and secular actes of our life, we must auoid them as much as we may, because their familiaritie is many waies contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating with them in spiritual things, it is a great damnable sinne to deale with them.

10. *Nor say, God saue you.*) S. Irenæus (li. 3. c. 3.) reporteth a notable storie of this holy Apostle touching this point, out of S. Polycarpus, which is this. *There be some (saith he) that haue heard Polycarpe say, that when Iohn the Disciple of our Lord was going to Ephesus, into a bath, to wash himself, and saw Cerinthus the Heretike within the same, he sodenly skips out, saying that he feared lest the bath should fall, because Cerinthus the enemy of truth was within.* So saith he of S. Iohn, and addeth also a like worthie example of S. Polycarpe himself: who on a time meeting Marcion the Heretike, and the said Marcion calling vpon him and asking him whether he knew him not: *Yes,* quoth Polycarpe, *I know thee for Satans sonne and heire.* So great feare (saith S. Irenæus) *had the Apostles & their disciples to communicate in word only, with such as were adulterers or corruptors of the truth: as S. Paul also warned, when he said, A man that is an Heretike, after the first and second admonition auoid.* So farre Irenæus. If then to speake with them or salute them, is so earnestly to be auoided according to this Apostles example & doctrine; what a sinne is it to flatter them, to serue them, to marrie with them, and so-forth?

To hold fast the old receiued faith.

To bring with fully another doctrine then the Catholike Church setteth downe, is alwaies a marke of seducers & Heretikes.

When & wherein to couerse with Heretikes, is tolerable, when & wherein, it is damnable.

S. Iohn would not be in one bath with Cerinthus the Heretike. The like zeale of S. Polycarpe, and other Apostolike men in not communicating with Heretikes.



THE THIRD EPISTLE OF S. IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, & for sustaining or succouring true Preachers, & noting Diotrepes for the contrarie, and praising Demetrius.



THE Seniour to Gaius the Dearest, whom I loue in truth.

2. My Dearest, concerning al things I make my praier that thou proceed prosperously, and fare wel; as thy soule doth prosperously. 3. I was exceeding glad when the Brethren came, and gaue testimonie to thy truth, euen as thou walkest in truth. 4. Greater 'thāke' haue I not of thē, that then I may heare my childrē doe walke in truth. 5. My Dearest, thou doest faithfully

A great gracie to be beneficial to strangers, specially to them that be of our Catholike faith and suffer for the same.

It seemeth (saith S. Bede) he was an

Arch-heretike or proud Sect-maister.

That is, I will rebuke them and make them known to be wicked, Bede.

whatsoever thou workest on the Brethren, & that vpon strangers. 6. They haue rendred testimonie to thy charitie in the sight of the Church: whom, thou shalt doe wel, bringing on their way in manner worthie of God. 7. For, for his name did they depart, taking nothing of the Gentils. 8. We therefore ought to receiue such: that we may be coadiutors of the truth.

9. I had written perhaps to the Church: but he that loueth to beare primacie among them Diotrepes, doth not receiue vs. 10. For this cause, if I come, I wil aduertise his workes which he doeth: with malicious words chatting against vs. And as though these things suffice him not, neither himself doth receiue the Brethren, and them that doe receiue, he prohibiteth, and casteth out of the Church. 11. My Dearest, doe not imitate euil, but that which is good. He that doeth wel, is of God: he that doeth il hath not seen God. 12. To Demetrius testimonie is giuen of al, and of the truth it-self, yea and we giue testimonie: and thou knowest that our testimonie is true.

13. I had many things to write vnto thee: but I would not by inke and penne write to thee. 14. But I hope forth-with to see thee, and we wil speake mouth to mouth. Peace be to thee. The freinds salute thee. Salute the freinds by name.

*plea-
sure.
χαρά,
χαρίτις*

*εconomy-
μονος,
ὑπομνή-
σκω.*

T H E
A R G V M E N T O F
T H E E P I S T L E O F S. I V D E.

Mt. 13.

Mr. 10.

Mac. 13.

Ioh. 19.



IN the Ghospel these are called Fratres Iesu, the Brethren of Iesus: Iames, and Ioseph, and Simon, and Iude. Their father is called Alphaus, where Iames is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris, Marie the mother of Iames the yonger & of Ioseph. Which Marie in another place being called Maria Cleophae, we perceiue their father was named both Alphaus and also Cleophas. And that this Cleophas was brother to Ioseph our Ladies husband, * Euseb. hist. l. 3. c. 10. Hegesippus telleth vs. Therfore because Ioseph was called the father of Christ, his brothers children were called the Brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord ; & not because they were the children of Ioseph himself by another wife, much lesse (as Heluidius the Heretike did blaspheme) by our B. Ladie the perpetual Virgin MARIE. Howbeit some good Authours say, that their mother Marie was the natural sister of our Ladie, and that therfore they are called, Fratres Domini, the Brethren of our Lord.

Luc. 6.

Mat. 10.

Howsoeuer that be, three of them are reckened among the 12. Apostles, Iames, and Simon Cananans, and Iude. Yea and that they were some-what more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of himself and Barnabas: As also the other Apostles, and the Brethren of our Lord, and Cephas. 1. Cor. 9.

Mr. 10.

Mar. 3.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth himself in this Epistle of his, Iude the seruant of Iesus Christ, and the brother of Iames. S. Matthew and S. Marke doe call him Thaddæus, as Lebbaeus also in the Greeke. His feast and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

His Epistle is an Inuective against al heretikes (as it were a Commentarie of 2. Pet. pag. 341, 346. 2.) and namely (as * S. Aug. hath told vs) against those, which misconstrued S. Pauls Epistles and held Only faith, whom he calleth therfore, Men that transerre or peruert the grace of God into riotousnes, v. 4. exhorting Catholikes so be constant and vnmoueable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For heretikes (saith he) segregate themselves from the Church and from her faith v. 19.



T H E
C A T H O L I K E
E P I S T L E O F S. I V D E
T H E A P O S T L E.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8. inueighing against the lecherie, blasphemie, apostasie, banketing of the heretikes, 14. and that their dñation was long foretold. 17. Catholikes therefore to be vnmouable, to reprove the obstinate, to recouer al not desperate, to confirme the weakē, and to line themselves verthuously and without mortal sinne, which by God's grace they may doe.

a Diuers Heretikes abuse the libertie of Christes grace and Ghospel, to the fulfilling of their carnal lustes and concupiscences. *c* This is our Sauour, not Iosue, as S. Hierom noteth ep. 17. see Abac. c. 3. v. 18. *b* Such behewetikes, that wil not be subiect to any superiour, or that refuse to obey the lawes either of Spiritual or Temporal Rulers. In which kind (specially in blaspheming the supreme Spiritual Magistrare) the Protestants doe passe.



IVDE the seruant of IESVS Christ, and brother of Iames: to them that are in God the Father beloued, and in IESVS Christ preserued, and called. 2. Mercie to you, and peace and charitie be accomplished. 3. My Dearest taking al care to write vnto you of your common saluation, I thought it necessarie to write vnto you: beseeching you to contend for the faith once deliuered to the Saints. 4. For there are certaine men secretly entred in (which were long agoe prescribed vnto this iudgement) impious, transferring the grace of our God *a* into riotousnes, and denying the only Dominatour, & our Lord IESVS Christ. 5. * But I wil admonish you, that once know al things, that *c* IESVS, sauing the people out of the land of AEgypt, * secondly destroyed them which beleueed not. 6. But the Angels which kept not their principalitie, but forsooke their owne habitation, he hath reserved vnder darkenesse in eternal bonds vnto the iudgement of the great day. 7. As * Sodom and Gomorrhe, and the cities adioyning in like manner hauing *c* fornicated, and going after other flesh, were made an example, sustaining the paine of cternal fire. 8. In like manner these also defile the flesh, and *b* despise dominion, & blaspheme maiestie. 9. When Michael the Archangel, disputing with the Diuel, made altercation " for the body of Moy ses, he durst not inferre iudgement of blasphemie, but said, Our Lord ' command' thee. 10. But these, what things soeuer certes they are ignorant of, " they blaspheme: and what things soeuer naturally, as dumme beasts, they know, in those they are corrupted.

2. Pet. 2

Nu. 14.

37.

Gen 19.
c exfor-
nicate.

'rebuke

11. Who

11. Woe vnto them, which haue gone in the way of * Cain: and with the errour of * Balaam, haue for reward powred out themselves, and haue perished in the contradiction of Core. 12. These are in their bankets, spots, feasting together without feare, feeding themselves, clouds without water which are carried about of winds, trees of autumn, vnfruitful, twise dead, plucked vp by the roots, 13. raging waues of the sea, foming out their owne confusions, wandering starres: to whom the storme of darknesse is reserued for euer. 14. And of these prophesied Enoch, the seuenth from Adam, saying: Behold our Lord is come in his holy thousands, 15. to doe iudgement against al, and to reprove al the impious, of al the workes of their impietie whereby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. 16. These are murmurers, ful of complaints, walking according to their owne desires, and their mouth speaketh pride, admiring persons for gaine sake.

17. But you, my Dearest, be mindful of the words which haue been spoken before by the Apostles of our Lord IESVS CHRIST, 18. who told you, * that in the last time shal come mockers, according to their owne desires walking in impieties. 19. " These are they which segregate themselves, sensual, hauing not the Spirit. 20. But you, my Dearest, building your selues vpon our most holy faith, in the Holy Ghost, praying, 21. keep your selues in the loue of God, expecting the mercie of our Lord IESVS Cbrist vnto life euerlasting. 22. And these certes reprove being iudged: 23. but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that which is carnal, the spotted cote.

24. And to him that is able to preserue you without sinne, and to set you immaculate before the sight of his glorie in exultation in the coming of our Lord IESVS CHRIST, 25. to the only God our Sauour by IESVS CHRIST our Lord be glorie and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

The Epist.
vpon S. Silu-
rius day.
Iunii. 29.

ANNO T.

9. *For the body of Moyses.*) When, why, or how this altercation or combat was between Truths vnto S. Michael and the Diuel about Moyses body, no man can declare. Only this we see that written, and many truthes and stories were kept in the mouthes and hartes of the faithful, that were not known by written in Scriptures canonical, as this was among the Iewes, tradition.

10. *They blasphem.*) He speaketh of Heretikes, who being ignorant in God's mysteries Ignorance and the diuine doctrine of his Church, when they can not reprove the things, then they maketh Here- fal to execrations, irrisions, and blasphemies against the Priests, Church, and Sacra- tikes blasphe- ments, and whatsoeuer is godly. me.

11. *Cain Balaam, Core.*) The Apostle would haue Heretikes specially to be known, by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and Sa- Heretikes ro- crifices was accepted and his reiected, slew his suid brother, and was a fugitiue from sembled to the face and citie of God, which is the Church. Secondly, by their resemblance to Ba- Cain, Balaam laam, who for money was induced to curse God's people, as couetousnes is comonly the and Core, cause that first maketh Heretikes & false Prophets. Wherupon S. Aug. saith: He is an Heretike

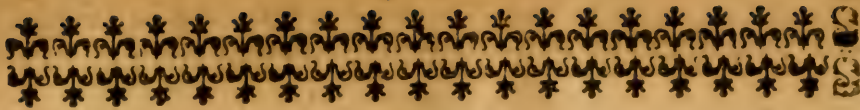
that for temporal commodities sake either coinesh or followesh new opinions, S. August. li. de util. cred. cap. 1. And lastly by the resemblance they haue with the ancient and notorious Schismaticke Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe Sacrifice themselves without lawfull calling.

Such indeed be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouernours; so is intolerable pride the cause of al Heretikes forsaking their lawfull Pastours and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2 cap. 8.* To al such forsakers the Apostle here giueth the curse and Væ due to the said three, Cain, Baalam, and Core, and telleth them that the storme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes (as in some we to our woehaue experience by their manners in our daies, in al this passage euen to the end of the Epistle.

Al Heretikes
segregate
themselves.

19. *These are they which segregate themselves.* The conditions of Heretikes in the later daies, that is, euer since Christ's time, not of these only of our Age. For there were many that forsooke Gods Church and *segregated themselves* from the fellowship of the faithful euen in the primitiue Church: that we may the lesse maruel at these mens segregating themselves, and going out from the rest, into seuerall Sects, which S. Augustin therefore calleth *Segregations*.





T H E A R G V M E N T O F T H E A P O C A L Y S P E O F S. I O H N,

THAT which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but begin: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her Spouse at-readie is. Hereupon God would haue S. Luke to report in the Actes of the Apostles the storie of the Churches beginning, and for the rest of it to the end, (that we might receive this benefit also by the Apostles bands) he would S. Iohn to tel vs of it in this booke by way of a prophetic.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many Hier. ad Paul. sacraments or mysteries, as words. Yea more then that, In euery word ^{lin.} there are hid manifold and sundrie senses. Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some litle help, the booke may may be deuided into fīue partes.

1. part. The first (after the Proæme) conteineth seuen Epistles from Christ now in glorie, to Ca. 1. 2. 3. seuen Churches of Asia, or (for, these he maketh al one) to the seuen Bishops of those Churches: meaning not to those only, but to al his Churches and Bishops through-out the world: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare what the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in euery one accordingly promiseteth vs a reward in Heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reproveth some-what in al, saue only in two, which are the second & the sixth. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

2. After this admonition to Pastours and their flocks, the second part followeth, wherein Ca. 4. to the 7. the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in God's hand, and the seuen seales thereof, by Christ. For the which, he seeth praise sing now in Heauen and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seale, signifying Domes-day, he letteth that matter alone for a while, and to speake more fully yet of the said course of the Church, he Ca. 8. to the 12. bringeth in another pageant (as it were) of seuen Angels with seuen Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at

length after al heresies, a certaine most blasphemous Apostasie, being the next preparatiue to the comming of Antichrist: After al which, Antichrist himself in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notwithstanding shal stil continue, and wade through al, because Christ her Sponse is stronger then al these aduersaries. Who also straight after the sayd sixt time, shal in the seueneth come in maiestie and iudge al.

C. 12. 13. 14.

3. Of the which iudgement, differing yet a while to speake at large, he doth first in the third part intreat more fully of the Diuels working by Antichrist and his companie against the Church, that the iustice of Christ afterward in iudging may be more manifest.

C. 15. to the 21.

4. At length therefore in the fourth part he commeth to the seuen last plagues, the seueneth of them conteyning the final damnation of the whole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Ghospel and first Epistle of this same S. Iohn (as also in the other scriptures commonly) is often called Mundus, the world. And here he calleth it partly, Meretricem, a whore or harlot, because with her concupiscence she entiseth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and laboureth to hold God's people captiue in sinne, as it was shadowed in Nabuchodonosor and his Babylonians, leading and holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But whether al these seuen plagues should be vnderstood (as the seueneth) of Domes-day it-self, it is hard to define. More like it is, that the first sixe are to goe before Domes-day: but whether corporally and literally, (so as Moyse plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues where with Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduanture shal be the same last plagues) whereof we read in this booke c. 11. v. 6. But not content to haue described thus the damnation of the whole adulterous and bloudy societie, he doth also expressly report of their three grād Captaines damnation, which are thest, Antichrist, and his False-prophet, and the Diuel himself the Authour of al this mischief.

1. Io. 1.
Apoc. 17.

C. 21. 22.

5. Finally, on the other side, in the fifth part he reporteth the vnspeakable and euerm-lasting glorie, that the Church after al this suffering shal by Christ her glorious Sponse be assumed vnto. And so concludeth the booke.





Michxan lochom, 1721

Ecce puer meus electus, quem elegi, posui
super eum spiritum meum.



THE A P O C A L Y P S E O F S. IOHN THE APOSTLE.

C H A P. I.

The Church
readeth this
booke at Mat-
tins in the 3.
weeke after
the octaues of
Easter.

9. S. Iohn. being banished in the Ile Patmos, is commanded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that which he saw vpon a Sunday, round about the Sonne of man: 13. whose manner of apparition is described.

The 1. part. Se-
uen Epistles to
the Churches.
The epistle vpo
Michlmas day
Septemb 29, &
on the Appari-
tion of S. Mi-
chael May 8.

There be ma-
ny (specially
now a-daies)
that be great
readers, hear-
ers & talkers
of Scriptures.
But that is not
enough to ma-
ke them good
or blessed be-
fore God, ex-
cept they keep
the things pre-
scribed and
taught therein
according to
our Saviours
saying **LUC 11.**
Blessed are
they that heare
the word of
God, & keep it.
Banished thi-
ther for religio
by Nero, or ra-
ther by Domi-
tiana, almost 60.
yeares after
in Christes Ascen-



HE " Apocalypse of I E S V S Christ which God gaue him, to make manifest to his seruants the things which must be done quickly: and signified, sending by his Angel to his seruant Iohn, 2. who hath giuen testimonie to the word of God, and the testimonie of IESVS Christ, what things focuer he hath seen. 3. Blessed is he that readeth and heareth the words of this propheticie: and " keepeth those things which be written

in it. For the time is nigh.

4. Iohn " to the seuen Churches which are in Asia. Grace to you and peace from * him that is, and that was, and that shal come, and " from the seuen Spirits which are in the sight of his throne, 5. and from IESVS Christ who is the faithful witnes, the * First-borne of the dead, and the Prince of the Kings of the earth, who hath loued vs, and * washed vs from our sinnes in his blood, 6. and hath made vs * " a Kingdom and Priests to God and his Father, to him be glorie and empire for euer and euer. Amen. 7. Behold he commeth with the clouds, and euery eie shal see him, and * they that pricked him. And al the Tribes of the earth shal bewaile themselves vpon him. Yea, Amen. 8. * I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the Omnipotent.

9. I Iohn your brother and partaker in tribulation, and the Kingdom, and patience in Christ IESVS, was " in the Iland, which is called Patmos, for the word of God and the testimonie of I E S V S. 10. I was

Exo. 3,
14.

Col. 1,

Heb. 1,

1. Pet. 1.

1. Pet. 2.

Zac. 11.

Esa. 44.

Apoc. 21

21, 13,

c I had a visio,
& not with my
corporal eyes,
but in spirit I
beheld the
similitudes of
the things fol-
lowing.

b The 1. Gene-
ral Visio of the
7. according to
S. Ambrose.

It seemeth
not to be Christ
himself; but an
Angel bearing
Christs persō;
& vsing diuers
speeches pro-
per to Christ.

S. Irenæus
alluding to
this faith, The
Church every-
where preacheth
the truth, & this
is the seuen-fold
candlesticke, bea-
ring the light of
Christ &c. Li. 5.
aduers. hær.

c in spirit" on the Dominical day, and heard behind me a great voice as
it were of a trumpet 11. saying: That which thou seest, write in a booke:
and send to the seuen Churches which are in Asia, to Ephesus, and
Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and
Laodicia. 12. b And I turned, to see the voice that spake with me. And
being turned I saw seuen candlesticks of gold: 13. and in the middes
of the seuen candeleasticks of gold, one " like to the Sonne
of man, " vested in a c priestly garment to the foot, & girded about neer
to the paps with a girdle of gold. 14. And his head & haire were white,
as white wool, and as snow, and his eyes as the flame of fire. 15. And
his feet like to latten, as in a burning-fornace. And his voice as the
voice of many waters: 16. and he had in his right hand seuen starres.
And from his mouth proceeded a sharpe two-edged sword: and his face,
as the sunne shineth in his vertue. 17. And when I had seen him, I fel at
his feet as dead. And he put his right hand vpon me, saying: Feare not.
* I am the First and the Last, 18. and aliuie, and was dead, and behold I
am liuing for euer and euer, and haue the keies of death and of hel.
19. Write therefore the things which thou hast seen, and that are, and that
must be done after these: 20. The Sacrament of the seuen starres, which
thou hast seen in my right hād, and the seuen candlesticks of Gold. " The
seuen starres, are " the Angels of the seuen Churches. And " the seuen
candlesticks, are te seuen Churches.

c podere
Sap. 18
24.

Fsa. 47
4. 44
6.

ANNOTATIONS.

CHAP. I.

An admonitio
to the Reader
concerning the
difficultie of
this book.

1. APOCALYPSE.) Of the Apocalypse thus writeth the Ancient Father
Denys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 20. hist. Eccl. *Of this booke*
(saith he) *this is my opinion, that the matter thereof is farre more profound then my wis can reach*
vnto and I doubt not but almost in every sentence of it there lieth hidden a certaine sense exceeding my-
stical and marvelous, which though I vnderstand not, yet I conceue that vnder the words there is a
deep meaning; and I measure not the matter by reason, but attribute al so faith, taking it to be more high
and diuine, then I can by cogitation comprise: not reprobings that which I vnderstand not, but therefore
I admire with reuerence, because my wis can not attaine to it. Againe S. Augustin saith, *that in the*
Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few
things left euident that through them a man may with labour search out the rest. Specially for sh: the
Authour so repeateth the same things in diuers sorts, that seeming to speake of sundry matters, indeed
is found but to utter the same things diuers waies. li. 20. de Ciuit. Dei c. 17.

Which we set downe here in the beginning, to warne the good Christian Reader, to be
humble and wise in the reading both of al other holy Scriptures, & namely of this diuine
and deep prophecie: giuing him further to vnderstand, that we wil in our Annotations,
according to our former trade and purpose, only or cheefely note vnto the studious, such
places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this
time, and some other also that haue special matter of edification, and that as breiefely as
may be, for that the volume groweth great.

Numbers my-
stical.

4. To the 7. Churches.) That certaine numbers may be obserued as significatiue and
mystical, it is plaine by many places of holy Scripture, and by the ancient Doctours spe-
cial noting of the same to many purposes. Whereby we see the rashnes of our Aduer-
saries, in condemning generally al religious respect of certaine numbers in praiers,
fasts, or actions. Namely the number of Seuen, is mystical, and propheticall, perfect, and
which " as S. Augstin saith the Church knoweth by the Scriptures, to be specially de-
dicated to the Holy Ghost: and to appertaine to spiritual nundation, as in the Prophets
ap. oiating

appointing of Naaman to wash seven times in Iordan, and the sprinkling of the blood The number of seven times against the tabernacle *li. 4. quest. in numer. q. 33. See li. 5. c. 1. de Gen. ad lit. & l. 5. quest. in Deuter. q. 42.* Al these visions stand vpon Seuens: Seven Churches, seven Angels, seven starres, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven this booke. vials, seven hornes of the Lamb, seven hilles, seven thunders, seven heads of the Dragon, signifying the Diuel: seven of the beast, that is Antichrist: seven of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seven, in this booke. And euery time that this number is used in this prophecie, it hath a myserie & a more large meaning then the nature of that number is precisely and vulgarly taken for. As when he writeth to seven Churches, it is to be vnderstood of al the Churches in the world as the seven Angels for al the Angels or Gouvernours of the whole Catholike Church, and so forth in the rest; because the number of *Seven*, hath the perfection of vniuersalitie in it, as S. Augustin saith *li. 5. quest. in Deuter. q. 42.*

4. *From the 7. spirits.*) The Holy Ghost may be here meant, and so called for his sevenfold gifts and graces, as some Expositours thinke. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5. Chapter following: where he seemeth to cal these, the seven Spirits sent into al the world, as S. Paul to the Hebrewes (c. 1, 14) speaketh of Angels. And so the Protestants take it in their commentaries. Which we note, because thereupon they must needs confesse that the Apostle here giueth or wisheth grace & peace not from God only, but also from his Angels: though that benediction commeth one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learne, that the faithful often ioyning in one speech, *God and our Lady, our Lord & any of his Saints*, to help vs or blesse vs, is not superstitious, but an Apostolical speech. And so the Patriarch said (Gen. 48. v. 16.) *The Angel that delivereth me from all euils, blesse these children.* See the Annot. *Act. 1. 5. 28.*

Grace & peace from God and the holy Angels.

6. *A Kingdom and Priests.*) As al that truly serue God, and haue the dominion and superiority ouer their concupiscences and whatsoeuer would induce them to sinne, be Kings; so al that employ their workes and themselves to serue God, & offer al their actions as an acceptable Sacrifice to him, be Priests. Neuerthelesse, as if any man would therevpon affirme that there ought to be no other earthly Powers or Kings to gouerne in worldly affaires ouer Christians, he were a seditious Heretike: euen so are they that vpon this or the like places where al Christians be called Priests in a spiritual sort, would therefore inferre, that euery one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual Priests. For it is the seditious voice of Core, saying to Moyse and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is in them. Why are you exalted ouer the people of the Lord?* Num. 16.

God and our Ladie saue vs, and the like.

How al Christians be both Kings & Priests

10. *On the Dominical day.*) Many notable points may be marked here. First, that euen in the Apostles time there were daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vse and benediction, from other profane or (as we cal them) worke-daies.

Difference of holy-daies and worke-daies.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy-day for it the next day following, being the eight day in count from the creation: and that without al Scriptures, or commandement of Christ that we read of, yea (which is more) not only otherwise then was by the Law obserued, but plainly otherwise then was prescribed by God himself in the second commandement, yea and otherwise then he ordained in the first creation, when he sanctified precisely the Sabbath day, & not the day following. Such great power did Christ leaue to his Church, and for such causes gaue he the Holy Ghost to be resident in it, to guide it into al truths, euen such as in the Scriptures are not expressed. And if the Church had authoritie & inspiration from God, to make Sunday (being a worke-day before) an euermore holy-day, and the Saturday, that before was holy-day now a common worke-day: why may not the same Church prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest? For, the same warrant she hath for the one, that she hath for the other.

Sunday made holy-day by the Apostles & the Churches authoritie.

Other feasts ordained by the Church.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, then our first creation, haue the holy-day which was before for the remembrance of God's accomplishment of the creation of things, new for the memorie of the accomplishment of our redemption. Which therefore is kept vpon that day on which our Lord rose from death to life, which was the day after the Sabbath, both, being called by the Iewes, *una* or *prima Sabbathi*, the first of or after the Sabbath, as is

As Saturday was in memorie of the creation of things, new for the memorie of the accomplishment of our redemption. Which therefore is kept vpon that day on which our Lord rose from death to life, which was the day after the Sabbath, both, being called by the Iewes, *una* or *prima Sabbathi*, the first of or after the Sabbath, as is

The Church
vseth not the
Heathenish
names of daies.
but, *Dies Domi-
nicus, serie, Sab-
baticum.*

God giueth
greater grace
at holy times
of praier and
fasting.

Priestly gar-
ments.

The true reli-
gion manifest
as the light on
a candlestick.
Angels Protec-
tours.

Bishops and
Priests are cal-
led Angels.

28. *Act* 20. *1 Cor.* 16. Fourthly, it is to be marked that this holy-day by the Apostles tradition also, was named *Dominicus dies, our Lordes day, or, the Dominike.* Which is also an old Ecclesiastical word in our language. For the name Sunday is a heathenish calling, as al other of the week daies be in our language: some imposed after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, and to which they dedicated theyr daies before they were Christians. Which names the Church vseth not, but hath appointed to cal the first day, *the Dominike*, after the Apostle here; the other by the name of *series*, vntil the last of the weeke, which she calleth by the old name, *Sabbath*, because that was of God, and not by imposition of the Heathen. See the marginal Annotation *Luc.* 24. 1.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy-daies, & in times of contemplation, Sacrifice, and praier, then on other profane daies. And therefore as S. Peter (*Act.* 10.) had a reuelation at the sixt houre of praier, and Zacharie (*Luc.* 1) at the houre of incense, & Cornelius (*Act.* 10.) when he was at his praier the ninth houre, so here, S. Iohn noteth that he had al the maruelous visions vpon a Sunday.

13. *Vested in a Priestly garment.* He appeared in a long garment or vestement proper vnto Priests for so the word, *poderes*, doth signifie, as *Sap.* 18. 24.) and that was most agreeable for him that represented the Person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalon* or *l. mina.* *Euseb.* li. 3. *hist.* *Ecl.* cap. 25. & li. 5. c. 23.

2. *The seuen starres.* The Bishops are the starres of the Church, as the Churches themselves are the golden candlesticks of the world: no doubt to signifie that Christ preseruethe truth only in and by the lawful Bishops and Catholike Church, and that Christs truth is not to be sought for in corners or conuenticles of Heretikes, but at the Bishops hands, and * vpon the candlestick which shineth to al in the house.

20. *The Angels of the churches.* The whole Church of Christ hath S. Michael for her Keeper and Protectour, and therefore keepeth his holy-day only by name, among al Angels. And as earthly Kingdoms haue their special Angels Protectours, as we see in the 10. Chapter of Daniel, so much more the particular Churches of Christendom. See S. Hierom in 34. *Ezech.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, & in them al the Gouvernours of the whole & of euery particular Church of Christendom. They are called Angels, for that they are God's messengers to vs, interpreters of his wil, our keepers and directours in religion, our intercessours, the carriers and offerers of our praier to him, and mediatours vnto him vnder Christ. And for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

Mr. 5. 15

Mal. 2. 7.

CHAP. II.

" That which
before he wil-
led him to wri-
re to the church
he now willethe
to be written
to the Angels
or Bishops of
the same only.
Where we see,
it is al one, to
the Church, &
to the Head or
Gouvernour
thereof.

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaita, 22. and calling others by threats vnto penance: 26. and promising reward to him that manfully ouercommeth.



ND " to the Angel of the Church of Ephesus write: Thus saith he which " holdeth the seuen starres in his right hand, which walketh in the middes of the seuen Candlesticks of gold: 2. I know " thy workes and labour, and thy patience: & that thou canst not beare euil men & hast tried them which say themselves to be Apostles, and are not, and hast found them liars,

liars: 3. and thou hast patience, and hast borne for my name, and hast not fainted. 4. But I haue against thee a few things, because thou hast left thy first charitie. 5. Be mindful therfore from whence thou art fallē: and doe penance, and doe the first workes. But if not: I come to thee, & wil moue thy candlestick out of his place, vnlesse thou doe penance. 6. But this thou hast, "because thou hatest the facts" of the Nicolaites, which I also hate. 7. He that hath an eare, let him heare what the Spirit saith to the Churches: To him that ouercommeth, I wil giue to eate of the tree of life, which is in the Paradise of my God.

Apoc. 1,
17.

8. And to the Angel of the Church of Smyrna write: Thus saith * the First and the Last, who was dead, and liueth: 9. I know thy tribulation and thy "pouertie, but thou art rich: and thou art blasphemed of them that say themselues to be Iewes and are not, but are the Synagogue of Satan. 10. Feare none of these things which thou shalt suffer. Behold, the Diuel wil send some of you into prison that you may be tried: and you shal haue tribulation ten daies. Bethou faithful vntil death: and I wil giue thee "the crowne of life. 11. He that hath an eare, let him heare what the Spirit saith to the Churches: He that shal ouercome, shal not be hurt of the "second death

"By this we see is plainly re- futed that which some heretikes hold, that a man once in grace or charitie cā be fal from it.

"This Church representeth the state of the that are spoiled of their goods; emprisoned, & manifestly afflicted for the Catho. faith.

"The singular reward of Mar- tyrdom.

Apoc. 24,
14.
25, 2.

12. And to the Angel of the Church of Pergamus write: Thus saith he that hath the sharp two-edged sword: 13. I know where thou dwellest, where the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful witnesse, who was slaine among you, "where Satan dwelleth. 14. But I haue against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac "to cast a scandal before the children of Israel, to eate and commit fornication: 15. so hast thou also them that hold the doctrine of the Nicolaites. 16. In like manner doe penance. If not: I wil come to thee quickly, and wil fight against them with the sword of my mouth. 17. He that hath an eare, let him heare what the Spirit saith to the Churches: To him that ouercommeth I wil giue the hidden manna, and wil giue him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiueth it.

"The death of the body is the first death: the death of the soule, the second which Martyrs are farest to escape of all men.

"The special residence of Satan is where the faithful are persecuted for Christs truth. Where not to deny the Cath. faith for feare, is much here commended.

"None of these are any thing worth without the other.

εὐφρο
σαλμῶν.

3 Reg.
18.

18. And to the Angel of the Church of Thyatira write: Thus saith the Sonne of God, which hath eyes as a flame of fire, and his feet like to latten. 19. I know thy "workes, and faith, and thy charitie, and ministerie, and thy patience and thy last workes moe then the former. 20. But I haue against thee a few things: because thou permittest "the woman * Iezabel, who calleth her self a Prophetesse, to teach, and to seduce my seruants to fornicate, and to eate of things sacrificed to idols. 21. And I gaue her a time that she might doe penāce & "she wil not repēt frō her fornication. 22. Behold I wil cast her into a bed: and "they that commit aduoutrie with her, shal be in very great tribulation, vnlesse they doe penāce frō their workes: 23. and her childrē I wil kil with death, & all the Churches shal know * that I am he that searcheth the reins & harts & I wil giue

1. Reg.
16. f.
7. 10. 17.
11, 20.

Who seeth,
not here that
good workes
deserue salua-
tion, as il wor-
kes damnation:
and that it is
not faith alone
that God re-
wardeth, but
that faith
which worketh
by charitie.

giue to euery one of you according to his workes. 24. But I say to you and the rest which are at Thyatira, whosoever haue not this doctrine, which haue not knowen the depth of Satan, as they say, I wil not cast vpon you another weight. 25. Yet that which you haue, hold til I come. 26. And he that shal ouercome and keep my workes vnto the end, "I wil giue him power, ouer the Nations, 27. and * he shal rule them with a rod of yron, and as the vessel of a potter shal they be broken, 28." as I also haue receiued of my Father: and I wil giue him the morning starre. 29. He that hath an eare, let him heare what the Spirit saith to the Churches.

Ps. 2, 9

* This great priuiledge of Saints riseth of the power and preeminence of Christ, which his father gaue him according to his humanitie; and therefore to deny it to Saints, is to deny it to Christ himself.

ANNO TATIONS

CHAP. II.

Christ's care of
his Church.

1. *Holdeth the seven.*) Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, & to walk in the middes of them: no doubt to vphold and preserue them and to guide them in all truth.

Special vertues
required in a
Bishop.

2. *Thy workes, labour, patience, &c.*) Things required in a Bishop. First, good workes, and great patience in tribulation. Next zeale and sharp discipline toward offenders is here commended in them. Thirdly, wisdom and diligence in trial of false Apostles & Preachers comming in sheep-skinnes: where is signified the watchful prouidence that ought to be in them, that Heretikes enter not into their flocks.

Sinne is the
cause that God
taketh the Ca-
tho. faith from
countries.

3. *Wil moue.*) Note that the cause why God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God grant vs to remember our fall, to doe penance and the former workes of charitie which our first Bishops and Church were notable and renowned for.

Zeale against
Heretikes.

6. *Because thou hatest.*) We see here that of all things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is their wicked doctrine & conditions, euen as God hateth them. For which only zeale, our Lord saith here that he beareth with some Churches and Prelates, and saue them from perishing.

Nicolaïtes the
first Heretikes
so called, as a
paterne of Ari-
ans, Lutherans,
and the like pe-
culiar callings.

6. *Of the Nicolaïtes.*) Heretikes haue their callings of certaine persons, as is noted at large *Act. 11. 26.* These had their name of Nicolas, one of the 7. first Deacons that were chosen *Act. 6.* Who is thought to haue taught communities of women or wines, & that it was lawful to eate of meates offered to idols. Which later point is such a thing, as if one should hold it lawful to receiue the bread or wine of the new Communion, which is a kind of *Idolothya*, that is, *idolatrious meates*. For though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaïtes giuen here by our Lord himself to those Heretikes, it is a very paterne & marke vnto the faithful for euer, what kind of men they should be that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zwinglians, &c. See S. Hierom *cont. Lu in fine.*

Balaam ouer-
coming God's
people by per-
suasion of le-
cherie and bel-
li-cheere, was a
type of Here-
tikes.

14. *To cast a scandal.*) Iosephus writeth that when Balaam could not curse God's people, nor otherwise anoy them, he taught Balac a way how to ouerthrow them: to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Belphegor: that so being tempted they might fall to heathenish manners and displease God. To which craftie counsel of Balaam the Apostle resemblith Heretikes

li. 4. An-
sig. c. 6.

E. Pet. 2, 15. **Juda v.** 11. **3. Reg.** 18. Heretikes fraud, who by offering of libertie of meate, women, Church goods, breach of vowes, and such other licentious allurements cause many moe to fal, then by their preaching.

20. *The woman Iezabel.*) He warneth Bishops to be zelous and stout against false Prophets and Heretikes of what sort soeuer, by alluding couertly to the example of holy Elias, that in zeale killed 450. false prophets of Iezabel, and spared not Achab nor Iezabel themselves, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotour of the Nicolaites, whom the Prophet should here meane, it is hard to say.

Zeale against Heretikes. Achab and Iezabel.

21. *She wil not repent.*) See free-wil here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giueth sinners so long life, specially to expect their amendement: but Iezabel (to whom the Apostle here alludeth) would neuer repent.

Free-wil. God is not author of euil.

22. *They that commis aduourie with her.*) Such as communicate with Heretikes, shal be damned (alas) with them. For not only such as were in their harts of Iezabels religion, or inwardly beleueed in Baal, but such as externally for feare worshipped him (which the Scriptures cal, bowing of their knees to Baal) are culpable. As now many bow their knees to the Communion, that bow not their harts.

They that communicate with Heretikes, shal be damned with them.

26. *I wil giue him power.*) Obserue that not only Angels haue power and regiment ouer Countries vnder God, but now for the honour of Christs humane nature, and for his ministerie in the world, the Saints deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe with our affaires in the world. Which is against the Heretikes of these daies, that to take away our praiers to Saints, would spoile them of many soueraigne dignities, wherein the Scriptures make them equal with Angels:

Saints also are Patrones, not only Angels.

C H A P. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre, to penance by threatning, but praising the rest, and promising reward to him that ouercometh: 15. detesting also the cold indifferent Christian. 20. He saith that God knocketh at the deore of mens harts by offering his grace, for to enter in to him that wil open vnto him by consent of free-wil.



AND to the Angel of the Church of Sardis, write: Thus saith he that hath the seuen Spirits of God, and the seuen starres: I know thy workes, that thou hast the name that thou liuest, and thou art dead. 2. Be vigilant, and confirme the rest of the things which were to die. For I find not thy workes ful before my God. 3. Haue in mind therfore in what manner thou hast receiued and heard: and keep, and doe penance. If therfore thou watch not, * I wil come to thee as a theefe, and thou shalt not know what houre I wil come to thee. 4. But thou hast a few names in Sardis, c which haue not defiled their garments: and they shal walke with me in whites, because they are worthy. 5. He that shal ouercome, shal thus be vested in white garments, and I wil not put his name out of the booke of life, and I wil confesse his name before my Father, and before his Angels. 6. He that hath an eare, let him heare what the Spirit saith to the Churches.

c Such as haue not committed deadly sinne after Baptisme: Note that there is in man a worthinesse of the ioyes of heauen, by holy life: and this is a common speach in holy Scripture, that man is worthy of God, of heauen, of saluation.

7. And to the Angel of the Church of Philadelphia write: Thus saith the Holy one and the True one, he that hath the * key of Dauid; he that openeth, and no man shutteth, shutteth, and no man openeth:

T t

8. I know

1. Thef. 5, 2. 2. **Pet.** 3, 10. **Apo.** 16, 15.

1. Thef. 5, 2. 2.

8. I know thy workes. Behold I haue giuen before thee a doore opened which no man can shut : because thou hast a litle power, and hast kept my word, and hast not denied my name. 9. Behold I wil giue of the Synagogue of Satan, which say they be Iewes, and are not, but doe lie. Behold I wil make them come and "adore before thy feet. And they shal know that I haue loued thee. 10. Because thou hast kept the word of my patience, and I wil keep thee from the houre of temptation, which shal come vpon the whole world to tempt the inhabitants on the earth. 11. Behold I come quickly : hold that which thou hast, "that no man take thy crowne. 12. He that shal overcome, I wil make him a pillar in the temple of my God : and he shal goe out no more : and I wil write vpon him the name of my God, and the name of the citie of my God, new Hierusalem, which descendeth out of Heauen from my God, and my new name. 13. He that hath an eare, let him heare what the Spirit saith to the Churches.

14. And to the Angel of the Church of Laodicia write : Thus saith Amen, the faithful and true witnesse, * which is the beginning of the creature of God : 15. I know thy workes, that thou art neither cold, nor hot. I would thou wert cold, or hot. 15. But because thou art "lukewarme, and neither cold nor hot, I wil begin to vomit thee out of my mouth. 17. Because thou saiest, That I am rich, and enriched, and lacke nothing ; and knowest not that thou art a miser, and miserable, and poore, and blind, and naked. 18. I counsel thee to buy of me gold fire-tried, that thou maiest be made rich : and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not : and with eye-salue anoint thine eyes, that thou maiest see. 19. I, * whom I loue, doe rebuke and chastise. Be zelous therfore and doe penance. 20. Behold I stand at the doore and "knock. If any man shal heare my voice, and open to me the gate, I wil enter in to him, and wil sup with him, and he with me. 21. He that shal overcome, I wil giue vnto him to sit with me in my throne : as I also haue overcome, and haue sitten with my Father in his throne. 22. He that hath an eare, let him heare what the Spirit saith to the Churches.

God first calleth vpon man and knocketh at the doore of his hart, that is to say, offereth his grace. And it lieth in man to giue consent by free-will holpen also by his grace.

Eccl^{esi}astic^{us} 24, 9. 14. Col. 1, 15.

Prou. 3, 12. Heb. 12, 6.

ANNOTATIONS.

CHAP. III.

Doing wel in respect of reward.

5. *He that shal overcome.*) In al these speeches to diuers Bishops and their Churches he continually encourageth them to constancie in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would haue no man doe good in respect of such reward.

Adoration of creatures, called Dulia:

9. *Adore before thy feet.*) You see this word of adoration is in Scriptures vsed for worship of creatures also, and that to fall before the feet of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19. and 22. Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration was of God only : and that, *before the feet* of the partie, signifieth nothing els but, *in his presence*,

is false and against the phrase of Scriptures : as 4. Reg. 4. where the Sunamite adored Eliseus, falling downe before his feet, and 4. Reg. 2. the Sonnes of the Prophets adored him in the same sort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promisseth this honour as a reward, and as an effect of his love towards him, saying : *And they shal know that I have loved thee.* And that which he saith in the 12. Chapter, *I fel downe to adore before the feet of the Angel* ; the very same he expresseth thus in the 19. Chapter, *I fel before his feet to adore him* : making it al one, to adore before his feet, and to adore him.

11. *That no man take thy crowne.*) That is, his crowne of euerlasting life and glorie, if Perseuerance he perseuer not to the end in faith & good workes : otherwise another shal enter into his in good, and place, as Matthias did both to the dignitie of the Apostleship, & to the heavenly crowne continuing due for the wel vsing and executing of the same function, which Iudas might and should the end, haue had, if he had perseuered to the end : and as the Gentils came into the grace and place of the Iewes. Other difficulties concerning this kind of speech are resolu'd in School-men, and are not here to be stood vpon.

16. *Luke-warme.*] Zeale and seruour is commendable, specially in Gods cause : and Neuters or indifferents that be neither hot nor cold, are to Christ and his Church burdenous and differents in lothsome, as luke-warme water is to a mans stomake, prouoking him to vomit : and therefore he threatneth to void vp such Neuters out of his mouth.

The 1. part.
First, the booke
with 7. scales
secondly, 7.
Angels with
trumpets.

CHAP. IV.

1. *A doore being open in heauen he saw one sitting in a throne, 4. and round about him foure and twentie Seniors sitting, 6. and the foure beasts here described, 9. which with the, 24. Seniors continually glorified him that sate in the throne.*



AFTER these things I looked, & behold a doore open in heauen, and the first voice which I heard, was as it were of a trompet speaking with me, saying : Come vp hither, and I wil shew thee the things which must be done quickly after these. 2. And immediately I was in spirit : and behold there was a seat set in heauen, and vpon the

seat one sitting. 3. And he that sate, was like in sight to the Iasper stone, and the Sardine : and there was a raine-bow round about the seat, like to the sight of an Emeraud. 4. And round about the seat, foure and twentie seats : and vpon the thrones, foure and twentie Seniors sitting, clothed about in white garments, and on their heads crownes of gold. 5. And from the throne proceeded lightnings, and voices, and thunders : and seuen lamps burning before the throne, which are the seuen Spirits of God. 6. And in the sight of the seat, as it were a sea of glasse like to chrystal : and in the middes of the seat and round about the seat : foure beasts ful of eyes before and behind. 7. And the first beast, like to a Lion : and the second beast, like to a Calfe. and the third beast, hauing the face as it were of a man : and the fourth beast, like to an Eagle flying. 8. And the foure beasts, euery one of them had sixe wings round about : and within they are ful of eyes. And they had no rest day and night, saying, " Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which shal come. 9 And when those beasts gaue glorie and honour and benediction to him that sitteth

THE 2. VI-
SION.

In which is represented vnto vs the glorie and maiestie of God in heauen, and the incessant honour & praises of al Angels and Saints assisting him. Which is resembled in the daily honour done to him by al orders and sorts of holy men in the Church militant also.

These foure beasts, and the like described *Each. 1.* by the iudgement of the holy Doctors signifie the 4. Euangelists, and in them al true Preachers.

The man Ma-
thew : the

Lion, Marke: the Calfe, Luke: the Eagle, Iohn. See the causes hereof in the Summe of the 4. Evangelists. *Page. 1.*
S. Grego. in 1. Exech.

vpon the throne, that liueth for euer and euer: 10. the foure and twentie Seniors fel downe before him that sitteth in the throne, & adored him that liueth for euer and euer, and cast their crownes before the throne, saying: 11. Thou art worthie O Lord our God to receiue glorie and honour and power: because thou hast created al things, and for thy wil they were and haue been created.

ANNOTATIONS.

CHAP. IV.

B. Holy, holy, holy.) This word is thrise repeated here, and *Esa. 6:* and to the imitation thereof, in the Seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before the great mysteries, for the honour of the three Persons in the B. Trinitie, and that the Church militant may ioine with the triumphant, & with al the Orders of Angels, who also are present at the consecration, and doe seruice there to our common Lord and Maister, as *S. Chrysostom* writeth, *li. 6. de Sacerdotio*, and *bo. 1. de verb. Esa. 10. 1.* The Greeks cal it, the hymne *Trisagios*, that is, *Thrise holy.*

The *Sanctus* thrise repeated.

THE 3. VI-SION.

S. Gregorie taketh it to be the booke of holy Scripture *li. 4. Dialog. c. 42.*

He speaketh not of the damned in Hel, of whom there could be no question: but of the faithful in Abrahams boosome, & in Purgatorie.

So did *Iacob* (*Gen. 49.*) call *Christ*, for his kingly fortitude in subduing the world vnto him.

The Epistle vpon al-Hallowes eue.

So *Christ* is called for that he is the immaculate Host or Sacrifice for our sinnes.

CHAP. V.

4. *S. Iohn* weeping, because no man could open the booke sealed with seuen seales; 6. the Lamb that was slaine, opened it: which being done, 8. the foure beasts and foure and twentie Seniors, with an innumerable multitude of Angels and al creatures, did glorifie him exceedingly.



AND I saw in the right hand of him that sate vpon the throne, a booke written within and without, sealed with seuen seales. 2. And I saw a strong Angel, preaching with a loud voice: Who is worthie to open the booke, & to loose the seales thereof? 3. And no man was able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it. 4. And I wept much because no man was found worthie to open the booke, nor to see it. 5. And one of the Seniors said to me: Weep not; behold the * *Lion* of the Tribe of *Iuda*, the root of *Dauid*, hath won, to open the booke, and to loose the seuen seales thereof.

6. And I saw, and behold in the middes of the throne and of the foure beasts and in the middes of the Seniors, a Lamb standing as it were slaine, hauing seuen hornes & seuen eyes: which are the seuen Spirits of God, sent into al the earth. 7. And he came, and receiued the booke out of the right hand of him that sate in the throne. 8. And when he had opened the booke, the foure beasts and the foure and twentie Seniors fel before the Lamb, hauing euery one harps, and golden vials full of odours, which are the prayers of Saints: 9. and they sang a new canticle, saying: Thou art worthie o Lord to take the booke, and to open

open the seales thereof: " because thou wast slaine , and hast redeemed vs to God in thy bloud out of euery tribe and tongue and people and Nation , 10. and * hast made vs to our God " a Kindom and Priests, and we shal reigne vpon the earth.

11. And I looked, and heard the voice of many Angels round about the throne , and of the beasts & of the Seniours : and the number of them was * thousands of thousands , 12. saying with a loud voice : The Lamb that was slaine , is worthie to receiue power , and diuinitie , and wisdom , and strength , and honour , and glorie , and benediction. 13. And " euery creature that is in heauen, and vpon the earth, and vnder the earth , and that are in the sea, and that are therein : al did I heare saying : * To him that sitteth in the throne , and " to the Lamb , benediction and honour and glorie and power for euer and euer. 14. And the foure beasts said , Amen. And the foure and twentie Seniours fel on their faces : and adored him that liueth for euer and euer. ¶

" This maketh against the Calvinists who are not content to say that we merite not, but that Christ merited, nor for himself Calu. Philip. 2. v. 9. The Epistle is a votive Masse of the holy Angels. Al the said creatures are bound to giue honour, not only to God, but to Christ as man, and our Redeemer : & so they here doe.

ANNOTATIONS.

CHAP. V.

2. *The prayers of Saints.*) Hereby it is plaine that the Saints in heauen offer vp the prayers of faithful and holy persons in earth (called here Saints, and in Scripture often) vnto Christ. And among so many diuine & vnsearchable mysteries set downe without exposition, it pleased God yet , that the Apostle himself should open this one point vnto God, vs, that these odours be the lauds and praiers of the faithful, ascending and offered vp to God as incense, by the Saints in heauen : that so the Protestants may haue no excuse of their errour, That the Saints haue no know ledge of our affaires or desires.

10. *A Kingdom and Priests.*) To serue God and subdue vices and sinnes , is to reigne or to be a King spiritually. Likewise to offer vnto him the Sacrifices of good workes , is to be a Priest after a sort : though neither the one nor the other in proper speech. See the Annotation before Chap. 1. v. 6.

13. *Euery creature.*) He meaneth the creatures in heauen , as Angels and Saints : the holy persons in earth, & those that were in Limbo, or be in Purgatorie (for of the damned and Purgatorie he can not speake in this case :) lastly, of the peoples in Ilands (here called the sea) which the Prophets vse often to name seuerally , when they foretel the spreading of Christs glorie through the world , as Esa. c. 49. *Heare ye Ilands and you people a farre off,*

CHAP. VI.

1. *Four seales of the seuen being opened, there follow diuerse effects against the earth.*
 9. *When the fifth seale was opened, the soules of martyrs desire that the iudgement may be hastned: 11. and at the opening of the sixt, there are signes shewed of the iudgement to come.*



AND I saw that the Lamb had opened one of the seuen seales, and I heard one of the foure beasts, saying, as it were the voice of thunder: Come, and see. 2. And I saw: And behold a white horse, and he that sate vpon him had a bow, and there was a crowne giuen him, and he went forth conquering that he might conquer.

3. And when he had opened the second seale, I heard the second beast, saying: Come, & see. 4. And there went forth an other horse, redde: and he that sate thereon, to him it was giuen that he should take peace from the earth, and that they should kil one another, and a great sword was giuen to him.

5. And when he had opened the third seale, I heard the third beast, saying: Come, and see. And behold a black horse, and he that sate vpon him, had a balance in his hand. 6. And I heard as it were a voice in the middes of the foure beasts saying: Two pounds of wheat for a penie, and thrise two pounds of barley for a penie, and wine and oile hurt thou not.

7. And when he had opened the fourth seale, I heard a voice of the fourth beast, saying: Come, & see. 8. And behold a pale horse: and he that sate vpon him, his name was death, and hel followed him. And power was giuen to him ouer the foure parts of the earth, to kil with sword, with famine, and with death, and with beasts of the earth.

9. And when he had opened the fifth seale: I saw " vnder the altar the soules of them that were slaine for the word of God, and for the testimonie which they had. 10. " And they cried with a loud voice, saying: How long Lord (holy and true) iudgest thou not and " reuengest thou not our blood of them that dwel on the earth? 11. And white stoles were giuen, to euery one of them " one; and it was said to them, that they should rest yet a litle time, " til their fellow-seruants be complete, and their Brethren, that are to be slaine euen as they.

12. And I saw, when he had opened the sixt seale, and behold there was made a great earth-quake, and the sunne became black as it were sack-cloth of haire: and the whole moon became as blood: 13. and the starres from heauen fel vpon the earth, as the figge-tree casteth her green figges when it is shaken of a great wind: 14. and heauen departed as a booke folded together: and euery hil, and Ilands were moued out of their places. 15. And the Kings of the earth, and Princes, and Tribunes, and the rich, and the strong, and euery bond-man, and

free-

3: This one stole signifieth the glorie or blisse of the soule only: but at the day of iudgement they shal haue it doubled by adding the glorie of their body also.

c The tribulation that shal fall in the time of Antichrist.

of see. 10,
Lu. 23,
50.

free-man * hid themselves in the dennes and the rocks of mounraines, 16. And they say to the mountaines and the rocks: * Fal vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamb: 17. because the great day of their wrath is come, and who shall be able to stand?

ANNOTATIONS.

CHAP. VI.

9. *Vnder the altar.*) Christ as man (no doubt) is this altar, vnder which the soules of Consecration al Martyrs liue in heauen expecting their bodies , as Christ their Head hath his body of altars with there already. And for correspondence to their place or state in heauen, the Church Saints relikes laicth comonly their bodies also or relikes neer or vnder the altars , where our Sauours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated without some part of a Saints body or relikes. *Conc. African. can. 50. Carthag. 5. can. 14.* See S. Hierom *cons. Vigilans. c. 3.* S. Augustin. *de ciuit. li. 8. c. 27.* S. Gregorie *li. 5. ep. 50. li. 1 ep. 52. li. 2. ep. 58.* Whereunto the Prophet seemeth here to allude , making their soules also to haue their being in heauen , as it were vnder the altar. But for this purpose note wel the words of S. Augustin (or what other ancient Writer foeuer was the Authour thereof) *Ser. 11. de Sanctis. Vnder the altar (saith he) of God I saw the soules of the flame. What is more reuerent or honourable, then to rest vnder that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the Order of Melchisedech: Rightly doe the soules of the iust rest vnder the altar, because vpon the altar our Lords body is offered. Neither without cause doe the iust there cal for reuenge of their blond, where also the blond of Christ is shed for sinners.* And many other goodly words to that purpose.

This place also the wicked heretike Vigilantius (as S. Hierom writing against him Saints be pre- witnesseth c. 2.) abused, to proue that the soules of Martyrs and other Saints were in- sent at their cluded in some certaine place, that they could not be present at their bodies and monu- tombs and re- ments (where Christian people vsed in the primitiue Church to pray vnto them , as likes. Catholike men doe yet) nor be where they list, or where men pray vnto them. To which the holy doctour answereth at large, that they be wherefoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his words be these, that you may see The Caluinists how this Blessed Father refuted in that Heretike the Caluinistes so long before they were heresie concer- borne. *Doeft thou (saith he) prescribe lawes to God? Doeft thou fetter the Apostles, that they ning the Saints may be kept in prison til the day of iudgement, and be kept from their Lord, of whom it is written, confuted by S. They follow the Lamb whitherfoeuer he goeth? If the Lamb be in euery place, then they shal be with Hierom long the Lamb, must be euery-where. And if the diuel and wicked spirits gadding abroad in the world agoc, with passing celeritie, be present euery-where; shal holy Martyrs after the sheading of their blond, be kept close vnder an altar that they can not sturre out from thence? So answereth this learned Doctour.*

Which misliketh our Caluinists so much, that they charge him of great errour, in that They vnleat- he saith, Christ according to his humanitie is euery-where, as though he were an Vbi- nedly accuse S. quetarie Protestant. Where if they had any iudgement, they might perceiue that he Hierom as an meaneth not, that Christ or his Saints should be personally present at once in euery Vbiquest. place alike, as God is: but that their motion, speed, and agilitie to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learne to be the holy Doctours meaning, by the words that follow of the Diuel and his How S. Hiero ministers: whom he affirmeth to be euery-where no otherwise but by their exceeding faith, Christ & celeritie of being and working mischeefe now in one place, now in another, and that in his Saints are a moment. For though they be spirits, yet are they not euery-where at once according euery. to their essence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his journey, and in the par- ticular consideration and tentation of Iob: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor beleene nothing, but that they see with corporal eyes, and teach nothing but the way to infidelitie.

Apoc.
14.

Iob. 1.

That Saints
pray for vs, S.
Hierom pro-
ueth againſt
the Heretike
Vigilanſius.

10. *And they cried.*) S. Hierom alſo againſt the ſaid Vigilantius reporteth that he vſed an argument againſt the praier of Saints out of this place, for that theſe Martyrs cried for reuenge & could not obtaine. But we wil report his words, that you may ſee how like one Heretike is to another, theſe of our daies to thoſe of old. *Thouſaiſt in my booke (ſaith S. Hierom c. 3.) that while we be alive, one of vs my pray for ano: her: but after we be dead, no mans praier ſhal be heard for ano: her: ſpecially ſeeing the Martyrs aſking reuenge of their blond, could not obtaine.* So ſaid the Heretike. Againſt which the holy Doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they ſhal be much ſooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of theſe words of the Apocalypſe thus, *Theſe Martyrs did not obtaine, ergo Saints doe not pray for vs;* it was ſo friuolous, and the antecedent ſo manifeſtly falſe that he vouchſafed not to ſtand about it. For it is plaine that the Martyrs here were heard, and that their petition ſhould be fulfilled in time appointed by God (whereunto they did and doe alwaies conforme themſelues:) for it was ſaid vnto them, *That they ſhould reſt yet a litle time til, &c.* And that Martyrs praier be heard in this caſe, our Saviour teſtifieth Luc. 18. ſaying, *And wil not God reuenge his elect that erie to him day and night? I ſay to you, he wil quickly reuenge them.* And if God doe not heare the Saints ſometime nor grant their requests, is it therefore conſequent that they doe not or may not pray? Then Chriſt himſelf ſhould not haue praied his Father to remoue the bitter cup of death from him, becauſe that petition was not granted.

How Martyrs
erie for reuen-
ge.

10. *Reuengeſt thou not?*) They doe not deſire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies & the perſecutours of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that ſo they might attaine the perfect crowne of glorie promiſed vnto them, both in body and ſoule: which is to deſire the reſurrectiō of their bodies, which then ſhal triumph perfectly and fully ouer the perſecutours that ſo cruelly handled the bodies of the elect, which ſhal then appeare glorious, to the enemies confuſion.

11. *Til their fellow ſeruants be complete.*) There is a certaine number that God hath ordained to die for the teſtimonie of truth and the Catholike faith, for conformitie of the members to the Head CHRIST our cheefe Martyr. And til that number be accomplished, the general condemnation of the wicked perſecutours ſhal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be puniſhed, 3. they are commanded to ſaue them that are ſigned in their fore-heads: 4. which are deſcribed and numbred both of the Iewes and Gentiles, bleſſing God. 13. Of them that were clothed in white ſtoles or long robes.

b The Epistle
vpon Al Hal-
lowes day.
It is an allu-
ſiō to the ſigne
of the Croiſſe
which the ſaith
ſul beare in
their foreheads
to ſhew they
be not aſha-
med of Chriſt.
S. Aug. traſſ.
43. in Io.
Of al the Tri-
bes put toge-
ther, ſo many,
144000;



AFTER theſe things I ſaw foure Angels ſtanding vpon the foure corners of the earth, holding the foure winds of the earth that they ſhould not blow vpon the land, nor vpon the ſea, nor on any tree. 2. ^b And I ſaw another Angel aſcending from the riſing of the ſunne, hauing the ſigne of the liuing God; & he cried with a loud voice to the foure Angels, to whom it was giuen to hurt the earth and the ſea, 3. ſaying: Hurt not the earth and the ſea, nor the trees, til we ſigne the ſeruants of our God in their foreheads.

4. And I heard the number of them that were ſigned, an hundred fourtie foure thouſand were ſigned, c of euery Tribe of the children

of

of Israel. 5. Of the Tribe of Iuda, twelue thousand signed. Of the Tribe of Ruben, twelue thousand signed. Of the Tribe of Gad, twelue thousand signed. 6. Of the Tribe of Aser, twelue thousand signed. Of the Tribe of Nephali, twelue thousand signed. Of the Tribe of Manasses, twelue thousand signed. 7. Of the Tribe of Simcon, twelue thousand signed. Of the Tribe of Levi, twelue thousand signed. Of the Tribe of Issachar, twelue thousand signed. 8. Of the Tribe of Zabulon, twelue thousand signed. Of the Tribe of Ioseph, twelue thousand signed. Of the Tribe of Benjamin, twelue thousand signed.

He significth by these thousand and the multitude following, al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentils to be innumerable. c The elect of the Gentils. Boughes of the palme tree be tokens of triumph & victorie.

9. After these things I saw a great multitude which no man could number, of al Nations, and Tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and palmes in their hands: 10. And they cried with a lowd voice, saying: Saluation to our God which sitteth vpon the throne, and to the Lamb. 11. And al the Angels stood in the circuit of the throne, and of the Seniors, and of the foure beasts: and they fel in the sight of the throne vpon their faces, and adored God, 12. saying, Amen. Benediction, and glorie, and wisdom, and thanks-giuing, honour and power and strength to our God for euer and euer. Amen.

The Epistle for many Martyrs.

13. And one of the Seniors answered, and said to me: These that are clothed in the white robes, who be they? and whence came they? 14 And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and haue washed their robes, and made them white in the bloud of the Lamb. 15. Therefore they are before the throne of God, and they serue him day and night in his Temple: and he that sitteth in the throne, shal dwel ouer them. 16. * They shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heat. 17. Because the Lamb which is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of waters, and * God wil wipe away al teares from their eyes. **H**

The glorie of Martyrs.

Esa. 49,
10.

Esa. 25,
3.
Apo. 11,
2.

CHAP. VIII.

In the seuenth seale being opened, there appeare Angels with trumpets: 6. and when another Angel powred out fire taken from the altar, vpon the earth, there follow diuers tempestes. 7. In like manner, whiles foure Angels of the seuen sound their trumpets, there fall sundrie plagues.

The 4. Vision, The Priest standing at the altar praying & offering for the people in the time of the high mysterie, Christ himself also being present vpon the altar, is a figure of this thing, & thereunto he which alludeth.



AND when he had opened the seuenth seale, there was made silence in heauen, as it were halfe an houre. 2. And I saw seuen Angels standing in the sight of God: and there were giuen to them seuen trumpets. 3. And another Angel came, and stood before the altar, hauing a golden censar: and there were giuen to him many incenses that he should giue of the prayers of al Saints vpon the altar of gold, which alludeth.

c If this be S. Michael or any Angel, and not Christ himself, as some take it, Angels offer vp the praier of the faithful, as the 24. Elders did c. 5. for this word, *Saints*, is taken here for the holy persons on earth, as often in the Scriptures: though it be not against the Scriptures, that the inferior Saint or Angel in heauen should offer their praier to God by their superiours there. But hereby we conclude against the Protestants, that it derogatech not from Christ, that Angels or Saints offer our praier to God, as also it is plaine of Raphael Tob. 12, 12.

which is before the throne of God: 4. And the smoke of the incenses of the praier of the Saints ascended from the hand of the Angel before God. 5. And the Angel tooke the censur, & filled it of the fire of the altar, and cast it on the earth, and there were made thunders & voices & lightnings, and a great earth-quake. 6. And the seuen Angels which had the seuen trumpets, prepared themselues to sound with the trompet.

7. And the first Angel sounded with the trompet, and there was made haile and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and al green grasse was burnt.

8. And the second Angel sounded with the trumpet: and as it were a great mountaine burning with fire, was cast into the sea, & the third part of the sea was made blood: 9. and the third part of those creatures died, which had liues in the sea, and the third part of the ships perished.

10. And the third Angel sounded with the trompet, and a great starre fel from heauen, burning as it were a torch, and it fel on the third part of the fouds, and on the fountaines of waters: 11. and the name of the starre is called worme-wood. And the third part of the waters was made into worme-wood: and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded with the trumpet, and the third part of the sunne was smitten, and the third part of the moon, and the third part of the starres, so that the third part of them was darkned, and of the day there shined not the third part, and of the night in like manner. 13. And I looked, and heard the voice of one egle flying through the middes of heauē, saying with a loud voice: Woe, woe, woe to the inhabitants on the earth: because of the rest of the voices of the three Angels which were to sound with the trompet.

CHAP. IX.

The fifth Angel sounding the trompet, a starre falleth. 3. The issuing forth of locustes from the smoke of the deep pitte to vex men, 7. and the description of them. 13. The sixth Angel sounding, foure Angels are let loose, 18. which with a great troupe of horsemen doe murder the third part of men.



AND the fifth Angel sounded with the trompet, & I saw a starre to haue fallen from heauen vpon the earth, and there was giuen to him the key of the pit of bottomles depth. 2. And he openeth the pit of the bottomles depth: and the smoke of the pit ascended, as the smoke of a great fornace: and the sunne was darkned and the aier with the smoke of the pit. 3. And from the smoke of the pit there issued forth locusts into the earth. And power was giuen to them, as the scorpions of the earth haue power: 4. and it was commanded them that they should not hurt the grasse of the earth nor any green thing, nor any tree: but only men which haue not the signe of God in their

Most vnderstand al this of Heretikes.

The fall of an Arch-heretike, as Arius, Luther, Caluin, out of the Church of God which haue the key of Hel to open & bring forth al the old condemned heretikes buried before in the depth. c Innumerable pey heretikes

in their foreheads. 5. And it was giuen vnto the that they should not kill them : but that they should be tormented five monerhs : and their torments as the torments of a scorpion when he striketh a man. 6. And * in those daies men shal seeke for death, and shal not find it : and they shal desire to die, & death shal fly from them.

following
their Maisters
after the ope-
ning & the
smoke of the
bottomlesse
pit.

7. And the similitudes of the locusts, like to horses " prepared into battel : and vpon their heads as it were crownes like to gold : and their faces as the faces of men. 8. And they had haire as the haire of women ; & their teeth were as of Lions. 9. And they had c habbergions as habbergiōs of yron, and the voice of their wings as the voice of the chariots of many horses running into battel. 10. And they had tailes like to scorpions, and stings were in their tailes : and their power was to hurt men five months. 11. And they had ouer the a King, the Angel of the bottomles depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon* : in Latin hauing the name *Exterminans*. 12. One woe is gone, & behold two woes come yet after these.

The cheefe
Maister of he-
retikes.

13. And the sixt Angel sounded with the trompet : and I heard one voice from the foure hornes of the golden altar, which is before the eyes of God, 14. saying to the sixt Angel which had the trompet : Loose the foure Angels which are bound in the great riuer Euphrates. 15. And the foure Angels were loosed, who were prepared for an houre, & a day, and a moneth, and a yeare : that they might kill the third part of men. 16. And the number of the armie of horse-men was twentie thousand times ten thousand. And I heard the number of them. 17. And so I saw the horses in the vision : and they that sate vpon them, had habbergions of fire and of hyacinth and brimstone, and the heads of the horses were as it were the heads of Lions : and from their mouth proceedeth fire, and smoke, and brimstone.

c Pagans, In-
fidelis, and sin-
ful impenitent
Catholikes
must be con-
demned also.
d This phrase
being the like
both in Greek
and Latin,
signifieth such
sorrowful & pe-
nal repentance
as causeth a
man to forsake
his former sin-
nes and depart
from them.

18. And by these three plagues was slaine the third part of men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth. 19. For the power of the horses is in their mouth, and in their tailes. For, their tailes be like to serpents, hauing heads : and in these they hurt.

20. c And the rest of men which were not slaine with these plagues, neither d " haue done penance from the workes of their hands, nor to adore Diuels and " Idols of gold and siluer and brasse and stone and wood, which neither can see, nor heare, nor walke, 21. and haue not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

ou μετενοήσαι ἐν
ταῖς ἐσχάταις.
See the same
phrase: c. 2, 21.
21. & *Act.* 8,
7, 22.

ANNOTATIONS.

CHAP. IX.

4. *Nor any green things.*) The Heretikes neuer hurt or seduce the green tree, that is, such Who are sedu-
as haue a liuing faith working by charitie, but commonly they corrupt him in faith ced by Hereti-
who should otherwise haue perished for it life, and him that is reprobate, that hath kes,
neither the signe of the Crosse (which is Gods marke) in the forehead of his body, nor
the note of election in his soule.

The manifold
hypocrisie of
Heretikes.

7. *Prepared into battel.*) Heretikes being euer ready to contend, doe pretend victorie, and counterfeit gold: in shape as men, as smothe and delicate as women, their tongues and pennies ful of gal and venom: their harts obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion; but they endure for a litle season.

Heret. transla-
tion.

20. *Idols of gold.*) Here againe the new Translatours abuse the people, for *idols* saying *images*: this place being plainly against the pourtraits of Heathen Gods, which are here and in the Psalme 95. called, *demonia, Diuels.*

CHAP. X.

Another strong Angel crying out, 3. seuen thunders doe speake. 6. The Angel sweareth that there shal be time no more, but as the voice of the seuenth Angel the mysterie shal be fully accomplished. 9. He giueth Iohn a booke to denoure.

CHRIST the
valiant Angel
is here describ-
ed.



ND I saw another Angel, strong, descending from heauen, clothed with a cloud, and a raine-bow on his head, and his face was as the sunne, and his feet as 'a pillar' of fire.

2. And he had in his hand a litle booke opened: and he put his right foot vpon the sea, and his left vpon the land.

3. And he cried with a loud voice, as when a Lion roareth. And when he had cried, the seuen thunders spake their voices. 4. And when the seuen thunders had spoken their voices, I was about to write: and I heard a voice from heauen saying to me: Signe the things which the seuen thunders haue spoken; and write them not.

5. And * the Angel which I saw standing vpon the sea and vpon the land, c lifted vp his hand to heauen, 6. and he sware by him that liueth for euer and euer, that created heauen and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shal be time no more: 7. but in the daies of the voice of the seuenth Angel, when the trompet shal begin to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruants the Prophets.

8. And I heard a voice from heauen againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land. 9. And I went to the Angel, saying vnto him, that he should giue me the booke. And he said to me: * Take the booke, and c deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be sweet as it were honie. 10. And I tooke the booke of the hand of the Angel, and deuoured it: and it was in my mouth as it were honie, sweet. And when I had deuoured it, my bellie was made birter, 11. and he said to me: Thou must againe prophecie to Nations, and peoples, and tongues, and many Kings.

* Many great
mysterie and
truths are to
be preferred
in the Church,
which for cau-
ses known to
Gods prou-
idence are not
to be written
in the booke
of holy Scrip-
ture.

c This was the
manner of tak-
ing an oth
by the true
God, as Deut.

32.
c By earnest
studie and me-
ditation.

* Sweet in
the reading,
but in fulfil-
ling, some-
what bitter,
because it
commandeth
workes of pe-
nance and
suffering of
tribulations.

' pillar

Deut
12, 7

Exe
33, 13

CHAP. XI.

S. Iohn measuring the Temple, 3. heareth of two witnesses that shal preach: 7. whom the beast coming vp from the sea shal kil. 11. But they rising againe ascend into heauen. 13. and seven thousand persons are slaine with an earthquake: 15. and at the sound of the seventh Angel, the foure and twentie Seniors giue praise and thanks to God.



AND there was giuen me a reed like vnto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. 2. But the court which is without the Temple, cast forth, & measure not that: because it is giuen to the Gentils, and they shal tread vnder-foot the holy citie two & fourtie months:

3. and I wil giue to my two witnesses, and they shal prophesie a thousand two hundred sixtie daies, clothed with sacke-clothes. 4. These are the two oliue trees & the two candlesticks that stand in the sight of the Lord of the earth. 5. And if any man wil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. And if any man wil hurt them, so must he be slaine. 6. These haue power to shut heauen, that it raine not in the daies of their prophesie: and they haue power ouer the waters to turne them into bloud, and to strike the earth with al plague as often as they wil.

7. And when they shal haue finished their testimonie, the beast which ascendeth from the depth, shal make warre against them, and shal overcome them, and kil them. 8. And their bodies shal lie in the streets of the great citie, which is called spirituallie Sodom and AEgypt, where their Lord also was crucified. 9. And there shal of Tribes, and peoples, and tongues, and Gentils, see their bodies for three daies, and a halfe: and they shal not suffer their bodies to be laid in monuments. 10. And the inhabitants of the earth shal be glad vpon them, and make merie: and shal send gifts one to another, because these two Prophets tormented them that dwelt vpon the earth. 11. And after three daies and a halfe, the spirit of life from God entred into them. And they stood vpon their feet, and great feare fel vpon them that saw them. 12. And they heard a loud voice frō heauen saying to them: Come vp hither. And they went vp into heauen in a cloud: and their enemies saw them. 13. And in that houre there was made a great earth-quake: and the tenth part of the citie fel: and there were slaine in the earth-quake names of me seven thousand: and the rest were cast into a feare, and gaue glorie to the God of heauen.

14. The second woe is gone: and behold the third woe wil come quickly. 15. And the seventh Angel sounded with a trompet: and there were made loud voices in heauen saying, The kingdom of this world is made our Lords & his Christes, and he shal reigne for euer and euer. Amen.

Three yeares and a halfe. which is the time of Antichrists reigne & persecution.

The great Antichrist.

He meaneth Hierusalem, named Sodom & AEgypt for the imitation of them in wickednes. So that we see his cheefe reigne shal be there, though his tyrannie may extend to al places of the world.

The wicked reioyce, when holy men are executed by the tyrants of the world, because their life and doctrine are burdensome vnto them.

16. And

b: The Kindō
of this world
vsurped before
by Satan &
Antichrist,
shal afterward
be Christes for
euer,
To repay the
hire or wages
(for so both
the Greeke
word and the
Latin signifie)
due to holy
men, proueth

16. And the foure and twentie Seniours which sit on their seats in the sight of God, fel on their faces, and adored God, 17. saying: We thanke thee Lord God omnipotent, which art, and which wast; and which shalt come: because thou hast receiued thy great power, and hast reigned. 18. And the Gentils were angrie, and thy wrath is come, and the time of the dead, to be iudged, and to render reward to thy Seruants the Prophets and Saints, and to them that feare thy name, little and great, and to destroy them that haue corrupted the earth.

19. And the Temple of God was opened in heauen: and the arke of his Testament was seen in his Temple, and there were made lightnings, and voices, and an earth-quake and great haile.

against the Protestants, that they did truly merit the same in this life.

ANNOTATIONS

CHAP. XI.

Enoch & Elias
yet aliue, shal
preach in the
time of Anti-
christ.

3. *My two witnesses.*) Enoch and Elias, as it is commonly expounded, For, that Elias shal come againe before the later day, *it is a most notorious knowen thing* (to vse S. Augustines words) *in the mounthes and hartis of faithfull men.* See li. 20 de *Ciuit. Dei* c. 29. *Tract. 4 in Ioan.* and both of Enoch and Elias, *Lib. 1 de pec. meritis* c. 3. So the rest of the Latin Doctours: as, S. Hierom *ad Pammach. ep. 61 c. 11. & in Psal 20.* S. Ambrose *in Psal 45.* S. Hilarie 20. *can. in Mat. Prosper li. ultimo de Promissionibus* c. 13. S. Gregorie li. 14 *Moral. c. 11. ho. 12. in Ezech. Beda in 9. Marci.* The Greeke Fathers also, as S. Chrysostom *ho. 58. in Mat. and ho. 4. in 2. Thessal. ho. 21 in Genes. and ho. 22. in ep. ad Hebr.* Theophylact and Occumenius in 17. *Matthai* S. Damascene li. 4. *de Orthodoxa fide* 27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesiastici 44, 16, where it is plainly said of Enoch, that *he is translated into Paradise*, as al our Latin exemplars doe read: and of Elias, that he was taken vp aliue, it is euident 4. Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 1, in *inicio. Dicunt Presbyteri* (saith he) *qui sunt Apostolorum Discipuli, So say the Priests or Ancients that are the scholars of the Apostles,* See S. Iustine q. 85. *ad Orthodoxos.* Finally, that they shal returne into the companie of men in the end of the world, to preach against Antichrist, and to inuite both Iewes and Gentils to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so we haue in part other testimonies here of Malac. 4. Ecclesiastici 44. 16. 48, 10. Mat. 17, 11. See also Hypolitus booke of *Antichrist and the end of the world* Al which being wel considered, the Heretikes are too contentious and incredulous, to discredit the same, as they commonly doe.

CHAP. XII.

4. The great dragon (the Diuel) watching the woman that brought forth a man child, to deuoure it, God tooke away the child to himself, and sed the woman in the desert. 7. Michael fighting with the dragon ouercommeth him. 13. Who being throwen downe to earth, persecuteth the woman and her seed.



AND a great signe appeared in heauen;^b a woman clothed with the sunne, and the moone vnder her feet, & on her head a crowne of twelue starres: 2. and being with child, she cried also traueling, and is in anguish to be deliuered. 3. And there was seen another signe in heauen, and behold ^c a great red dragon hauing seven heads, & ten hornes: and on his heads seven diademes, 4. and his taile drew ^d the third part of the starres of heauen, and cast them to the earth: and the dragon stood before the woman which was ready to be deliuered; that when she should be deliuered, he might ^e deuoure her sonne. 5. And she brought forth a man child, who was ^f to gouerne al Nations in an yron rodde; & her sonne was taken vp to God and to his throne, 6. & ^g the woman fled into the wilderness where she had a place prepared of God, that there they might feed her a thousand two hundred sixtie daies.

7. And there was made ^h a great battel in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: 8. and they preuailed not, neither was their place found any more in heauen. 9. And that great dragon was cast forth, the old serpent, which is called the Diuel and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were throwen downe with him. 10. And I heard a great voice in heauen saying: Now is there made saluation and force, and the Kingdom of our God, and the power of his Christ: because the accuser of our Brethren is cast forth, who accused them before the sight of our God day and night. 11. And ⁱ they ouercame him by the bloud of the Lamb, and by the word of their testimonie, and they loued not their liues euen vnto death. 12. Therefore reioyce, o heauens, and you that dwel therein. Woe to the earth & to the sea, because the Diuel is descended to you, hauing great wrath, knowing that he hath a litle time.

13. And after the dragon saw that he was throwen into the earth, he persecuted the woman which brought forth the man-child: 14. and there were giuen to the woman two wings of a great Egle, that she might flie into the desert vnto her place, where she is nourished for ^j a time & times, & halfe a time, from the face of the serpent. 15. And the serpent cast out of his mouth after the woman, water as it were a floud: that he might make her ^k to be caried away with the floud. 16. And the earth holpe the woman, and the earth opened her mouth,

THE 3. PART.

The frigidus incredulous & persecuting multitude, and Antichrist the cheefe head thereof.

^b This is properly and principally spoken of the Church: and by allusion, of our B. Lady also.

^d The spirits that fall from their first state into Apostasie with him and by his means.

^c The Diuels endeavour against the Churches children, and specially our B. Ladies only Sonne the head of the rest.

ⁱ When the Angels or we haue the victorie, we must know it is by the bloud of Christ, and so al is referred alwaies to him.

^j This often in situation that Antichrists reign shall be but three yeares

and

and

The great Diuel Lucifer,

Pf. 2. 9.
Apoc. 2.
27.

& a halfe (Dā. and swallowed vp the flood which the dragon cast out of his mouth. 7, 15. Apoc. 11, 17, And the dragon was angrie against the woman: and went to make battel with the rest of her seed, which keep the commandements of God, and haue the testimonie of IESVS Christ. 18. And he stood vpon the sand of the sea. 5.) proueth that the heretikes be exceedingly blinded with malice, that hold the Pope to be Antichrist, who hath ruled so manes Ages,

ANNOTATIONS.

CHAP. XII.

The Church 6. *The woman fled.*) This great persecution that the Church shal fly from, is in the time of Antichrist, and shal endure but three yeares and a halfe, as is noted v. 14. in the desert in Antichrists time, margent. In which time for al that, she shal not want our Lordes protection, nor true Pastours, nor be so secret, but al faithful men shal know and follow her: much lesse but not decay shal she decay, erre in faith, or degenerate and follow Antichrist, as Heretikes doe or be vnknown wickedly feine. As the Church Catholike now in England in this time of persecution, because it hath not publike state of regiment nor open free exercise of holy functions, wen, no not for so short a time may be said to be fled into the desert, yet it is neither vnknown to the faithful that follow it, nor the enemies that persecute it: as the hid company that the protestants talke of, was for some worlds together, neither known to their freinds nor foes, because there was indeed none such for many Ages together And this is true, if we take this flight for a very corporal retiring into wildernes. Where indeed it may be, and is of most expounded, to be a spiritual flight, by forsaking the ioyes and solaces of the world, & giuing herself to contemplation and penance, during the time of persecution vnder Antichrist. And by enlarging the sence, it may also very wel signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this wildernes of the world, by al the fore-runners and Ministers of Antichrist, Tyrants and Heretikes.

S. Michael fighting with the dragon. 7. *A great battel.*) In the Church there is a perpetual combat betwixt S. Michael (Protectour of the Church militant as he was sometime of the Iewes Synagogue Dan. 10, 21.) and his Angels, and the Diuel and his Ministers. The perfect victorie ouer whom, shal be at the iudgement. Marke here also the cause why S. Michael is commonly painted fighting with a dragon.

Antichrists attempts to draw from the true faith. 15. *To be caried away.*) By great persecution he would draw her, that is, her children from the true faith: but euery one of the faithful elcct, gladly bearing their part thereof, ouercome his tyrannie. At whose constancie he being the more offended, worketh malicious attempts in assaulting the frailer sort, who are here signified by the rest of her seed that keep the commandements, but are not so perfect as the former.

CHAP. XIII.

1. A beast rising vp out of the sea, hauing seuen heads and ten hornes & ten diademes, 5. blasphemeth God, 7. and warreth against the Saints and destroyeth them. 11. And another beast rising out of the earth with two hornes, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to haue the character of his name.



AND I saw " a beast comming vp from the sea, hauing seuen heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blasphemie. 2. And the beast which I saw, was like to a Libard, and his feet as of a Beare, and his mouth, as the mouth of a Lion. And the dragon gaue him his owne force and great power. 3. And I saw one of his heads as it were slaine to death: and the wound of his death was cured. And al the earth was " in admiration after the beast. 4. And they adored the dragon which gaue power to the beast: and they adored the beast, saying: Who is like to the beast? and who shal be able to fight with it? 5. And there was giuen to it a mouth speaking great things and blasphemies: and power was giuen to it to worke two and fourtie months. 6. And he opened his mouth vnto blasphemies toward God, " to blaspheme his name, & his tabernacle, & those that dwel in heauen. 7. And it was giuen vnto him " to make battail with the Saints, & to overcome them. And power was giuen him vpon euery Tribe and people, and tongue, and Nation, 8. and al that inhabit the earth, adored it, * whose names be not written in the booke of life of the Lamb, which was slaine from the beginning of the world.

9. If any man haue an eare, let him heare. 10. He that shal lead into captiuitie, goeth into captiuitie: * he that shal kil in the sword, he must be killed with the sword. Here is the patience and the faith of Saints.

11. And I saw " another beast comming vp from the earth: and he had two hornes, like to a lamb, & he spake as a dragon. 12. And al the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13. And he did great signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. 14. And he seduceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make " the image of the beast which hath the stroke of the sword, and liued. 15. And it was giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and should make, that whosoever shal not adore the image of the beast, be slaine. 16. And he shal make al, litle & great, and rich and poore, and free-men and bond-men, to haue a character in their right hand, or in their foreheads. 17. And that no man may buie or sel, but he

They that now follow the simplest & grossest heretikes that euer were without seeing miracles, would then much more follow this great seducer working miracles.

" No heretikes euer liker Antichrist, then these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, Ministers, and al sacred things.

" Another false Prophet inferior to Antichrist shal worke wonders also, but al referred to the honour of his Maister Antichrist. So doth Caluin, & other Arch-heretikes peruert the world to the honour of Antichrist, and so doe their scholars also for the honour that for them,

that hath" the character, or the name of the beast, or the number of his name. 18. Here is wisdom. He that hath vnderstanding, " let him count the number of the beast. For " it is the number of a man; and " the number of him is six hundred sixtie sixe.

ANNOTATIONS.

CHAP. XIII.

Many myster-
ies expoun-
ded.

1. *A beast comming vp.*) This beast is the vniuersal' companie of the wicked, whose head is Antichrist; and the same is called (*Apoc. 17.*) the whore of Babylon. The 7. heads be expounded (*Apoc. 17.*) seuen Kings: five before Christ, one present, and one to come. The 10. hornes be also there expounded to be 10. Kings that shal reigne a short while after Antichrist. This dragon is the Diuel, by whose power the whore or beast or Antichrist worketh. For in the words following (v. 3. & 4.) Antichrist is called the beast, to whom the dragon, that is, the diuel giueth that power of feined miracles. And as we adore God for giuing power to Christ and his followers, so they shal adore the Diuel for assisting Antichrist and giuing him power.

Great persecu-
tion by Anti-
christ and his
Ministers.

7. *To make battel with the Saints.*) He shal kil the Saints then liuing, Elias and Enoch, and infinit moe that professe Christ. Whereby we must learne, not to maruel when we see the wicked persecute and preuaile against the iust, in this life. Then shal his great persecutio & crueltie trie the Saints patience, as his wonderful meanes to seduce shal trie the stedfastnes of their faith, which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beast, whose names are not written in the booke of life of the Lamb*, it giueth great solace and hope to al them that shal not yeald to such persecutions, that they are of Gods elect, and their names written in the booke of life.

Their blessed-
nes that conti-
nue constant.

14. *The image of the beast.*) They that now refuse to worship Christs image, would then worship Antichrists. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholly for it, as also the image erected of Nabuchodonosor and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagin.

The honour of
Christs image
is for the ho-
nour of Christ.

Antichrists tri-
ple honour a-
gainst the ho-
nour of Christ.

17. *The character or the name.*) As belike for the peruerse imitation of Christ, whose image (specially as on the Rood or Crucifix) he seeth honoured and exalted in euery Church, he wil haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth al true Christian men to beare the badge of his Crosse in their foreheads, he likewise wil force al his to haue another marke, to abolish the signe of Christ. By the like emulation also and wicked opposition he wil haue his name and the letters thereof to be sacred, and to be worne in mens cappes, or written in solemne places, and to be worshipped, as the name of IESVS is and ought to be among Christian men. And as the ineffable name of God was among the Iewes expressed by a certaine number of 4. characters (therefore called *Tetragrammaton*) so it seemeth the

ות

The Protestāts
by abolishing
of Christes
image, & crosse
& irreuerence
to the name
IESVS, make
a ready way to
the honour of
Antichrist.

And here it is much to be noted, that the Protestants plucking downe the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, & taking away the honour and reuerence of the name IESVS, doe make roome for Antichrists image, & marke, and name. And when Christs images and ensignes or armes shal be abolished, and the Idol of Antichrist set vp instead thereof, as it is already begun; then is the abomination of desolation which was foretold by Daniel and our Sauour.

18. *Let him count.*) Though God would not haue it manifest before-hand to the world, who in particular this Antichrist should be: yet it pleased him to giue such tokens of him, that when he commeth, the faithfull may easily take notice of him, according as it is written of the euent of other prophecies concerning our Sauour, *That when it is come to passe*

Io. 14, 29

jom

you may beleene. In the meane time we must take heed that we indge not ouer rashly of Gods secret: the holy Writer here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and descipher truely before hand, Antichrists name and person.

18. *It is the number of a man.*) A man he must be, and not a Diuel or spirit, as here it is cleere, & by S. Paul 2. *Thessal.* 2. where he is called, *the man of sinne.* Againe, he must be one particular persō, & not a number, successiō, or whole order of any degree of men: because his proper name & the peculiar number, & the characters thereof be though obscurely insinuated. Which roproueth the wicked vanitie of Heretikes, that would haue Christs owne Vicars, the Successours of his cheefe Apostle, yea the whole order of them for many Ages together, to be this Antichrist. Who by his description here and in the said Epistle to the *Thessalonians*, must be one special man, and of a particular proper name, as our Lord IESVS is. And whosoever he be, these Protestants vndoubtedly are his Precursours. For as they make his way by ridding away Christs images, crosse, and name, so they exceedingly promote the matter by taking away Christs cheefe Minister, that al may be plaine for Antichrist.

If the Pope had been Antichrist, and had been reuealed now a good many yeares sithence, as these fellowes say he is to them, then the number of this name would agree to him, and the prophetic being now fulfilled, it would euidently appeare that he bare the name and number here noted. For (no doubt) when he commeth, this count of the letters or number of his name which before is so hard to know, wil be easie. For he wil set vp his name in euery place, euen as we faithful men doe now aduance IESVS. And what name proper or appellatiue of al or any of the Popes doe they find to agree with this number, now ithstanding they boast that they haue found the whole order and euery of them these thousand yeares to be Antichrist, and the rest before euen from S. Peter, fore-workers toward his Kingdom?

18. *The number 666.*) Forasmuch as the ancient Expositours & other doe thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name consisteth of so many, & such letters in Greek, as according to their manner of numbering by the Alphabet make 666, and forasmuch as the letters making that number, may be found in diuers names both proper and common; (as S. Irenæus findeth them in *Latinos* and *Teisan*, Hippolytus in *αγοιμας*, Aretas in *Lampetis*, and some of this Age in *Luderus*, which was Luthers name in the Alman tongue:) therefore we see there can be no certaintie, and euery one frameth and applieth the letters to his owne purpose. And most absurd folly it is of the Heretikes, to applie the word *Latinos*, to the Pope: neither the whole order in common, nor euer any particular Pope being so called. And S. Irenæus the first that obserued it in that word, applied it to the Empire and state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, *Teisan*, as more agreable, with this admonition, that it were a very perilous and presumptuous thing to define any certaintie before-hand, of that number and name. And truely whatsoeuer the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists Precursours, but not Antichrist himself.

*Iren. l. 5.
in fine.*

CHAP. XIII.

a The Epistle
vpon S. Inno-
cents day in
Christmas.

b Christ, and
the same num-
ber of elect
that were sig-
ned chap. 7.

c One state of
Life more ex-
cellent then

another. And
virgins for
their puritie
passing the rest,
it alwaies
accompanying
Christ accord-
ing to the
Churches

hymnes out of
this place, *Quo-
niam pergis,
virgines sequun-
tur. &c.*

d This the
Church appli-
eth to the holy
Innocents that
died first for
Christ.

e The citie of
the diuel,
which is the
vniuersal so-
cietie of the
wicked misbe-
lieuers and il-
liuers in the
world.

f The great
damnatio that
shal follow the
that forsake
Christ and the
Church &
worship Anti-
christ or his
image.

g Faith is not
enough to sal-
uatio, without
fulfilling of
Gods coman-
dements.

h The Epistle in
a Iulij Masse
for the dead.

1. Virgins follow the Lamb whithersoever, singing a new canticle. 6. One Angel euangelizeth the Ghospel: 8. another Angel telleth the fall of Babylon: 9. the third declareth their torments that haue adored the beast. Moreover two hauing sickles, 15. one of them is commanded to reap downe the corne, 18. the other to gather the grapes as in vintage, which are troden in the lake of Gods wrath.



AND *a* I looked, & behold *b* a Lamb stood vpon mount Sion, & with him an hundred fourtie four thousand hauing his name, and the name of his Father written in their foreheads. 2. And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps. 3. And they sang as it were a new song before the seat and before the foure beasts, and Seniours, & no man could say the song, but those hundred fourtie four thousand, that were bought from the earth. 4. These are they which were not defiled with women. For they are *c* virgins. These follow the Lamb whithersoever he shal goe. These were bought from among men, *d* the first fruits to God and the Lamb: 5. and in their mouth there was found no lie. For they are without spot before the throne of God. *f*

6. And I saw another Angel flying through the middes of heauen, hauing the eternal Ghospel, to euangelize vnto them that sit vpon the earth, and vpon euery Nation, and Tribe, and tongue, and people; 7. saying with a loud voice: Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

8. And another Angel followed, saying: * Fallen fallen is that great *e* Babylon, which of the wine of the wrath of her fornication made al Nations to drinke.

9. And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receiue the character in his forehead, or in his hand; 10. *f* he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shal be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb. 11. And the smoke of their torments shal ascend for euer and euer: neither haue they rest day and night which haue adored the beast, and his image, and if any man take the character of his name. 12. Here is the patience of Saints, which *g* keep the commandements of God and the faith of Iesvs.

13. *h* And I heard a voice from heauen, saying to me: Write, Blessed are the head which die in our Lord. From hence-forth now, faith the Spirit,

*leaves
marked*

*Pf. 145;
A 17;
14.*

*Es. 21.
Ier. 51.
Apo.
18.*

Spirit, that they rest from their labours. For their workes follow them. ¶

14. And I saw, and behold a white cloud: and vpon the cloud one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharp sickle.

15. And another Angel came forth frō the temple, crying with a loud voice to him that sat vpon the cloud: * Thrust in thy sickle, and reape, because the houre is come to reape, for the haruest of the earth is drie.

16. And he that sat vpon the cloud, thrust his sickle into the earth, and the earth was reaped. 17. And another Angel came forth from the temple which is in heauen, himself also hauing a sharp sickle. 18. And another Angel came forth from the altar, which had power ouer the fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. 19. And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, & cast it into the great cresse of the wrath of God: 20. and the presse was troden without the citie, and blood came forth out of the presse, vp to the horse bridles, for a thousand fixe hundred furlongs.

Isel. 3.
Mat. 13.

Caluini
lacum.
fat,
crough,
lake.

ANNOTATIONS.

CHAP. XIII.

13. *From hence forth now.*) This being specially spoken of Martyrs (as not only S. Augustin seemeth to take it, but the Caluinists themselves, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or praier for the departed: seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and need no praiers. Whereof this is S. Augustines knowen sentence: *He doeth iniurie to the Martyr, that praieeth for the Martyr. Ser. 17. de verb. Apost. c. 1.* and againe to this purpose he writeth thus most excellently tract. 84. in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as we doe of oier that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Beza.

Praying for
the dead, and
vnto Saints, at
the altar.

But if we take the words generally for al deceased in state of grace, as it may be also, then we say that euen such, though they be in Purgatorie and Gods chastisement in the next life, & need our praiers, yet (according to the foresaid wordes of S. Augustin) *doe rest in peace*, being discharged from the labours, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy with vnspcakable comfort of conscience. And such indeed are more happie & blessed then any liuing, who yet are vsually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Whereby we see that these wordes, *from hence forth they shal rest from their labours*, may truly agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerb, *amodo*, in Latin, as in the Greek *ἀπὸ νῦν* doth not properly signifie, from this present time forward, as though the Apostle had said, that after their death and so forward they are happie: but it noteth and ioyneth the time past together with the time present, in this sense, that such as haue died since Christs Ascension, when he first entring into heauen opened it for others, goe not to *Limbus Patrum*, as they were wont before Christs time, but are in case to goe straight to blisse, except the impediment be in themselves. Therefore they are here called blessed, that die now in this state of grace and of the new Testament, in comparison of the old faithful and good persons.

The place abused
against
Purgatorie,
answered.

Amo. 10.
Phosius
in Leu. 10.

THE 4. PART

Of the 7. last
plagues and fi-
nal damnation
of the wicked.

The tribula-
tions about the
day of iudge-
ment.

c Baptisme.

The song of
Moyſes and
Chriſt, is the
new Teſtament
and the old.

THE FIRST
VISION.

CHAP. XV.

2. They that had now overcome the beast and his image and the number of his name, doe glorifie God. 6. To ſeuē Angels hauing the ſeuē laſt plagues, are giuen ſeuē cups ſul of the wrath of God.



ND I ſaw another ſigne in heauen great & maruelous: ſeuē Angels hauing the ſeuē laſt plagues. Becauſe in them the wrarh of God is conſummate. 2. And I ſaw as it were a ſea of glaſſe mingled with fire, & them that ouercame the beaſt and his image and the number of his name, ſtanding vpon the ſea of glaſſe, hauing the harps of God: 3. and ſinging " the ſong of Moyſes the ſeruānt of God, and the ſong of the Lamb, ſaying: Great and maruelous are thy workes Lord. God omnipotent: iuſt and true are thy waies King of the ' worlds'. 4. Who ſhal not feare thee, o Lord, and magnifie thy name? Becauſe thou only art holy, becauſe al Nations ſhal come, and adore in thy ſight, becauſe thy iudgements be maniſeſt.

5. And after theſe things I looked, and behold the temple of the tabernacle of teſtimonie was opened in heauen: 6. and there iſſued forth the ſeuē Angels, hauing the ſeuē plagues, from the temple: reueſted with cleane and white ' ſtone', and girded about the breaſts with girdles of gold. 7. And one of the ſoure beaſts, gaue to the ſeuē Angels ſeuē vials of gold ſul of the wrath of the God that liueth for euer and euer. 8. And the temple was filled with ſmoke at the maieltie of God, and at his power: and no man could enter into the temple, til the ſeuē plagues of the ſeuē Angels were conſummate.

' Saints

' liueth
αἰῶν
αἰῶν.

CHAP. XVI.

Vpon the pouring out of the ſeuē cups of Gods wrath, on the land, the ſea, the foun-
taines, the ſeat of the beaſt, Euphrates, and the aire; there ariſe ſundrie plagues in
the world.



ND I heard a great voice out of the temple, ſaying to the ſeuē Angels: Goe, and poure out the ſeuē vials of the wrath of God vpon the earth. 2. And the firſt went, and poured out his vial vpon the earth, & there was made a cruel & very fore wound vpon men that had the character of the beaſt: and vpon them that adored the image thereof.

3. And the ſecond Angel poured out his vial vpon the ſea, and there was made bloud as it were of one dead: and euery liuing ſoule died in the ſea.

4. And the third poured out his vial vpon the riuers and the foun-
taines of waters: and there was made bloud. 5. And I heard the Angel
of

of the waters, saying: Thou art iust, o Lord, which art, and which wast, the holy one, because thou hast iudged these things: 6. "because they haue shed the blood of the Saints and Prophets, & thou hast giuen them blood to drinke. For they are worthie. 7. And I heard another, saying: Yea Lord God omnipotent, true and iust are thy iudgements.

8. And the fourth Angel poured out his vial vpon the sunne, and it was giuen vnto him to affli& men with heat and fire: 9. and men boiled with great heat, and " blasphemed the name of God hauing power ouer these plagues, neither did they penance to giue him glorie.

10. And the fift Angel poured out his vial vpon the seat of the beast: and his Kingdom was made darke, and they together did eate their tongues for paine: 11. and they blasphemed the God of heauen because of their paines and wounds, and c did not penance from their workes.

12. And the sixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the water thereof that a way might be prepared to the Kings from the rising of the sunne.

13. And I saw from the mouth " of the dragon, and from the mouth of the beast, and from the mouth of the false-prophet ' three' vnclane spirits in manner of frogs. 14. For they are the spirits of Diuels working signes, and they goe forth to the Kings of the whole earth to gather them into battel at the great day of the omnipotent God. 15. Behold * I come as a theefe: Blessed is he that watcheth, & keepeth his garments, that he * walke not naked, and they see his turpitude. 16. And he shal gather them into a place which in Hebrew is called c *Aymagedon*.

17. And the seuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. 18. And there were made lightnings, and voices, and thunders, and a great earth-quake was made, such an one as neuer hath been since men were vp& the earth, such an earth-quake, so great. 19. And " the great citie was made into three parts: and the cities of the Gentils fel. And Babylon the great came into memorie before God, * to giue her the cup of wine of the indignation of his wrath. 20. And euery Island fled, and mountaines were not found. 21. And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile: because it was made exceeding great.

" The great reuenge that God wil doe at the later day vpon the persecutors of his Saints.

" The desperate and damned persons shal blaspheme God perpetually. Which shal be such only as doe not repent in this life.

c See chap. 9. v. 10. in the margin.

" The dragon, is the Diuel: the beast, Antichrist, or the societie where of he is head: the false-prophet, either Antichrist himself, or the companie of Heretikes and seducers that follow him.

c *The hil of sheen*, by S. Hiero.

interpretations " The citie or comon-wealth of the wicked deuided into three parts: into infidels, Heretikes, and euil Catholikes. This citie is here called Babylon, whereof see the Annotat. vpon the next chapter, v. 1.

i issue
forth
three

Apoc. 3.
2. Cor. 5,
3:

Ier. 25,
15.

CHAP. XVII.

The harlot Babylon clothed with diuers ornaments, 6. and drunken of the bloud of Martyrs, sitteth vpon a beast that hath seuen heads and ten hornes: 7. at which things the Angel expoundeth.



" The final
damnation of
the whole cō-
panie of the re-
probate, called
here the great
whore.

" These many
waters are ma-
ny peoples. v.

25

AND there came one of the seuen Angels which had the seuen vials, & spake with me, saying: Come, I wil shew thee " the damnation of the great harlot, which sitteth vpon many waters, 2. with whom the Kings of the earth haue fornicated, & they which inhabit the earth haue been drunke of the wine of her whoredom. 3. And he tooke me away in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heads, and ten hornes. 4. And the woman was clothed round about with purple and scarlet, and gilted with gold, and pretious stone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. 5. And in her forehead a name written, " *Mysterie*: " Babylon the great, mother of the fornications and the abominations of the earth. 6. And I saw the woman " drunken of the bloud of the Saints, and of the bloud of the Martyrs of IESVS. And I marueled when I had seen her, with great admiration. 7. And the Angel said to me: Why doest thou maruel? I wil tel thee the mysterie of the woman, and of the beast that carieth her, which hath the seuen heads and the ten hornes.

" It signifieth
the short rei-
gne of Anti-
christ, who is
the cheefe hor-
ne or head of
the beast.

8. The beast which thou sawest, " was, and is not, and shal come vpon out of the bottomles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) shal maruel, seeing the beast that was, and is not. 9. And here is vnderstanding, that hath wisdom. The seuen heads, are " seuen hilles, vpon which the woman sitteth, and they are seuen Kings. 10. Five are fallen, one is, and another is not yet come; and when he shal come, he must tarie a short time. 11. And the beast which was, and is not: " the same also is the eight, and is of the seuen, & goeth into destruction. 12. And the ten hornes which thou sawest, are " ten Kings, which haue not yet receiued Kingdom, but shal receiue power as Kings one houre after the beast. 13. These haue one counsell and force: and their power they shal deliuer to the beast. 14. These shal fight with the Lamb, and the Lamb shal ouercome them, because * he is Lord of Lords, and King of Kings, and they that are with him, called, and elect, and faithfull. 15. And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and Nations, and tongues. 16. And the ten hornes which thou sawest in the beast: these shal hate the harlot, and

shal

" Some expo-
und it of ten
final Kingdōs,
into which the
Roman Em-
pire shal be de-
uided, which
shal al serue
Antichrist both
in his life and
a litle after.

" doe

1. Tim.
6, 15.
Ap.
19, 16.

Not forcing, or mouing any to follow Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting the to beleuee and consent to him.

shal make her desolate and naked, and shal eate her flesh, and her they shal burne with fire. 17. For " God hath giuen into their harts, to doe that which pleaseth him: that they giue their kingdom to the beast, til the words of God be cōsummate. 18. And the woman which thou sawest: is " the great citie, which hath Kingdom ouer the Kings of the earth.

ANNOTATIONS.

CHAP. XVII.

1. Babylon. In the end of S. Peters first Epistle, where the Apostle dateth it at Babylon which the ancient Writers (as we there noted) ascribe to be meant of Rome: the Protestants wil not in any wise haue it so, because they would not be driuen to confesse that Peter euer was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat & citie of Antichrist, they wil needs haue Rome to be this Babylon, this great whore, and this purple harlot. For such fellowes, in the exposition of holy Scripture, be led only by their preiudicate opinions and heresies, to which they draw al things without al indifferencie and sinceritie.

But S. Augustin, Aretas, and other Writers, most commonly expound it, neither of Babylon it-self a citie of Chaldaea or AEgypt, nor of Rome, or any one citie, which may be so called spiritually, as Hierusalem before chap. 11. is named spiritual Sodom and AEgypt; but of the general societie of the impious, and of those that preferre the terrene Kingdom & comodity of the world, before God & eternal felicitie. The Authour of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, writeth thus: *This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God. But otherwise it signifieth the whole citie of the Diuel, that is, the vniuersal corps of the reprobate.* Tertullian also taketh it for Rome, thus, *Babylon* (saith he) *in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, and the destroyer of the Saints.* Which is plainly spoken of that citie, when it was heathen, the head of the terrene dominion of the world, the persecutour of the Apostles & their Successours, the seat of Nero, Domitian, and the like, Christs special enemies, the sinke of idolatrie, sinne, and false worship of the Pegan Gods. Then was it Babylon, when S. Iohn wrot this, and then was Nero and the rest figures of Antichrist, & that citie the resemblance of the principal place (where soeuer it be) that Antichrist shal reigne in, about the later end of the world.

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken only of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did slea about 30. Popes, Christs Vicars, one after another, & endeauoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing. Peter sate in Rome, and Nero sate in Rome. But Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretikes might haue learned by S. Peter himself ep. 1. chap. 5. writing thus: *The Church salutesh you that is in Babylon, celest.* So that the Church & the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it can not signifie the Church of Rome: which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seat there, as it may wel be (though others thinke that Hierusalem rather shal be his principal citie;) yet euen then thal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. For, to Christs Vicar and the Romane Church he wil beare as much good wil as the Protestants now doe, and he shal haue more power to persecute him and the Church, then they haue.

S. Hierom Ep. 11. c. 7. to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurements to sinne and ill life, that be in so great and populous

The Protestants here wil needs haue Babylō to be Rome, but not in S. Peters epistle.

By Babylon (according to al the Fathers) is signified, partly the whole societie of the wicked, partly the citie of Rome, only in respect of the terrene and heathenish state of them that persecuted the Church.

The Church of Rome is neuer called Babylō.

populous a citie, alludeth at length to these words of the Apocalypse, & maketh it to be Babylon, & the purple whore. But straight way, lest some naughtie person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked only, he addeth: *There is there indeed the holy Church, there are the triumphant monuments of the Apostles & Martyrs, there is the true confission of Christ, there is the faith praised * of the Apostle, & Gentilitie troden under foot, the name of Christian daily aduancing it-self on high.* Whereby you see that whatsoeuer may be spoken or interpreted of Rome, out of this word *Babylon*, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctour (*li. 2. aduers. Iovinian. c. 19.*) signifieth that the holines of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in *S. Leo serm. 1. in natali Petri & Pauli.*

Re. 13

Mysterie.

This woman signifieth al persecutours of Saints.

Putting heretikes to death, the bloud of theues, man-killers, and other malefactours: for the sheading of which is not to shead by order of iustice, no Common-wealth shal answer.

the bloud of Saints. The Protestants madnes in expounding the 7. hilles, of Rome: the Angel himself expounding the otherwise.

5. *Mysterie.*) S. Paul calleth this secret and cloffe working of abomination, the mysterie of iniquitie 2. *Thessal. 2.* and it is called a litle after in this chapter vers. 7. *the Sacrament* (or mysterie) of the woman, and it is also the marke of reprobation and damnation.

9. *Drunken of the bloud.*) It is plaine that this woman signifieth the whole corps of al the persecutours that haue & shal shead so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of Saints, no more

9. *Seuen hilles*) The Angel himself here expoundeth the 7. hilles to be al one with the 7. heads and the 7. Kings: and yet the Heretikes blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seuen hilles literally, vpon which in old time Rome did stand: that so they might make the vnlearned beleue that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, whether he talke of heads, hornes, candlestickes, Churches, Kings, hilles, or other things: and that he alluded not to the hilles, because they were iust seuen, but that *Seuen* is a mystical number, as sometime *Ten* is, signifying vniuersally al of that sort whereof he speaketh: as, that the seuen heads, hilles, or Kingdoms (which are here al one) should be al the Kingdoms of the world that persecute the Christians: being heads and mountaines for their height in dignitie aboue others. And some take it, that there were seuen special Empires, Kingdoms, or States that were or shal be the greatest persecutours of Gods people: as of AEgypt, Chanaan, Babylon, the Persians, and Greeks, which be siue: sixty of the Romane Empire, which once persecuted most of al other, and which (as the Apostle here saith) *yet is*, or standeth. But the seuenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies: which is Antichrists state, which shal not come so long as the Empire of Rome standeth, as S. Paul did prophecie. 2. *Thessal. 2.*

What is the eight beast.

11. *The same is the eight.*) The beast it-self being the cōgregation of al these wicked persecutours, though it consist of the foresaid seuen, yet for that the malice of al is cōplete in it, may be called the eight. Or, Antichrist himself, though he be one of the seue, yet for his extraordinary wickednes shal be counted the odde persecutour or the accōplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

The double interpretation of Babylon.

18. *The great citie.*) If it be meant of any one citie, and not of the vniuersal societie of the reprobate which is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperours, til Constantines daies, who made an end of the persecution. For by the authoritie of the old Romane Empire, Christ was put to death first, & afterward the two cheefe Apostles, & the Popes their Successours, & infinit Catholike men throughout the world by lesser Kings which then were subiect to Rome. Al which Antichristian persecutions ceased, when Constantine reigned, & yealded vp the citie to the Pope, who holdeth not the Kingdom or Empire ouer the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the citie of the Diuel, as the Authour of the homilies vpon the Apocalypse in S. Augustin, declareth.

CHAP,

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the which, 9. the Kings, 16. and marchants of the earth that sometime did cleaue vnto her, shal mourne bitterly: 20. but heauen, and the Apostles and Prophets shal reioyce.

AND after these things I saw another Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie. 2. And he cried out in force, saying: * Fallen fallen is Babylon the great: and it is become the habitation of Diuels, and e the custodie of euery vncleane Spirit, & the custodie of euery vncleane & hateful bird: 3. because al Nations haue drunke of the wine of the wrath of her fornication: and the Kings of the earth haue fornicated with her: and the marchants of the earth were made rich by the vertue of her delicacies.

4. And I heard another voice from heauen, saying: Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. 5. Because her sinnes are come euen to heauen, and God hath remembred her iniquities. 6. Render to her as she also hath rendred to you: and double ye double according to her workes: In the cup wherein she hath mingled, mingle ye double vnto her. 7. As much as she hath glorified her self, & hath been in delicacies, * so much giue her torment and mourning: because she saith in her hart, * I sit a Queen, and widow I am not, and mourning I shal not see. 8. Therefore in one day shal her plagues come, death, and mourning, and famine, & with fire she shal be burnt: because God is strong that shal iudge her.

9. And * the Kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile themselues vpon her, when they shal see the smoke of her burning: 10. standing farre off for the feare of her torments, saying: Woe, woe, that great citie Babylon, that strong citie: because in one houre is thy iudgement come.

11. And the marchants of the earth shal weep, & morne vpon her: because no man shal buy their merchandise any more, 12. merchandise of gold and siluer and precious stone: and of pearle, and fine linnen, and purple, and silke, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, 13. and cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beasts, and sheep, and horses, and chariots, & slaues, and soules of men. 14. And the apples of the desire of thy soul are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them. 15. The marchants of these things which are made rich, shal stand farre from her for feare of her tormentes, weeping and mourning, 16. & saying: Woe, woe, that great citie, which was clothed with silke, and purple, and scarlet, and was gilted with gold, and pretious stone, and pearls: 17. because

* The measure of paines and damnation, according to the wicked pleasures, or vnlawful delights of this life. Which is a fore sentence for such people as turne their whole life to lust and riot. * Kings and Marchants are most encombered, dāgered & drowned in the pleasures of this world: whose whole life & traficke is (if they be not exceeding vertuous) to find varietie of earthly pleasures. Who seeing once the extreme end of their ioyes and of al that made their heauē here, to be turned into paines & damnation eternal, then shal howle & weep too in one life.

Apoc.
14. 8.
ΕΦΛΑΚΗ

ΕΦ. 17. 3.

in one life.

e The Angels
and al Saints
shal reioyce &
laud God to
see the wicked
confunded, &
Gods iustice
executed vpon
their oppres-
sours & perfe-
cutours, & this
is that which
the Martyrs
praied for, c. 6.
By this it see-
meth cleere
that the Apost-
le meaneth
not any one
citie, but the
vniuersal com-
panie of the
whole number

in one houre are so great riches made desolate: and euery gouernour, & euery one that saileth into the lake, and the ship-men, and they that worke in the sea, stood a farre off, 18. and cried seeing the place of her burning, saying: What other is like to this great citie? 19. And they threw dust vpon their heads, and cried weeping and mourning, saying: Woe, woe, that great citie, in the which al were made rich that had ships in the sea, of her prices: because in one houre she is desolate.

20. c Reioyce ouer her, heauen, and ye holy Apostles and Prophets: because God hath iudged your iudgement of her. 21. And one strong Angel tooke vp as it were a great millstone, and threw it into the sea, saying: * With this violence shal Babylon that great citie be throwen, and shal now be found no more. 22. And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, & euery artificer of euery art shal be found no more in thee, and the noise of the mil shal no more be heard in thee, 23. and the light of the lamp shal no more shine in thee, & the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchants were the Princes of the earth, because al Nations haue erred in thine enchantments. 24. And in her is found the bloud of the Prophets and Saints, and of al that were slaine in the earth.

reprobate, which shal perish in the day of iudgemēt. The old Prophets also naming the of Gods enemies mystically, Babylon, as *Ierem. c. 52.*

*Ier. 51.
63.*

CHAP. XIX.

1. The Saints glorifying God for the iudgement pronounced vpon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of S. Iohn. 11. There appeareth one (who is the Word of God, and the King of Kings and Lord of Lords) sitting on a horse, with a great armie, and fighting against the beast and the Kings of the earth and their armies: 17. the birds of the aire being in the meane time called to deuoure their flesh.

The Epistle for
many martyrs,
between Easter
& whit Sunday.
ALLELVIA.



This often
repeating of
Alleluia in ti-
mes of reioy-
cing, the
Church doth
follow in her
Service,

AFTER these things I heard as it were the voice of many multitudes in heauen saying, *Alleluia*. Praise, and glorie and power is to our God: 2. because true & iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his seruants, of her hands. 3. And againe they said, *Alleluia*. And her smoke ascendeth for euer and euer. 4. And the foure and twentie Seniors fel downe, and the foure beasts, & adored God sitting vpon the throne, saying: *Amen, Alleluia*. 5. And a voice came out from the throne, saying: Say praise to our God al ye his seruants: and you that feare him, litle and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, *Alleluia*: because our

Lord

Lord God the omnipotent hath reigned. 7. Let vs be glad and reioyce, and giue glorie to him: because "the marriage of the Lamb is come, & his wife hath prepared herself. 8. And it was giuen to her that she clothe her self with filke glittering and white. For the filke are "the iustifications of Saints.

Mat. 22, 14, 9. 9. And he said to me: Write, * Blessed be they that are called to the supper of the marriage of the Lamb. *Apoc. 22, 9.* And he said to me: These wordes of God, be true. 10. " And * I fel before his feete, to adore him. And he saith to me: See thou doe not; I am thy fellow-seruant, and of thy Brethren that haue the testimonie of IESVS. Adore God. For the testimonie of IESVS, is the spirit of prophecie.

11. And I saw heauen opened, and behold a white horse: and he that sat vpon him, was called Faithful and True, and with iustice he iudgeth & fighteth. 12. And his eyes as a flame of fire, and on his head many diademes, hauing a name written, which no man knoweth but himself.

Es. 61, 1. 13. * And he was clothed with a garment sprinkled with blood: and his name is called, c THE WORD OF GOD. 14. And the hostes that are in heauen followed him on white horses clothed in white and pure siike. 15. And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentils. And * he shal rule them in a rod of yron: and he treadeth the wine presse of the furie of the wrath of God omnipotent. *Apoc. 2, 27.* 16. And he hath in his garment and in his thigh written, * " KING OF KINGS AND LORD OF LORDS. *Apoc. 17, 14.*

17. And I saw one Angel standing in the sunne, & he cried with a loud voice saying to al the birds that did flie by the middes of heauen: Come and assemble together to the great supper of God: 18. that you may eate the flesh of Kings, and the flesh of Tribunes, & the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of al free-men and bond-men, and of litle and great.

19. And I saw the beast and the Kings of the earth, & their armies gathered to make warre with him that sat vpon the horse and with his armie. 20. And the beast was apprehended, and with him the false-Prophet: which wrought signes before him, wherewith he seduced them that tooke the character of the beast, and that adored his image. These two were cast aliue into the poole of fire burning also with brimstone. 21. And the rest were slaine by the sword of him that sitteth vpon the horse, which proceedeth out of his mouth: and al the birds were filled with their flesh.

At this day shal the whole Church of the elect be finally and perfectly for euer ioy-
ned vnto Christ in marriage inseparable.

That is the feast of eternal life prepared for his spouse the Church,

The second Person in Trinitie, the Sonne or the Word of God, which was made flesh Io. 1.

Euen according to his humanitie also,

ANNOTATIONS

CHAP. XIX.

198 4. Amen, Alleluia.) These two Hebrew words (as other els-where) both in the Greeke and Latin text are kept religiously, and not translated, vntles it be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Testa-
199 Amen *Me'nia* not translated.

Tellments in many places: and maruel it is why they vse them not in al places, but sometimes turne, *Amen*, into, *verily*, whereof see the Annotation Ioan. 8. v. 34: and in their Seruice booke they translate, *Alleluia*, into *Praise ye the Lord*; as though *Alleluia* had not as good a grace in the acte of seruing God, (where it is indeed properly vsed) as it hath in the text of the Scripture.

Alleluia often vsed in the Church, specially in Easter time.

The Church Catholike doth often and specially vse this sacred word, to ioine with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great reioycing, by this word *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Wit-fontide, for the ioy of Christs resurrection, which (as S. Augustin declareth *ep. ad Iannarium*) was the general vse of the primitive Church, making a greater myserie and matter of it, then our Protestants now doe. At other times of the yeare also he saith it was sung in some Churches, but not in al. And S. Hierom numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter. *Aduers. Vigilans. c. 1.*

Epist. ad Ian. c. 17 & c. 15.

It signifieth more then (as the Protestants translate it) *Praise ye the Lord*,

The Truth is, by the vse of the Scriptures it hath more it then, *Praise ye the Lord*, signifying with laud, glorifying, and Praying of God a great reioycing withal, mirth, and exultation of hart in the fingers thereof. And that is the cause why the holy Church saith, *Laus tibi Domine, Praise to thee, O Lord*, in lent and times of penance and mourning, but not *Alleluia*. Which (as S. Augustin also declareth) is a terme of signification and myserie, ioined with that time, and then vsed specially in the Church of God, when she representeth to vs in her Seruice, the ioyes and beatitude of the next life: which is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent which representeth the miserie of this life. See S. Augustin *Ser. 1. & 5. c. 9 & 6. c. 9. de Diuersis 10. 10.* and his enarration vpon the 148 Psalme. For in the titles and ends of diuerse holy Psalmes this *Alleluia* is ful of myserie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor *Praise ye the Lord*, in the Bible 1577: and that nine times in the fixe last Psalmes.

False translation.

Amen and *Alleluia* should not be translated into vulgar togues. Al Nations in the Primitive Church sang *Amen* and *Alleluia*.

Moreover the said holy Doctour (*li. 2. de doct. Christ. c. 11.*) affirmeth that *Amen* and *Alleluia* be not translated into any other language *proprie sanctiorem auctoritatem*, for the more sacred authoritie of the words so remaining. And *ep. 178.* he saith that it is not lawful to translate them. *Nam sciendum est & c. for it is so be knowne (saith he) that al Nations doe sing Amen and Alleluia in the Hebrew words, which neither the Latin man nor the Barbarous may translate into his owne language.* See S. Hierom also *epist. 1. 7.* And namely for our Nation, S. Gregorie wil beare vs witnes that our countrie receiued the word *Alleluia* with their Christianitie, saying thus *li. 27. Moral. c. 6. Lingua Brisamie que nihil aliud nouerat quam barbarum fremere, iamdudum in Diuinis laudibus Hebræum capis resonare Alleluia*, that is, *The Britan tongue, which knew nothing els but to mutter barbarously, hush begun of late in God's diuine lauds and praises so sound the Hebrew Alleluia.* And for Iurie S. Hierom *ep. 17. c. 7.* writeth, that the husbandmen at the plough sang *Alleluia*, which was not then in their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was instead of a bel to cal them together *ad Collettam, in Epitaph. Paul. c. 10.*

The Protestants profane this word by translating it, & diminish the signification thereof.

This word is a sacred, Christian, mystical, and Angelical song; and yet in the new seruice booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree with the Church of God, nor with the vse of holy Scriptures, nor with their owne translations, But no maruel, that they can not sing the song of our Lord and of Angels in a strange countrie, that is, out of the Catholike Church in the captiuitie of schisme and heresie. Lastly, we might aske them whether it be al one to say *Mai. 21. Hosanna*, and *Sauve vs we beseech thee?* whereas *Hosanna* is withal a word of exceeding congratulation and ioy which they expressed toward our Sauour. Euen so *Alleluia* hath another manner of sense and signification in it, then can be expressed by, *Praise ye the Lord.*

Pf. 136.

Iustifications are good workes, not as the effects of faith iustifying, but

8. *Iustifications of Saints.*) Here the Heretikes in their translations could not alter the word *iustifications* into *ordinances*, or *consistutions*, as they did falsely in the first of S. Luke, whereof see the Annotation aore vers. 6. but they are forced to say in Latin, *iustificaciones*, as Beza: and in English, *righteousnes*, (for *iustifications* they wil not say in any case for feare of inconuenience,) yea and they can not deny but these iustifications be the good

Bege. good workes of Saints. But where * they make this glosse, that they be so called, because the-
they are the fruits or effect of faith and of the iustice which we haue by only faith, it is selues also
most evidently false, and against the very text, and nature of the word. For there is no with faith in-
cause why any thing should be called a mans iustification, but for that it maketh him rise a man.
iust. So that, *iustifications*, be the vertues of faith, hope, charitie, and good deeds, iusti-
fying or making a man iust, and not effects of iustification. Neither faith only, but they
altogether be the very ornaments and inward garments, beauty, and iustice of the soule,
as here it is euident.

10. *And I Ioh.* The Protestants abuse this place, and the example of the Angels for-
Bidding Iohn to adore him being but his fellow-servant, and appointing him to adore
God, against al honour, reuerence, and adoration of Angels, Saints, or other sanctified
creatures, teaching that no religious worship ought to be done vnto them. But in truth
it maketh for no such purpose, but only warneth vs that Diuine honour and the adora-
tion due to God alone, may not be giuen to any Angel or other creature. *S. August. de*
uerarelig. cap. ultimo. And when the Aduersaries reprie that so great an Apostle, as Iohn
was, could not be ignorant of that point, nor would haue giuen diuine honour vnto an
Angel (for so he had been an Idolater) and therefore that he was not reprehended for
that, but for doing any religions reuerence or other honour whatsoever to his fellow-
servant: we answer that by the like reason, S. Iohn being so great an Apostle, if this
kind of reuerence had been vnlawful and to be reprehended, as the Protestants hold it
is no lesse then the other, could not haue been ignorant thereof, nor would haue done it.

Therefore they might much better haue larned of S. Augustin (*q. 61. in Genes.*) how
this fact of S. Iohn was corrected by the Angel, and wherein the error was. In effect
it is thus, That the Angel being so glorious and full of maiestie, presenting Christs Per-
son, and in his name vning diuers wordes proper to God, as, *I am the first and the last, and*
Apoc. c. aliuie and was dead, and such like, might wel be taken of S. Iohn, by error of his Person,
to be Christ himself, and that the Apostle presuming him to be so indeed, adored him
with Diuine honour: which the Angel correcting, told him he was not God, but one of
his fellowes, and therefore that he should not so adore him, but God. Thus then we see,
Iohn was neither so ignorant, to thinke that any vndue honour might be giuen to any
creature; nor so ill, to commit idolatrie by doing vndue worship to any Angel in hea-
uen: and therefore was not culpable at al in his fact, but only erred materially (as the
Schole-men call it) that is, by mistaking one for another, thinking that which was an
Angel, to haue been our Lord: because he knew that our Lord himself is also * called
an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 22. of the Apocalypse, *S. Iohn sinned*
whether it were the same or another, for that also did so appeare, that Iohn could not tel
not in this a-
doration.
whether it were Christ himself or no, til the Angel told him. Once this is certaine, that
Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knowing al
dueties of a Christian man, no lesse then an Angel of heauen, being also in as great ho-
nour with God, yea and in more then many Angels. Which perhaps may be the cause
(and consequently another explication of this place) that the Angel knowing his great
graces and merits before God, would not accept any worship or submission at his hands,
though Iohn againe of like humilitie did it, as also immediately afterward chap. 22.
which belike he would not haue done, if he had been precisely aduised by the Angel
but a moment before, of error and vnduetifulnes in the fact. Howsoever that be, this
is euident, that this the Angels refusing of adoration, taketh not away the due reuerence
and respect we ought to haue to Angels or other sanctified persons and creatures; and
so these wordes, *See thou doe is not,* signifie rather an earnest refusal then any signification,
of crime to be committed thereby.

And maruel it is that the Protestants making themselves so sure of the true sense of
euery doubtful place by conference of other Scriptures, follow not here the conference
& comparing of Scriptures that themselves so much or only require. We wil giue them
occasion & a methode so to doe. He that doubteth of this place, findeth out three things
of questiō, which must be tried by other Scriptures. The first, whether there ought to be
of any or any religious reuerence or honour done to any creatures: taking the word re-
ligion or religious worship not for that special honour which is properly and only due to
God, as S. Augustin sometimes vseth it, but for reuerence due to any thing that is
holy
The Protestants
by conference
of Scriptures
might find re-
ligious adora-
tion of creatu-
res.
Three points
herein exami-

ned & proued by Scriptures. holy by sanctification or application to the seruice of God. The second thing, is whether by use of Scriptures, that honour be called *adoration* in Latin, or by a word equivalent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fall downe prostrate before the things, or at the feete of persons that we so adore. For of ciuill duty done to our Superiours by capping, kneeling, or other courtesie, I thinke the Protestants wil not stand with vs: though indeed, their arguments make as much against the one as the other.

πρὸς κτίον.

Religious wor- ship of creatures. But for religious worship of creatures (which we speake of) let them see in the Scri- pures both old and new: first, whether the Temple, the tabernacle, the Arke, the pro- pitatorie, the Cherubins, the altar, the bread of proposition, the Sabbath, and al their holies, were not reuerenced by al signes of deuotion and religion: whether the Sacra- ments of Christ, the Priest of our Lord, the Prophets, of God, the Gospel, Scriptures, the name of IESVS, and such like (which be by vse, signification, or sanctification made holy) are not new to be reuerenced: and they shal find al these things to haue been reuerenced of al the faithfull, without any dishonour of God, and much to his honour.

The same is cal- led adoration. Secondly, that this reuerence is named *adoration* in the Scriptures, these speeches doe proue Ps. 98. *Adore ye his foot-stool, because it is holy*; and Hebr. 11. *He adored the toppe of his rod*.

Falling pro- strate before the persons or things adored. Thirdly, that the Scriptures also warrant vs (as the nature of the word *adoration* giueth in al three tongues) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him. Moyses also the Angel that shewed himself out of the bush, who were creatures, though they repre- sented Gods Person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stood before him with a sword drawn Num 22. Iosue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel, who refused it not, but required yet more reuerence, commanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

Adoring of Prophets and holy persons. Yea not only to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, who fell flat vpon his face before him, and did other greates offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein: and the said holy Doctour alleageth the fact of Alexander the great, that did the like to * Ioiadas the high Priest of the Iewes. Howsoeuer that be (for of the Sacrifice there mentioned there may be some doubt, which the Church doth alwaies immediately to God, and to no creature) the fact of the Prophets (4. Reg. 2) to Elisæus is plaine: where they perceiuing that the double grace and spirit of Elias was giuen to him, fell flat downe at his feet and adored. So did * the Sunamite: to omit that Achior adored Iudith, falling at her feet, as a women blessed of God, and infinit other places.

Al which things, by cōparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, & Angels, & soueraigne holy creatures. Whereby they might conuince themselves, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostom's opinion ho. 33. in c. 10. *Act*. Yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophecieth and promiseth that the Iewes should fall downe before the feet of the Angel of Philadelphia and adore, See the Annot there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeares, in which the soules of Martyrs in the first resurrection shal reigne with Christ. 7. After which yeares, Satan being let loose, shal raise Gog & Magog, an innumerable armie, against the beloued citie: 9. but a fire from heauen shal destroy them. 12. Then bookes are opened, and he that sitteth vpon the throne, iudgeth al the dead according to their workes.

See in S. Augustin. li. 20. de Ciuit. c. 7. 8. & seq. the exposition of this chapter.

¶ Quid in millenario numero nisi ad proferendam nouam societatem perfectam vniuersas. praescit generacionis exprimitur? hinc per Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum sanctae Ecclesiae, vniuersalis perfectione solidatur. D. Gregor. li. 9. Moral. c. 11.

¶ S. Augustin thinketh that these doe not signifie any certaine Nations, but al that shal then be ioyned with the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hierom. in Ezech. li. 11. f THE 6. VISION.

¶ g They shal then be new, not the substance, but the shape chaged. 1. Pet. 3. See S. Augustin. li. 20. de Ciuit. c. 14. c The bookes of mens consciences, where it shal plainly be read what euery mans life hath been,



ND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. 2. And he apprehended the dragon the old serpent, which is the Diuel and Satan, and bound him for a thousand yeares. 3. And he threw him into the depth, and shut him vp, and sealed ouer him, that he reduce no more the Nations, til the thousand yeares be consummate. And after these things he must be loosed a litle time.

4. And " I saw seats: and they sate vpon them, and iudgement was giuen them," and the soules of the beheaded for the testimonie of IESVS, and for the word of God, and that adored not the beast nor his image, nor receiued his character in their foreheads or in their hāds, haue liued & reigned with Christ " a thousand yeares. 5. " The rest of the dead liued not, til the thousand yeares be consummate. " This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection. In these the second death hath not power: but " they shal be Priests of God and of Christ: and shal reigne with him a thousand yeares.

7. And when the thousand yeares shal be consummate, " Satan shal be loosed out of his prison, and shal goe forth, and seduce " the Nations that are vpon the foure corners of the earth, * Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea. 8. And they ascended vpon the bredth of the earth, and compassed " the camp of the Saints, and the beloued citie. 9. And " there came downe fire from God out of heauen, and deuoured them: 10. and the Diuel which seduced them, was cast into the poole of fire and brimstone, where both the beast & the False-prophet shal be tormented day and night for euer and euer.

11. f And I saw a great white throne, and one sitting vpon it, from whose sight " g earth and heauen fled, and there was no place found for them. 12. And I saw the dead, great and litle, standing in the sight of the throne, and bookes were opened: and * " another booke was opened, which is of life: and the dead were iudged of those things which were written in the books according to their workes. 13. And the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their workes.

Such as doe
no good wor-
kes, if they
haue age and
time to doe
them, are not
found in the
booke of life.

14. And hel and death were cast into the poole of fire. This is the second death. 15. And he that was not found written in the booke of life, was cast into the poole of fire.

ANNOTATIONS.

CHAP. XX.

2. *Bound him.*) Christ by his Passion hath abridged the power of the Diuel for a thousand yeares, that is, the whole time of the new Testament, vntil Antichrists time, when he shal be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeares and a halfe.

Bishops Cōfi-
stories & iudi-
cial power.

4. *I saw seats.*) S. Augustin (*lib. 20. de Ciu. Dei. c. 9.*) taketh this to be spoken, not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now governed. As the iudgement here giuen, can be taken no otherwise better, then of that which was said by our Saviour Mat. 18. whatsoever you bind in earth, shal be bound in heaven: and therefore the Apostle saith, what haue I to doe, so iudge of them that are without?

1. Cor.

During a
thousand
yeares (that
is the time of
this militant
Church)
Saints reigne
with Christ in
soule only.

4. *And the soules.*) He meaneth (saith S. Augustin in the place alleaged) the soules of Martyrs, that they shal in the meane time, during these thousand yeares, which is the time of the Church militant, be in heauen without their bodies, and reigne with Christ: for, the soules [saith he] of the godly departed, are not separated from the Church which is euen now the Kingdom of Christ, for els there should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it auail to hasten to Baptisme in the perils of death, for feare of ending our life without it: nor to hasten to be reconciled, if we fortune for penance or of il conscience to be separated from the same body. And why are all these things done, but for that the faithfull departed also be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others also that die in the state of grace.

The rest are
dead and
damned in
soule, during
the same time.
The first resur-
rection, of the
soule only.

5. *The rest liued not.*) The rest which are not of the happie number aforesaid, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Testament, but are dead in soule spiritually, and in body naturally, til the day of iudgement. S. August. *ibidem.*

Priests, some
properly so
called, some
unproperly.

5. *This is the first resurrection.*) As there be two regenerations, one by faith, which is now in Baptisme; and another according to the flesh, when at the later day the body shal be made immortal and incorruptible: so there are two resurrections, the one now of the soules to saluation when they die in grace, which is called, the first, the other of the bodies at the later day. S. Augustin, *li. 10. de Ciu. c. 6.*

6. *They shal be Priests.*) It is not spoken (saith S. Augustin *li. 20. de Ciu. c. 10.*) of Bishops and Priests only, which are properly now in the Church called Priests: but as we call all Christians, for the mysticall Chrysm or oinment, so all Priests, because they are the members of one Priest, of whom the Apostle Peter saith, A holy people, a Kingly Priesthood. Which words be notable for their learning that thinke there be none properly called Priests now in the new Testament, no otherwise then all Christian men and women, and a confusion to them that therefore haue turned the name Priests into Ministers.

1. Pet. 2.

The binding
and loosing of
Satan, explica-
ted by S. Au-
gustin.

7. *Satan shal be loosed.*) In the whole 8. chapter of the said 10. booke de Ciuitate Dei in S. Augustin, is a notable commentarie of these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: prouing that whether he be bound or loose, he can neuer seduce the same. The same, saith he, shal be the state of the Church as that time when the Diuel is to be loosed, euen as since it was instituted, the same hath been & shal be at all time in her children that succeed each other by birth & death. And a little after: This I thought was therefore to be mentioned, lest any man should thinke, that during the litle time wherein the Diuel shal be loosed, the Church shal not be upon the earth, he isher n e finding is here when he shal be let loose, or consuming it when he shal

shal by al meanes persecute the same. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraud in tentations : as to be loosed, is to be suffered by God for a smal time, that is, for three yeares and a halfe, to practise and proue al his power and arts of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctour sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thousand yeares, which is al the time of the new Testament vntil then : and with what wisdom he permitteth him to breake loose that litle time of three yeares & sixe moneths, toward the later day, which shal be the reigne of Antichrist. Lastly he sheweth what kind of men shal be most subiect to the Diuels seduction, [euen such as now by tentation of Heretikes goe out of the Church] and who shal auoid it.

The short reigne of Antichrist.

By al which we may confute diuers false expositions of old & late Heretikes. First, Millenarii or the ancient Sect of the Millenaries, that grounded vpon these thousand yeares named by the Prophet, this heresie, that there should be so many yeares after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in al delights and pleasures corporal of meats, drinckes, and such like, which they called the first resurrection. Of which heresie Cerinthus was the Authour. *Epiph. her. 77. in fine. Hiero. Comment. inc. 19. Mai. Augusti. her. 8. ad. Quod vult Deum. Iulius also (li. 3. historie c. 31.)* sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion by misconception of these words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great Clerkes did erre, and that there is no securitie but in that sense which the Church alloweth of.

The Scriptures hard.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuels loosing; but that it hath been seduced euen a great pece of this time when the Diuel is bound : holding that the very true Church may erre or fal from truth to errour and idolatrie, yea (which is more blasphemie) that the cheefe Gouvernour of the Church is Antichrist himself, and the very Church vnder him, the whore of Babylon : and that this Antichrist, (which the Scriptures in so many places, and here plainly by S. Augustines exposition, testifie, shal reigne but a final time, and that toward the last iudgement,) hath been reuealed long since, to be the Pope himself, Christs owne Vicar, & that he hath persecuted the Saints of their sect for these thousand yeares at the least. Which is no more but to make the Diuel to be loose, & Antichrist to reigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament: [which is against this & other Scriptures evidently, appointing that to be the time of the Diuels binding:] Yea it is to make Antichrist & the Diuel weaker toward the day of iudgement then before, and the truth better to be known, and the faith more common, the neerer we come to the same iudgement: which is expressly * against the Gospell and this prophetic of S. Iohn.

By S. Augustines foresaid explication, is evidently deduced against the Protestants, that the Church can not erre, and that the Pope can not possibly be Antichrist.

Ms. 24.
Lu. 18.
2.

We see that the Sects of Luther, Calvin, and other, be more spread through the world then they were euer before, and consequently the Pope and his religion lessened, and his power of punishing [or, as they call it] persecuting the said Sectaries, through the multitude of his aduersariaries diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? Or how can it be otherwise, but these Sect Masters should be Antichrists neere precursours, that make Christs cheefe Ministers & the Churches cheefe Gouvernours that haue been these thousand yeares and more, to be Antichristes; & themselves and their Sects to be true, that come so neere the time of the Diuels loosing and seduction, and of the personal reigne of Antichrist.

An inuincible demonstration.

8. *The camp of the Saints.*] S. Augustin in the said 10. booke de Ciuit. Dei cap. 11. It is not faith he, to be taken that the persecutors shal gather to any place, as though the camp of the Saints or the beloued ciitie should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore where soeuer the Church shal then be (which shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of Saints be, and the beloued ciitie of God, and there shal she be besieged by al her enemies, which shal be in euery countrie where she is, in most cruel and forcible sort. So writeth this profound holy Doctour. Whereby we see, that, as now the particular Churches of Englad

The camp of the Saints is the Catho. Church through the world, As now Here, takes in parti-

cular countries,
fo Antichrist
shal persecute
the Churches
of al Nations.

Scotland, Flanders, & such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, shal be assaulted as now the foresaid are, and much more, for that the general persecution of the whole, shal be greater then the particular persecution of any Churches in the world.

What is meant
by fire from
heauen.

9. *There came downe a fire.*) It is not meant of the fire of Hel (saith S. Augustin *ib. c. 12.*) into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie help that God wil send from heauen, to giue succour to the Saints of the Church that then shal fight against the wicked: or, the very feruent & burning zeale of religion & Gods honour, which God wil kindle in the harts of the faithful, to be constant against al the forces of that great persecution.

The booke of
euery mans
workes, ope-
ned in the day
of iudgement.

12. *Another booke.*) This is the booke of God's knowledge or predestinatiō, wherein that which before was hid to the world, shal be opened, & wherein the true record of euery mans workes shal be contained, and they haue their iudgement diuersly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.

THE 3. PART.

CHAP. XXI.

The final glo-
rification of
the Church.
The Epistle
vpon the dedi-
cation of a
Church.

Heauen and earth being made new, S. Iohn seeth the new citie Hierusalem prepared and adorne d for the spouse of the Lamb. 6. The iust are glorified, 7. and the wicked thrust into the poole of fire. 12. The wal and gates and foundations of the citie are described and measured: 18. al which are gold and crystal, pretious stones and pearles.

c The Church
triumphant.

c This taber-
nacle is Christ
according to
his humanitie.
c This happie
day shal make
an end of al
the miseries of
this mortali-
tie.

c He that hath
the victorie a-
gainst sinne in
the Church
militant, shal
haue his re-
ward in the
triumphant.

c Al that com-
mit mortal sin-
nes and repent
not, shal be
damned.

THE 7. AND
LAST VI-
SION.

AND I saw a new heauen and a new earth. For * the first heauen, and the first earth was gone, & the sea now is not. 2. And I Iohn saw c the holy citie Hierusalem new descending from heauen, prepared of God, as a bride adorned for her husband. 3. And I heard a loud voice from the throne saying: Behold " the tabernacle of God with men, and he wil dwel with them. And they shal be his people: and he God wth them shal be their God. 4. And * c God shal wipe away al teares from their eyes: and death shal be no more. Nor mourning, nor crying, neither shal there be sorow any more, 'which' first things, are gone.

5. And he that sate in the throne, said: * Behold I make al things new. 6. And he said to me: Write, because these wordes be most faithful and true. 6. And he said to me: It is done, * I am Alpha and Omega: the beginning and the end. To him that thirsteth I wil giue of the fountaine of the water of life, gratis. 7. He that shal ouercome, " shal possesse these things, and I wil be his God: and he shal be my sonne. 8. But c to the feareful, and incredulous, and execrable, and murderers, and fornicatours, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning with fire and brimstone, which is the second death.

9. And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake with me, saying: Come, and I wil shew thee the bride, the wife of the Lamb. 10. And he tooke me vp in spirit ynto

Esa. 63.
17. 66.
21.
1. Pet. 3.
13.

Esa. 15.
8.
Apoc. 7.
17.
'because
the.'
Esa. 43.
19.
Apoc. 1.
8. 22, 23.

vnto a mountaine great and high: and he shewed me the holy citie Hierusalem descending out of heaven from God, 11. " hauing the glorie of God, and the light thereof like to a pretious stone, as it were to the iasper stone, euen as crystal. 12. And it had a wal great and high, hauing twelue gates, and in the gates twelue Angels, & names written thereon, which are the names of the twelue Tribes of the children of Israel. 13. On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. 14. And the wal of the citie hauing twelue foundations: and in them, twelue names of the twelue Apostles of the Lamb.

" The glorie of the Church triumphant.

c The names of the Patriarches and Apostles honorable and glorious in the triumphant Church.

" See S. Hierom ep. 17. touching this description of the heavenly Hierusalem, which is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

" Al external Sacrifice which now is necessarie dutie of the faithful, shal then cease, and therefore there shal need no material temple. " None not perfectly cleansed of their sinnes, can enter into this heavenly Hierusalem.

15. And he that spake with me, had a measure of a reed, of gold, to measure the citie and the gates thereof, and the wal. 16. And " the citie is situated quadrangle-wise, and the length thereof is as great as also the bredth: and he measured the citie with the reed for twelue thousand furlongs, & the length and height and bredth thereof be equal. 17. And he measured the wal thereof of an hundred fourtie foure cubits, the measure of a man which is of an Angel. 18. And the building of the wal thereof was of iasper stone: but the citie it-self " pure gold, like to pure glasse. 19. And the foundations of the wal of the citie, were adorned with al pretious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the emerauld: 20. the fifth, the Sardonix: the sixth, the sardius: the seuenth, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleuenth, the hyacinth: the twelfth, the amethyst. 21. And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one seuerall pearle. And the street of the citie pure gold, as it were transparent glasse. 22. And " temple I saw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb. 23. And * the citie needeth not sunne nor moone, to shine in it. For the glorie of God hath illuminated it, and the Lamb is the lamp thereof. 24. And * the Gentils shal walke in the light of it: and the Kings of the earth shal bring their glorie and honour into it. 25. And * the gates thereof shal not be shut by day: for there shal be no night there. 26. And they shal bring the glorie and honour of Nations into it. 27. There shal " not enter into it any polluted thing, nor that doeth abomination and maketh lie, but * they that are written in the booke of life of the Lamb.

Esa. 60,
19.
Esa. 60,
3.
Esa. 60,
21.

Apo. 20,
11.

ANNOTATIONS

CHAP. XXI.

18. *Pure gold.*) S. Gregorie (li 18. *Moral* c. 28.) saith, the heavenly state is resembled to gold, pretious stone, crystal, glasse, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans body, conscience, and cogitations are represented to another, as corporal things in this life are seen through crystal or glasse.

The state of glorified bodies.

CHAP. XXII.

The tree of life being watered with liuing water, yealdeth fruits euery moneth. 3. There is neither curse nor night in the citie. 9. The Angel that shewed Iohn al these things, refuseth to be adored of him. 14. He telleth him that the iust shal enter into the citie, but the rest shal be cast forth. 18. Lastly, he protesteth and threatheneth against them that shal presume to adde to this prophecie, or take away from the same.



Christ is our tree of life; in the Church, by the B. Sacrament; & in heauen, by his visible presence and influence of life euerlasting both to our bodies & soules: of who Salomon saith, *The tree of life to al shal apprehend him. Prou 3.*

**THE CON-
CLUSION.**

You see it is al one to adore before the feet of the Angel, & to adore the Angel: though, to adore him, be not expressed as in the 19. chap. See the annotation there v. 10.

Man by Gods grace & doing good workes, doth increase his iustice.

Heauen is the reward, hire, & repaierment for good workes, in al the Scriptures, yet the aduersaries wil not see it.

AND he shewed me a riuer of 'liuing water', cleere as crystal, proceeding from the seat of God and of the Lamb. 2. In the middes of the streat thereof, & on both sides of the riuer, the tree of life, yealding twelue fruits, rendring his fruit euery moneth, & the leaves of the tree for the curing of the Gentils. 3. And no curse shal be any more: & the seat of God & of the Lamb shal be in it, & his seruants shal serue him. 4. And they shal see his face: and his name in their foreheads. 5. And * night shal be no more: and they shal not need the light of lamp, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for ever and euer.

6. And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his seruants those things which must be done quickly. 7. And behold I come quickly. Blessed is he that keepeth the words of the prophecie of this booke.

8. And I Iohn which haue heard, and seen these things. And * after I had heard and seen, I fel downe to adore before the feet of the Angel which shewed me these things; 9. and he said to me: See thou doe not, for I am thy fellow-seruant, and of thy brethren the Prophets, and of them that keep the words of this booke. Adore God. 10. And he saith to me: Seale not the words of the prophecie of this booke. For the time is neer. 11. He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. 12. Behold I come quickly. And my reward is with me, * to render to euery man according to his workes. 13. I am * Alpha and Omega, the first and the last, the beginning and the end. 14. Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. 15. Without are dogges and forcerers, and the vnchast, and murderers, and seruers of Idols, & euery one that loueth and maketh a lie.

16. I IESVS haue sent mine Angel, to testifie to you these things in the Churches. I am the root and stocke of Dauid, the bright and morning starre. 17. And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that wil, let him take the water of life gratis.

18. For I testifie to euery one hearing the words of the prophecie

Water
of life.

Apo. 27.
Esa. 60.

Apo. 19.
10.

Ro. 2, 6.
Apo. 21,
6, 1, 8.

Pf. 55, 1.

of this booke, " If any man shal adde to these things, God shal adde vpon him the plagues written in this booke. 19. And if any man shal diminish of the words of the booke of this prophecie : God shal take away his part out of the booke of life, and out of the holy citie, and of these things that be written in this booke, 20. saith he that giueth testimonie of these things. Yea I come quickly : Amen." Come Lord IESVS. 21. The grace of our Lord IESVS Christ be with you al. Amen.

AN NOT A T I O N S.

C H A P. XXII.

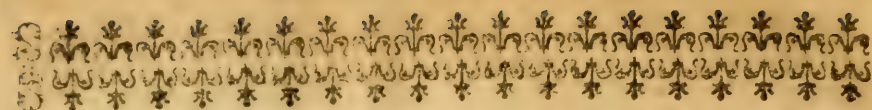
11. *He that hurteth.*) It is not an exhortation, but a commination or threatning, that how farre soeuer the wicked increase in naughtines, God hath provided answerable punishment for them.

18. *If any man shal adde.*) The Authour of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. *He maketh not this protestation against the expostours of his prophecie, but against Heretikes. For the expostour doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretikes, that vsed to adde some-what of their owne that was false, and so take away other things that were contrarie to their heresies.* So saith this ancient Writer. And this was the propertie of them in al Ages, & so is it of ours now, as we haue noted through the whole Bible, & as we haue in sundrie places set forth to the sight of al indifferent Readers, in the new Testament: that al the world may see that the Apostles curse is fallen vpon them, and may beware of them.

20. *Come Lord Iesus.*) And now o Lord Christ, most iust and merciful, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, contained in this thy sacred booke, and in the infallible doctrine of thy deare spouse our mother the Church, we crie also vnto thy Maiestie with tenderness of our harts vnspeakable: COME LORD IESVS QVIKCLY, and iudge betwixt vs and our Aduersaries, and in the meane time giue patience, comfort, and constancie to al that suffer for thy name, and truit in thee. o Lord God our only helper and protector, tarie not long. AMEN.

The curse against adding or diminishing is against Heretikes, not Catholike expostours,

A breefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes & Protestants,



T H E E X P L I C A T I O N O F CERTAINE WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conueniently be vitered otherwise.

A

A *Bstracted*, Drawen away.
Acquisitiō, Getting, purchasing.
Aduent, The comming.
Adulterating, Corrupting. See pag.
 430. 433.
Agnition, knowledge or acknow-
 ledging.
Allegorie, a Mystical speech, more
 then the bare letter. See the
 Annot. pag. 461.
Amen, expounded, pag. 221.
Anathema, expounded, pag. 366.
Ancients, expounded, p. 301. and 613.
Archisynagogue, expounded, pag. 91.
Assist, pag. 124. signifieth the Angels
 standing and attending, alwaies
 readie to doeth their ministerie.
Assumption, Christ's departure out
 of this world by his death & As-
 cension.
Azymes, Vnleauened bread.

C

Calumniare, By this word is signified
 violent oppression by word or
 deed.
Catechizeth, and, *Catechized*; He cate-
 chizeth that teacheth the prin-
 ciples of the Christian faith: and
 they that heare and learne, are
 catechized, & are therfore called
 often in the Annotations, *Cate-
 chumens*.
Character, a marke or stamp.
Colonia, expounded, 132.
Commeſſations, Immoderate bakets,
 and belly-cheere, with wanton

riotousnes.
Concision, expounded, pag. 483.
Condigne, comparable.
Contristate, This word signifieth to
 make heauie and sad.
Cooperate, signifieth working with
 others. Likewise *Cooperation*,
Cooperatours.
Corbana, expounded, pag. 73.

D

Depositum, See the Annot. vpon 1.
 Tim. 6. v. 20. It may signifie also
 God's graces giuen vs to keep,
 2. Tim. 1. v. 14. Also v. 12. *ibid*.
 See the Annot. of this place.
Didrachme, expounded, pag. 45.
Dominical day, Sunday. See Annot.
 pag. 651. & seq.
Donaries, gifts offered to God for
 his Temple, &c.

E

Euacuated from Christ, that is made
 void and hauing no part with
 him.
 The scandal of the crosse *eua-
 cuated*, that is, made void, cleane
 taken away.
Euangelize, signifieth such preaching
 of good tidings, as concerneth
 the Ghospel. See the Preface.
Eunuches, gelded men.
Euro-aquilo, A north-east wind.
Exinanited, abased exceedingly.

G

Gratified, made gracious, indued
 with grace.

Gratis, an vsual word to signifie, for nothing, freely, for Godamer-
cie, without desert.

H

Holocaust, a kind of Sacrifice where
al was burnt in the honour of God.
Hests, Sacrifices.

I

Inuocated, called vpon, praied vnto.
Hereof we say, *Inuocation of Saints*,
and to inuocate.

Issue, good euent.

Iustice, taken in the new Testament,
not as it is contrarie to wrong
or iniurie, but for that qualitie
wherof a man is iust & iustified.

N

Neophyt, expounded, pag. 519.

P

Paraclet, expounded, pag. 233.

Parascene, the Iewes Sabboth-eue,
Good friday, See the Preface.

Pasch, Easter, and, the Paschal lamb.

Pentecost, whitsuntide, &, the space
of fiftie daies.

Presinition, A determination before.

Prepuce, expounded, pag. 349.

Prescience, fore-knowledge.

Precuaricator, transgressour: and pre-
uarication, transgression.

Loaues of Proposition, so called, be-

cause they were proposed and
set vpon the table in the Tem-
ple, before God.

R

Repropitiate the sinnes, that is, make
a reconciliation for them.

Resolution, the separation of the
body and the soule, the depar-
ting out of this life.

Resuscitate the grace, that is, Raife,
quicken, renew and reuiue the
grace which otherwise languisheth and decaieth.

S

Sabbatisme, A time of resting and
ceasing from labours.

Sacrament, for mysterie.

Sancta Sanctorum, The holies of ho-
lies, that is, the inmost & holiest
place of the Iewes Temple, as it
were the Chauncel,

Seniors, expounded, pag 613.

Superedified, Builded vpon Christ the
principal stone.

T

Tetrarch, Gouvernour or Prince of
the 4. part of a countrie.

Thrones, an higher Order of Angels.

V

Victims, Sacrifices.



A

TABLE OF CERTAINE

PLACES OF THE NEW TESTAMENT

corruptly translated in fauour of Heresies of these dayes in
the English Editions: especially of the yeares
1562. 77. 79. and 80. by order of the
Books, Chapters, and Verses
of the same.

*Wherein we doe not charge our Aduersaries for disagreeing from the authentical
Latin text (wherof much is said in the Preface) but for corrupting the
Greeke it-selfe, which they pretend to translate.*

S. Matthew.



HAP. I. v. 19. For a
iust man, they trans-
late a *righteous* man:
because this word
iust importeth that a
man is iust indeed
& not only so reputed.

And so generally where *iust* or
iustice is ioyned with good workes,
they say *righteous* and *righteousnes*: yet
being ioyned with faith, they keep
the old termes *iust* and *iustice*.

Chap. 2. v. 6. For rule or gouerne
they translate *feed*, to diminish Ec-
clesiastical authoritie, which the
Greek word signifieth; as also the
Hebrew, *Mich. 5.* whence this is
cited.

Chap. 3. v. 2. and 8. For doe penance
and fruit worthie of penance (which

signifie painful satisfaction for sin-
ne) they translate *repent* & *repentance*,
or, *amendment of life*.

Chap. 16. v. 18. For Church they
translate *Congregation*. And that so
continually euery-where in Tin-
dals Bible, printed againe Anno.
1562. that the word *Church*, is not
once there to be found. Which the
other Editions correcting in other
places, yet in this place it remai-
neth corrupted, reading stil, *vpon
this rocke I wil build my congregation*.
So loath they are it should appeare
how firmly the Church of Christ
is founded.

Chap. 18. v. 17. the same corrup-
tion in Tind. Bib. *Tel the congregatio;*
& , *If he wil not heare the congregation,*
for, *Tel the Church,* & , *If he wil not heare
the Church.*

Chap. 19. v. 11. Our Sauour spea-
king

king of continencie faith : Not al
take this word, which they peruert
thus: *Al men can not take this word:*
against free-wil, & vow of chasti-
tie.

Chap. 16. v. 26. for *blessed* they
translate *gaue thanks*: against the
operation and efficacie of Christes
blessing.

S. Marke.

CHAP. 10. v. 52. For *thy faith*
hath made thee sa, e speaking of
corporal sight giuen to the blind,
they translate *thy faith hath saued thee*,
to make it seeme that iustification
and saluation is by only faith.

Chap. 14. v. 22. for *blesing* they
say *giuing thanks*, as Mat. 26. v. 26.

S. Luke.

CHAP. 1. v. 6. For *iust* and *iusti-*
fications they translate, *righteous*
and *ordinances*.

V. 28. For *Haile ful of grace*, they
translate *Haile thou that art in high fa-*
uour, and *Haile thou that art freely*
beloued: though Tindal said, *Haile ful*
of grace, the *Aue Marie* being not then
banished, as since it is.

Chap. 3. v. 8. For *penance*, they say
repentance, as before Mat. 3. v. 2. & 8.

Chap. 8. v. 48. For, *thy faith hath*
made thee safe (to wit from corporal
infirmities) they translate, *thy faith*
hath saued thee.

V. 50. For *beleene only* and *she shal be*
safe, they say *beleene only* and *she shal*
be saued: in fauour of the forsaide he-
resie of only faith: neither marking
that this safetie pertaineth to the
bodie, nor that it is attributed to
the faith of another, and not of the
partie restored.

Chap. 18. v. 42. For *thy faith hath*

made thee whole or *safe*, they saie, as
in the former places, *thy faith hath*
saued thee.

Chap. 22. v. 20. Beza (whom the
English Protestates herein defend)
cōdemneth the Greek text (which
he confesseth to be the same in al
copies) because by it the relative,
which, must needes be referred to
the Chalice, and so proueth the
real presence of Christes blood in
the Chalice.

S. Iohn.

CHAP. 1. v. 12. For *he gaue them*
power to be made the sonnes of God,
Beza and his followers translate
he gaue them the dignitie (others say
the prerogative) *to be the sonnes of God*:
against free-wil.

Chap. 9. v. 22. and 35. For *put out of*
the Synagogue they translate *excom-*
municate: as though the Catholike
Churches excommunication of
heretikes, from the societie and
participation of the faithful, were
like to that exteriour putting out
of the Synagogue, of such as con-
fessed Christ.

Chap. 13. v. 16. For *Apostle* they
translate *messenger*: turning an Ec-
clesiastical word, into the original
and prophane signification.

Chap. 16. v. 2. For, *cast out of the Sy-*
nagogues, they say *excommunicate*.

Actes of the Apostles.

CHAP. 1. v. 26. For *he was num-*
bred with the eleuen, they say (by
adding of their owne) *he was by a*
common cōsent counted with the eleuen: to
bring in a necessitie of popular ele-
ction of Ecclesiastical persons.

Chap. 2. v. 27. For *thou wilt not lea-*
ue my soule in hel, Beza & his folowers
translate

translate ; thou wilt not leaue my carcas in the graue : Other English translating also graue for hel, yet read *soul* in the text, but in the margent *life* or *person* : as though either Christ had been aliue in the graue : or his person (being Diuine) had not been, by hypostaticall vnion, as wel with the soul in Limbo, as with the body in the gaue : and, abstracting frō that vnion, alike euery where.

Chap. 3. v. 21. For whom heauen must receiue they translate whom heauen must containe : Beza and Whitakers, who must be contained in heauen : so including Christ in haauen, as though he could not also be vpon the altar.

Chap. 9. v. 22. For this text : *affirming that this is Christ*, by changing and adding they read thus : *proving by conferring one Scripture with another that this is Christ* : in fauour of their opinion that by conferring of Scriptures euerie man may easily vnderstand them.

Chap. 14. v. 22. For when they had ordained to them Priests in euerie Church, they say : when they had ordained to the by election Elders in euerie congregation : changing the words Priests and Church into new termes Elders and Congregation : and adding to the text by election, to make it seeme, that Church-men were ordained by election or voices of the people. For so Beza forceth this place.

Chap. 15. v. 2. 4. 6. 22. & 23. for Priests the stil say Elders, the Greek (which they professe to translate) being alwaies Priests : where the Latin hath Seniores, we translate Ancients, because it importeth an office or dignitie, and not elders in yeares.

Chap. 16. v. 4. The same corruptiō Elders for Priests

Chap. 17. v. 23. For seeing your Idols or seeing the things which you (Athe-niens) doe worship, they translate seeing your deuotions : as though deuotion & superstition were al one.

V. 30. For doe penance, they say repent.

Chap. 19. v. 4. For in Iohns Baptisme they say vnto Iohns Baptisme, and then falsely glosse it, to beleue in Iohns doctrine.

V. 24. For Temples of Diana they translate shrines : to make shrines of Saints bodies, and of other holie Relikes, odious.

V. 35. They adde to the text Image : against holie Images.

Chap. 20. v. 17. Elders for Priests.

V. 28. For rule the Church of God, they translate feede the Church of God : and in one Bible, feede the Congregation of God.

S. Paules Epistle to the Romanes.

CHAP. 2. v. 13. For iust they say righteous, And v. 26. ordinances for iustices : against iustification by good workes.

Chap. 3. v. 28. To this text : for we account a man to be iustified by faith without the workes of the law, Luther added only, saying by faith only, in the Edition of Wittenberge, anno. 1551.

Chap. 5. v. 6. For weake they translate of no strength : to take away free-wil.

V. 18. To this text : as by the offence of one vnto al men to condemnation, so also by the iustice of one vnto al men to iustification of life, they adde most partially in the former part, by the offence of one the fault came on al men : and in the second part, by the iustice of one the benefit abounded towards al men : making this false difference, that we are indeed vniust, by Adams fault, comming,

comming vpon al men: but by Christes grace abounding towards al men not iustified, but only so reputed.

Cap. 8. v. 18. For *not condigne* or *not comparable*, they translate *not worthie*, against merits.

V. 38. They leaue the Greek and translate the Latin, because it seemeth to make for them, saying: *I am sure that neither death nor life &c.* Which in the Greek is no more but *I am probably perswaded, &c.* and that is the vsual sense of this phrase, both here, and *Rom. 15. v. 14. 2. Tim. 1. v. 5.* and *Heb. 6. v. 9.*

V. 39. For *charitie* they say *loue*: & so generally in al places, where much is spoken in commendation of *charitie*.

Chap. 9. v. 16. For this text: *therefore it is not of the willer nor the runner, but of God that sheweth mercie*, they translate: *So lieth it not then in a mans wil or running, but in the mercie of God, changing of into in, and willer and runner into wil and running*: and so make the Apostle to say, that it is not at al in mans wil to consent or cooperate with Gods grace and mercie.

Chap. 11. v. 4. For *Baal*, they translate *the Image of Baal*.

1. To the Corinthians.

CHAP. 1. v. 10. For *schismes* (which are spiritual diuisions from the vnitie of the Church) as men asfeard to be accounted guiltie therof, they translate *dissensions*: which may be in worldlie things, aswel as in religion.

Chap. 5. v. 11. For *seruers of Idols*, they say *worshippers of Images*.

Chap. 9. v. . For *woman* they say *wife*: to proue that S. Paule was married, wheras it is euident in the 7.

chap. of this same Epistle v. 8. that he was single.

V. 13. For *Altar*, they translate *Temple*, twise in the same verse: and againe in the next chapter v. 18. thrusting the word *Altar* out of the Scripture, when they pulled *Altars* downe in Churches.

Chap. 10. v. 7. For *Idolaters*, they say *worshippers of Images*.

V. 16. For *the chalice of benediction*, which we blesse, Beza & his followers say *the Chalice which with thākes-giuing we prepare*: against the efficacie of blessing and consecrating the Chalice.

Chap. 11. v. 2 For *tradition*, they say *ordinance, instruction, institution*.

Chap. 13. Eight times, for *charitie* they say *loue*.

Chap. 15. v. 10. To this text *the grace of God with me*, they adde thus *the grace of God which is with me*. So where the Apostle rather said: *the grace of God laboured with him*, & consequēty he with the grace of God, which proueth free wil; by adding to the text, they would haue it seeme, that the Apostle did nothing at al, but was moued as a thing without life, or wil.

2. To the Corinthians.

CHAP. 2. v. 10. The Apostle saying that he pardoned *in the person of Christ* (that is as Vicar or Deputie of Christ) they translate *in the face and in the sight of Christ*: against the authoritie of Priests in absolving.

Chap. 4. v. 17. For *worketh* they say *prepareth*: against merit of good workes.

Chap. 5. v. 21. For *we might be made the iustice of God in him*, they translate *we by*

we by his meanes should be that righteousnes which before God is allowed : in fauour of their imputatiue iustice.

Chap. 6. v. 16. For Idols they say Images.

Chap. 8. v. 23. For Apostles they say messengers.

To the Galatians.

CHAP. 5. v. 20 For Heresie (as it is in the Greek) they translate Sectes : in fauour of themselues, being charged with heresie.

To the Ephesians.

CHAP. 1. v. 6. For he hath gratified vs, or made vs gracious or indued vs with grace, they translate he hath made vs accepted or freely accepted: against inherent grace.

Chap. 3. v. 12. For in confidence by the faith of him, they (adding their false glosse, in the text) say: in the confidence which is by the faith of him: attributing al confidence to faith only, & none at al to good workes grounded in faith.

Chap. 5. v. 5. For seruice of Idols, they say worshipping of Images.

V. 25. and 32. For Church they say congregation.

Item v. 32. For this is a great Myserie (as in the Greek) or (as in the Latin) a great Sacrament, they shunning both names say : Matrimonie is a great secret.

To the Philippians.

CHAP. 2. v. 25. For your Apostle the English Bezites say your messenger.

Chap. 4. v. 3. For sincere companion they translate faithful yoke-fellow, as though S. Paul had written this to his wife, who indeed had no wife.

1. Cor. 7. v. 8.

To the Colossians.

CHAP. 1. v. 12. For worshie they say meet : in preiudice of meritorious workes.

V. 23. For the Ghospel which you (Colossians) haue heard, which is preache among al creatures: they translate thus: the Ghospel which you haue heard how it was preached : and thus, the Ghospel whereof you haue heard how it was preached : that it may be vnderstood of the Ghospel in general, and not as the Apostle exhorteth in this and other places, to remaine in that Ghospel and faith to which they were first conuerted. See the table of controuerfics, Verbo Faith.

Chap. 2. v. 20. For why doe you yet decree: they translate, why are you burdened with traditions?

Chap. 3. v. 5. For seruice of Idols, they say worshipping of Images.

2. To the Theſſalonians.

CHAP. 1. v. 5. and 6. For iust they translate righteous.

Chap. 2. v. 15. For traditions they say ordinances, institutions, instructions, or preaching.

Chap. 3. v. 6. The same corruption against Ecclesiastical traditions.

1. To Timothee.

CHAP. 3. v. 6. For a Neophyt (one lately Christned, or planted in Christs mystical bodie) they translate a yong scholer : as though an old scholer could not be a Neophyt, by differring his Baptisme long, or by long delaying his conuersion to God, which he learned to be necessarie long before.

V. 8. For Deacons they say Ministers: and

and neuertheles v. 12. they keep the word *Deacons*. So they make one word to signifie their two orders, of *Ministers* and *Deacons*.

V. 15. For *Church* they say *Congregation*.

Chap. 4. v. 14. For *grace* they translate *guift*, and for *Priesthood* they say *Eldership*.

Chap. 5. v. 17. and 18. For *Priest* they say *Elders*.

2. To *Timothee*.

CHAP. 1. v. 6. For *grace* they say *guift* as before 1. Tim. 4. lest holie orders should be proued a Sacrament.

Chap. 4. v. 8. For *Iustice* & *Iust* they translate *righteousnes* and *righteous*.

To *Titus*.

CHAP. 3. v. 8. For to *excel* in good *works*, they say to *mayntaine* good *works*, and to *shew* forth good *works*: against the different degrees of good *workes*.

V. 10. For an *Heretike* they say an *author of sects*.

To the *Hebrewes*.

IN the title they leaue out S. Pauls name (Bible 1579.) notwithstanding it is in euerie Greek opie.

Chap. 2. v. 9. They transpose the words against the merit of Christ himselte.

Chap. 5. v. 7. For *he was heard* for his *reuerence*, they translate *he was heard* in that *he feared*: to maintaine their blasphemous paradox that our Saniour should haue feared, yea and haue felt the paines of hel vpon the Crosse.

Chap. 6. v. 10. For *vnjust* they say *vnrighteous*.

Chap. 10. v. 20. For *dedicated* they say *prepared*: in fauour of their heresie that Christ was not the first that went into heauen, which the word *dedicated* signifieth.

V. 22. For *fulnes of faith* they say *assurance of faith*: in fauour of their imagined assurance of their owne saluation.

V. 29. For *how much more* doth he deserue worse punishment? they say, *how much sorer* shal he be punished? cutting off the word *deserueth*.

Chap. 11. v. 21. For *adored the top of his rodde*, they translate *leaning vpon his staffe* he adored God, adding two words *leaning* and *God* to the text: against adoration of creatures, called *Dulia*.

Chap. 12. v. 23. For *Church* they say *congregation*: so terming also the church triumphant.

Chap. 13. v. 4. For *Marriage honourable in al*, they translate *wedlocke is honorable among al men*. Three corruptions in so few words. See the Annotations vpon this place.

V. 16. For *promerited*, they say *we pleased*: against merit.

S. *Iames* Epistles.

IN the title of this & the other Epistles following, they leaue out the name *Catholike*. In some editions they put *general* for it.

Chap. 1. v. 13. for *God is not a tempter of euils*, they translate, *God is not tempted with euils*.

Chap. 4. v. 6. To this text, *giueth greater grace*, they adde the Scripture *giueth greater grace*.

Chap. 5. v. 14. for *let him bring in the Priests of the Church*, they say *let him bring in the Elders of the congregation*.

1. Epistle.

distinction between the Clergie and Laitie.

1. Epistle of S. Peter.

CHAP. 1. v. 18. For your fathers tradition, they translate which you haue receyued by tradition of the fathers: not only keeping the word tradition, because the Apostle speaketh here of naughtie traditions; but also adding vnto it, receiued by; which is not in the true text.

V. 25. For Euangelized, which in other places they translate is preached, here they adde, by the Ghospel is preached: in fauour of their heresie, that there is no other word of God, but the written word only.

Chap. 2. v. 13. For be subiect to euerie humane creature for God, they translate, submit your selues to al manner ordinance of man: as though it were al one to obey euerie temporal Prince in things lawful, and to obey al manner ordinance of euerie Prince.

In the same place. For to the King as excellling: in K. Henriestime, and K. Edwards they read to the King as chiefe head: now they translate to the King as hauing preeminence, and to the King as to the Superiour.

Chap. 5. v. 1. For Priest (in the Greek) they say Elder.

V. 3. For clergie they translate parishes, and heretages: against the di-

2. Epistle of S. Peter.

CHAP. 3. v. 16. they force the text, to maintaine a friuolous euasion that S. Pauls Epistles are not hard, but the things in the Epistles, wheras both Greek and Latin text are indifferēt to both constructiōs.

1. Epistle of S. Iohn.

CHAP. 5. v. 3. For the commandments are not heauie, they say the commandments are not greenons: wrangling about the word.

V. 21. for my litle children keep your selues from Idols, they translate, Babes keep your selues from Images.

Apocalypse.

CHAP. 2. v. 20. and Chap. 9. v. 20. For Idols they say Images.

Chap. 7. v. 20. and v. 21. and Chap. 16. v. 9. and v. 11. For doe penance they translate repent.

Chap. 19. v. 8. For iustifications of Saints, they translate righteousness of Saints.

Chap. 22. v. 15. For seruers of Idols, they translate worshippers of Images.

The Blessed Confessour, Bishop Tonstal, noted no lesse then two thousand corruptions in Tindals translation, in the New Testament only. Whereby, as by these few here cited for examples, the indifferent Reader may see, how vntruly the English Bibles are commended to the people, for the pure word of God. Lind. Dub. pag 28.



A TABLE OF THE

EPISTLES AND GHOSPELS AFTER
THE ROMANE VSE, VPON SVNDAYES, HOLIDAYES,
and other Feasts, and special daies and causes through the
whole yeare, for such as are desirous to read them according
to this translation. And therefore the Fpistles taken out of the
old Testament are omitted til the edition therof.

At what verse the Epistles and Ghospels begin is set
downe in the marginal notes.

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Imber daies, Feriis of Lent and Rogations.*

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L A V S D E O.



Faults escaped in the text.

The former word is the fault, the later the correction.

Pag 18. l. 18. ther ayne, the rayne. p. 10. l. 14. floxes, foxes. p. 66. l. 41 strawed, strawedst. p. 86. l. 12. fort hand, forth and. p. 96. l. 18. your, you. p. 97. l. 19. tel, to tel. p. 113. l. 26. at, a. p. 130. l. 1. thath, thathe. p. 197. l. 1. 'with, with. p. 204. l. 23. spake, 'speake. p. 226. l. 28. to goe, goc. p. 236. l. 27. post verbum *me*, adde 27. p. 270. l. 31. salutation, saluation. p. 315. l. 8. into, in to. p. 333. l. 6. land, lands. Rom. 2, 10. Iew, Jew first. 1. Cor. 1, 10. Sanctificatiō, and sanctification. 1. Cor. 6, 19. owne, owne? 1. Cor. 15, 21. by, for * by. 1. Cor. 10, 11. indeed, in deed. Phil. 4, 8. aimable amiable. 1. Thes. 3, 8. would, should. 1. Tim. 7, 21. b, be. Heb. 6, 16. on, an. Ib. v. 20. intred, entred. Heb. 12, 13. the, to the. 2. Pet. 1, 17. This, This is. 1. Io. 1, 10. world, word. 1. Io. 3, 17. him, in him. 3. Io. v. 4. that then, then that. Apoc. 1, 20. te, the. Apoc. 14, 13. head, dead.

Other faults.

Pref. ¶. To say. or hand led, handled. ¶. We therfore, text, text, and to. ¶. For example. mar, after al, before al ¶. We bind, of, of his.

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